ENCYCLOPEDIA OF WORLD HISTORY

The First Global Age
1450 to 1750

VOLUME III

EDITED BY

Marsha E. Ackermann
Michael J. Schroeder
Janice J. Terry
Jiu-Hwa Lo Upshur
Mark F. Whitters

Facts On File
An imprint of Infobase Publishing

Encyclopedia of World History

Copyright © 2008 by Marsha E. Ackermann, Michael J. Schroeder, Janice J. Terry, Jiu-Hwa Lo Upshur, and Mark F. Whitters
Maps copyright © 2008 by Infobase Publishing

All rights reserved. No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage or retrieval systems, without permission in writing from the publisher. For information contact:

Facts On File, Inc.
An imprint of Infobase Publishing
132 West 31st Street
New York NY 10001

Library of Congress Cataloging-in-Publication Data

Encyclopedia of world history / edited by Marsha E. Ackermann . . . [et al.].
p. cm.
Includes bibliographical references and index.
ISBN 978-0-8160-6386-4 (hc : alk. paper)
1. World history—Encyclopedias. I. Ackermann, Marsha E.

D21.E5775 2007
903—dc22

2007005158

Facts On File books are available at special discounts when purchased in bulk quantities for businesses, associations, institutions, or sales promotions. Please call our Special Sales Department in New York at (212) 967-8800 or (800) 322-8755.

You can find Facts On File on the World Wide Web at http://www.factsonfile.com

Maps by Dale E. Williams and Jeremy Eagle

Golson Books, Ltd.

President and Editor	J. Geoffrey Golson
Design Director	Mary Jo Scibetta
Author Manager	Sue Moskowitz
Layout Editor	Sherry Collins
Indexer	J S Editorial

Printed in the United States of America

VB GB 10 9 8 7 6 5 4 3 2 1

This book is printed on acid-free paper.

ENCYCLOPEDIA OF WORLD HISTORY

Volume III

CONTENTS

About the Editors	*vi*
Foreword	*vii*
Historical Atlas	*viii*
List of Articles	*ix*
List of Contributors	*xiii*
Chronology	*xv*
Major Themes	*xxiii*
Articles A to Z	*1–418*
Resource Guide	*419*
Index	*423*

About the Editors

Marsha E. Ackermann received a Ph.D. in American culture from the University of Michigan. She is the author of the award-winning book *Cool Comfort: America's Romance with Air-Conditioning* and has taught U.S. history and related topics at the University of Michigan, Michigan State University, and Eastern Michigan University.

Michael J. Schroeder received a Ph.D. in history from the University of Michigan and currently teaches at Eastern Michigan University. Author of the textbook *The New Immigrants: Mexican Americans*, he has published numerous articles on Latin American history.

Janice J. Terry received a Ph.D. from the School of Oriental and African Studies, University of London, and is professor emeritus of Middle East history at Eastern Michigan University. Her latest book is *U.S. Foreign Policy in the Middle East: The Role of Lobbies and Special Interest Groups*. She is also a coauthor of the world history textbooks *The 20th Century: A Brief Global History* and *World History*.

Jiu-Hwa Lo Upshur received a Ph.D. from the University of Michigan and is professor emeritus of Chinese history at Eastern Michigan University. She is a coauthor of the world history textbooks *The 20th Century: A Brief Global History* and *World History*.

Mark F. Whitters received a Ph.D. in religion and history from The Catholic University of America and currently teaches at Eastern Michigan University. His publications include *The Epistle of Second Baruch: A Study in Form and Message*.

Foreword

The seven-volume *Encyclopedia of World History* is a comprehensive reference to the most important events, themes, and personalities in world history. The encyclopedia covers the entire range of human history in chronological order—from the prehistoric eras and early civilizations to our contemporary age—using six time periods that will be familiar to students and teachers of world history. This reference work provides a resource for students—and the general public—with content that is closely aligned to the *National Standards for World History* and the College Board's Advanced Placement World History course, both of which have been widely adopted by states and school districts.

This encyclopedia is one of the first to offer a balanced presentation of human history for a truly global perspective of the past. Each of the six chronological volumes begins with an in-depth essay that covers five themes common to all periods of world history. They discuss such important issues as technological progress, agriculture and food production, warfare, trade and cultural interactions, and social and class relationships. These major themes allow the reader to follow the development of the world's major regions and civilizations and make comparisons across time and place.

The encyclopedia was edited by a team of five accomplished historians chosen because they are specialists in different areas and eras of world history, as well as having taught world history in the classroom. They and many other experts are responsible for writing the approximately 2,000 signed entries based on the latest scholarship. Additionally each article is cross-referenced with relevant other ones in that volume. A chronology is included to provide students with a chronological reference to major events in the given era. In each volume an array of full-color maps provides geographic context, while numerous illustrations provide visual contexts to the material. Each article also concludes with a bibliography of several readily available pertinent reference works in English. Historical documents included in the seventh volume provide the reader with primary sources, a feature that is especially important for students. Each volume also includes its own index, while the seventh volume contains a master index for the set.

Marsha E. Ackermann
Michael J. Schroeder
Janice J. Terry
Jiu-Hwa Lo Upshur
Mark F. Whitters
Eastern Michigan University

List of Articles

A
Abahai Khan
Abbas the Great of Persia
absolutism, European
Africa, Portuguese in
Akan states of West Africa
Akbar
Alawi dynasty in Morocco
Albuquerque, Afonso de
Almagro, Diego de
Altan Khan
Alvarado, Pedro de
Anabaptism
Andean religion
Anne
Araucanian Indians (southwestern South America)
art and architecture
Ashanti kingdom in Africa
Atahualpa
Atlantic islands of Spain and Portugal
Augsburg, Peace of
Augsburg Confession
Aurangzeb
Austrian Succession, War of the (1740–1748)
Aztecs (Mexica)
Aztecs, human sacrifice and the

B
Babur
Bacon, Sir Francis
Bacon's Rebellion
bandeirantes in Brazil
baroque tradition in Europe
Bible traditions
Bible translations
Boabdil (Muhammad XI)
Book of Common Prayer, the
Borgia family
Bourbon dynasty in Latin America
Boyne, Battle of the
Braganza, House of the
Brazil, conquest and colonization of
Brest, Council of
British North America
Bull of Demarcation
Bushido, Tokugawa period in Japan

C
Cabeza de Vaca, Álvar Núñez
Cabot, John (c. 1451–c.1498) and Sebastian (c. 1483–1557)
Cabral, Pedro Álvares
cacao
caciques in Latin America
Cajamarca, Peru
Calvin, John
Caribbean, conquest of the
Central America, conquest of
Charles I
Charles II
Charles V
Chilam Balam, books of (Latin America)
Christian century in Japan
Christina Vasa
Church of England
Clement VII
Clive, Robert
coca
Colbert, Jean-Baptiste
Columbian exchange
Columbus, Christopher

Copernicus, Nicolaus
Coronado, Francisco Vásquez de
Cortés, Hernán
Cossacks
Counter-Reformation (Catholic Reformation) in Europe
Cromwell, Oliver
Cuautemoc
Cuzco (Peru)

D
De Soto, Hernando
Delhi and Agra
Descartes, René
Dias, Bartolomeu
Díaz del Castillo, Bernal
Diet of Worms
dissenters in England
divine faith in Europe
Dominicans in the Americas
Dorgon
Drake, Francis
Dutch East India Company (Indonesia/Batavia)
Dutch in Latin America
Dutch in South Africa

E
Eck, Johann Maier von
Edo period in Japan
Edward VI
Elizabeth I
encomienda in Spanish America
epidemics in the Americas
Erasmus of Rotterdam
Ewuare the Great
exclusion laws in Japan
expulsion of the Jews from Spain (1492) and Portugal (1497)

F
Fénelon, François de Salignac de la Mothe-
Ferdinand V and Isabella I of Spain
Francis de Sales, St.
Franciscans in the Americas
French East India Company
Fronde, the

G
Galileo Galilei
Gama, Vasco da
Geneva
Genroku period in Japan
George I
George II
Glorious Revolution
Goa, colonization of
Godunov, Boris
Great Wall of China, the
Guicciardini, Francesco

H
Habsburg dynasty
hacienda in Spanish America
Harvard College
Henry IV
Henry VII
Henry VIII
Hobbes, Thomas
Hohenzollern dynasty in Brandenburg and Prussia
Holy Roman Empire
honor ideology in Latin America
Hudson's Bay Company
Huguenots
humanism in Europe
Humayun
Hutchinson, Anne

I
Ibn Ghazi, Ahmed
indentured servitude in colonial America
indigo in the Americas
Inquisitions, Spanish and Roman
Isfahan (Persia)
Ivan III the Great
Ivan IV the Terrible

J
Jahangir
James I
James II
Jamestown
Janissaries
Jesuits in Asia
Jiménez de Quesada, Gonzalo
João III the Pious
John III
Julius II
justification by faith

K
Kaikhta, Treaty of
Kangxi (K'ang-hsi)
Kepler, Johannes
King Philip's (Metacom's) War (1675–1676)
Knox, John
Kongo kingdom of Africa
Koprülü family
Korea, Japanese invasion of

L
Landa, Diego de
Las Casas, Bartolomé de
Lebna Dengel
Le dynasty of Vietnam
Leo X
Leo Africanus (Hassan El Wazzan)
literature
Locke, John
Louis XI
Louis XIV
Louis XV
Loyola, Ignatius of, and the Society of Jesus
Luba-Lunda
Luther, Martin

M
Macao, Portuguese in
Machiavelli, Niccolò
Magellan, Ferdinand
Malacca, Portuguese and Dutch colonization of
Malinche, La (Doña Marina)
Mamluk dynasties in Egypt
Marie-Thérèse of Austria
Maroon societies in the Americas
Mary I
Mary, Queen of Scots
Maryland

Mary Tudor
Massachusetts Bay Colony
Mather, Increase (1639–1723) and Cotton (1663–1728)
Medici family
Mehmed II
Melancthon, Philip
mercantilism
Mexico, basin of
Mexico, conquest of
Ming, Southern
Ming dynasty, late
mita labor in the Andean highlands
Moctezuma II
Mohács, Battle of
Montaigne, Michel Eyquem de
Montesquieu, Charles de Secondat, baron de la Bréde et de
More, Sir Thomas
Mughal Empire
Münster commune
music

N
Nadir Shah
Nagasaki
Nahua (Nahuatl)
Nantes, Edict of
Natives of North America
Neo-Confucianism in Japan
Nerchinsk, Treaty of
Netherlands, revolt against Spanish rule in the
New France
New Netherland
New Spain, colonial administration of
New Spain, Viceroyalty of (Mexico)
Newton, Isaac
northwestern South America, conquest of
Nurhaci
Nzinga Mbandi

O
obrajes in colonial Latin America
Oda Nubunaga
Omani empire in East Africa
Oñate, Juan de
Osaka
Ottoman Empire (1450–1750)
Ottoman-Safavid wars

P
Panipat, Battles of
Peasants' War
Penn, William
Pernambuco (Recife, Brazil)
Peru, conquest of
Peru, Viceroyalty of
Peter I (the Great)
Philip II
Philippines, Spanish colonization of the
piracy in the Atlantic world
Pizarro, Francisco
Plassey, Battle of
Popul Vuh
Potosí (silver mines of colonial Peru)
Powhatan Confederacy
printing press, Europe and the
Pueblo Revolt
Puritanism in North America
Puritans and Puritanism

Q
Qing (Ch'ing) dynasty, rise and zenith
Qing (Ch'ing) tributary system
Quietism

R
race and racism in the Americas
Rajputs
Raleigh, Sir Walter
reducciones (*congregaciones*) in colonial Spanish America
Reformation, the
repartimiento in Spanish America
Ricci, Matteo
Richelieu, Armand-Jean du Plessis, duc and cardinal de
rites controversy in China
Ronin, 47
Roses, Wars of the

S
Sa'did dynasty
Safavid Empire
Savonarola, Girolamo
scientific revolution
Scottish Reformation
Sekigahara, Battle of (1600)
Selim II
Sengoku Jidai
Sepúlveda, Juan Ginés de
Seville and Cádiz
Shah Jahan
Shimabara Rebellion, Japan
ships and shipping
Shivaji
Sikhism and Guru Nanak
silver in the Americas
Sinan, Abdul-Menan
slave trade, Africa and the
Songhai Empire
Spanish Armada
Spanish Succession, War of the
Stuart, House of (England)
sugarcane plantations in the Americas
Suleiman I the Magnificent
Sunni Ali
Swiss Confederacy

T
Tabin Swehti
Taj Mahal
Teresa of Ávila and John of the Cross
Thirty Years' War
tobacco in colonial British America
Tokugawa *bakuhan* system, Japan
Tokugawa Hidetada
Tokugawa Ieyasu
Toledo, Francisco de
Tordesillas, Treaty of
Toyotomi Hideyoshi
Trent, Council of
Tudor dynasty

V
Valdivia, Pedro de
Valois dynasty
Vasa dynasty

Vespucci, Amerigo
Virgin of Guadalupe
voyages of discovery

W
Wanli (Wan-Li)
William III
Williams, Roger
Winthrop, John
witchcraft
Wu Sangui
(Wu San-kuei)

Y
Yi dynasty (early)
Yongzheng (Yung-Cheng)
Yucatán, conquest
of the

Z
Zenger, John Peter
Zheng Chenggong
(Cheng Ch'eng-kung)
Zwingli, Ulrich

List of Contributors

Marsha E. Ackermann
Eastern Michigan University

Saheed Aderinto
University of Texas

Mohammed Badrul Alam
Miyazaki International College

Melanie A. Bailey
Centenary College

Elizabeth A. Barre
Florida State University

Deborah L. Bauer
University of Central Florida

Susan R. Boettcher
University of Texas

Ted W. Booth
University of Tennessee

Stefany Anne Boyle
Northeastern University

William E. Burns
George Washington University

Tony de Castro
Loyola School of Theology

Justin Corfield
Geelong Grammar School

Susan Marie Cummins
Sacred Heart Major Seminary

Christopher Cumo
Independent Scholar

Tim Davis
Columbus State Community College

Nicole DeCarlo
Waterbury Public Schools

D. Henry Dieterich
Independent Scholar

Nancy Pippen Eckerman
Indiana University
Purdue University

Theodore W. Eversole
Ivybridge Community College

Bryan R. Eyman
John Carroll University

Stefano Fait
University of St. Andrews

Bruce D. Franson
Independent Scholar

Louis B. Gimelli
Eastern Michigan University

Jyoti Grewal
Zayed University

Alecia Harper
University of South Carolina

John H. Keating
Independent Scholar

H. Roger King
Eastern Michigan University

Thomas A. Kirk
interfree.it

Bill Kte'pi
Independent Scholar

Wenxi Liu
Miami University

Eric Martone
Waterbury Public Schools

John G. McCurdy
Eastern Michigan University

Patit Paban Mishra
Sambalpur University

John F. Murphy, Jr.
American Military University

Caryn E. Neumann
Ohio State University

M. Newton-Matza
University of St. Francis

Omon Merry Osiki
Redeemer's University

Elizabeth Purdy
Independent Scholar

Annette Richardson
Independent Scholar

Norman C. Rothman
University of Maryland

Brian de Ruiter
Brock University

James Russell
Independent Scholar

Michael J. Schroeder
Eastern Michigan University

Donald K. Schwager
Independent Scholar

James E. Seelye, Jr.
University of Toledo

Brent D. Singleton
California State University

Christine Su
University of Hawaii

Céline Swicegood
La Sorbonne

Christopher Tait
University of Western Ontario

Janice J. Terry
Eastern Michigan University

Dallace W. Unger, Jr.
Colorado State University

Jiu-Hwa Lo Upshur
Eastern Michigan University

Jitendra Uttam
Jawaharlal Nehru University

John Walsh
Shinawatra University

Mark F. Whitters
Eastern Michigan University

Ron Young
Canterbury School

Chronology

1453 Constantinople Falls to Mehmed II
The Byzantine Empire comes to an end when the forces of Mehmed II capture Constantinople, which becomes capital of the Ottoman Empire.

1455–1487 War of the Roses in England
A civil war between the Houses of Lancaster and York. The war is limited to English nobility and involves few of the populace.

1467–1477 Onin Wars
These wars in Japan show the Ashikaga Shogunate in terminal decline.

1480 Treaty of Constantinople
The 15-year war between the Ottoman Empire and Venice ends with this treaty. Under its terms Venice cedes cities along the Albanian coast to the Ottomans.

1487 Dias Circles South Africa
Bartolomeu Dias, the Portuguese explorer, sails around the Cape of Good Hope. He is the first European explorer to round southern Africa.

1492 Columbus Sets Sail for the New World
Queen Isabella of Spain finances the explorations of Christopher Columbus, whose goal is to find a sea route to Asia by sailing westward. He departs on August 3 with three ships and 52 men. On October 12, 1492, land is sighted on an island in the Bahamas that Columbus names San Salvador, though the natives call it Guanahani.

1492 Jews Are Expelled from Spain
The Jews of Spain are expelled by the government. Some convert and stay, while over 100,000 leave Spain. Many travel to the Ottoman Empire, while some settle in Portugal.

1494 Treaty of Tordesillas
This treaty between Spain and Portugal grants most of the New World to Spain.

1498 Cabot Claims North America
On June 24, John Cabot, sailing on behalf of King Henry VII of England, sights the coast of modern-day Canada and maps the coast from Nova Scotia to Newfoundland. He claims the land for England.

1498 Vasco da Gama Reaches India
Portuguese explorer Vasco da Gama reaches India by sailing around the coast of Africa.

1501 Battle of Shurer
Shi'i rule of Iran is consolidated when Ismail I of Arabadil defeats the leader of the White Sheep dynasty at the Battle of Shurer.

1502 Slavery in the New World
First African slaves are transported to the West Indies.

1502 Aztec Emperor Is Chosen
Moctezuma II is selected as the emperor of the Aztecs.

1503 Da Vinci Finishes Masterpiece
Leonardo da Vinci completes his painting the Mona Lisa.

1504 Ferdinand of Aragon Conquers Naples
On January 1, Ferdinand of Aragon completes the conquest of Naples when French forces at Gaeta surrender.

1508 Michelangelo Paints the Sistine Chapel Ceiling
Michelangelo spends four years painting the ceiling of the Sistine Chapel.

1510 Portugal in India
Portugal establishes a settlement in Goa, on the west coast of India, which becomes the center of the Indian trade.

1511 Portugal in Southeast Asia
Portugal establishes a trading base at Malacca and retains control for 130 years.

1513 Balboa Reaches the Pacific
Spanish explorer Vasco Núñez de Balboa crosses the isthmus of Panama and discovers and names the Pacific Ocean.

1514 War between Ottomans and Persians
The Ottomans, who are Sunni Muslims, attack the Shi'i Persians. They defeat the Persian army at the Battle of Chaldiran on August 23, 1513.

1517 Martin Luther Breaks with Church
The Protestant Reformation begins when Martin Luther nails his criticism of the Catholic Church on the door of the Wittenberg Cathedral.

1517 Cabot Discovers Hudson Bay
Sebastian Cabot discovers the entrance to Hudson Bay in 1517.

1519 Cortés Enters Tenochtitlán
Spanish conqueror Hernán Cortés enters the Aztec capital of Tenochtitlán and captures Moctezuma II.

1519 Ferdinand Magellan Sets Sail around the World
On August 10 Portuguese navigator Magellan leaves Seville with a fleet of five ships. He finds a route around South America through the straits that now bears his name.

1520 Suleiman the Magnificent Is Crowned
Selim, the Ottoman sultan, dies and is succeeded by his son Suleiman I. Suleiman becomes known as Suleiman the Magnificent.

1524 German Peasants' Rebellion
Peasants in southern Germany take heed of Luther's call for religious reform and extend it to include a call for social reform as well. The peasants overthrow the local government in Muhlhausen and demand an end to serfdom, feudal dues, and tithes.

1524 Verazzano Discovers New York Bay
Sailing under a French flag, Giovanni da Verrazano discovers New York Bay on April 17.

1526 Babur Wins First Battle of Panipat
Babur leads an army across the Kybur Pass and defeats Ibrahim Lodi at the first Battle of Panipat, resulting in the founding of the Mughal dynasty in India.

1527 Guatemala City Is Founded
The Spanish found Guatemala City and create the Spanish Captaincy General of Guatemala.

1529 Algeria Expels Spain
The Ottomans expel Spain from Algeria with the help of the pirate Barbarossa II. Algeria becomes a vassal state of the Ottomans.

1529 Treaty of Cambrai
After a failed war in Italy, France agrees to renew the Treaty of Madrid.

1531 Pizarro Conquers Peru
In 1531 Pizarro begins his conquest of Peru. He arrives from Panama with 300 men and 100 horses. By August 1533 Pizarro completes his conquest of the Incas.

1532 Ottomans Invade Hungary
The Ottoman army led by Suleiman II invades Hungary

and march toward Vienna. He is stopped by the forces of Charles V and the Protestant League. Peace is concluded in 1533.

1534 Portuguese Traders Reach Japan
First Portuguese trading ship arrives in Japan, beginning a century of trading and missionary activity.

1534 England Breaks with Church in Rome
After the Church of Rome cancels his annulment to Catherine, and has Henry VIII excommunicated for marrying Anne Boleyn, Henry breaks with Rome. He has the parliament pass the Act of Supremacy, which states that the king is the supreme head of the English Church, and he is the one to appoint all clergy.

1534 Cartier Claims Canada
Jacques Cartier, sailing under the patronage of King Francis I of France, arrives at the mouth of the St. Lawrence River. After exploring the area, he claims the area for France.

1535 Portugal and Macao
Portugal establishes a trading station at Macao in agreement with the Ming government of China.

1536 Calvin Publishes *Institution Chrétienne*
John Calvin publishes his treatise Institutes of Christian Religion. The book becomes a roadmap of Protestant thought.

1540 First Known Native American Composition
A Native American singer from the city of Tlaxcala, Mexico, composes a mass.

1541 De Soto Explores Mississippi River
Spanish explorer Hernando de Soto discovers the Mississippi River.

1542 Westerners in Japan
The first European visitors arrive in Japan aboard a shipwrecked Chinese ship.

1543 Copernicus Claims Earth Circles the Sun
Nicolaus Copernicus publishes *De revolutionbu orbium coelestiium*. This work proves that Earth and the other planets circle around the Sun.

1545 Silver in Peru
Spanish begin mining silver at Potosí in Peru.

1547 Ivan the Terrible Becomes Czar
On January 17 Ivan IV has himself crowned the czar of all the Russias.

1549 Jesuits Arrive in Japan
Jesuit missionary Francis Xavier arrives in Japan, beginning a century of successful Christian missionary work.

1549 New Granada Is Created
The Spanish viceroyalty of New Granada is created, comprising South America east of the Andes and north of the Amazon River.

1552 Treaty of Passau
The Holy Roman Emperor Charles V attempts to force the Protestant princes of southern Germany to return to Catholicism. Prince Henry II of France takes advantage of the situation by allying himself with the Protestants and seizes Metz, Toul, and Verdun. Charles is forced to leave Germany and sign the Treaty of Passau, granting the Protestants religious liberty.

1555 Jews Are Restricted to Ghettos in Italy
Pope Paul IV issues his bull *Cum nimis absrudam*. Under its terms, Jews in the cities are restricted at night to their own quarters.

1555 Treaty of Amasya
In 1555 the Treaty of Amasya is signed between the Ottoman Empire and Persia, bringing the war between the parties to an end.

1555 Akbar the Great
Akbar becomes third ruler of Mughal Empire in India.

1556 First Music Book Printed in the New World
An *Ordinarium* is published on a printing press in Mexico.

1556 Second Battle of Panipat
Jala-ud-Din returns from exile after his father, Humayun, the Mughal emperor, dies. He defeats Hindu forces at the Battle of Panipat on November 5.

1558 Elizabethan Age Begins
The Elizabethan age in England begins with the death of Queen Mary and the ascension to the throne of Elizabeth, the daughter of Henry VIII by Anne Boleyn.

1560 Treaty of Edinburgh
Mary, Queen of Scots declares herself Queen of England in 1559. The next year French troops in Scotland try to assert the claim of Mary against Elizabeth, who the Catholics claimed was illegitimate. The French troops are besieged at Leith, and the French are forced to sign the Treaty of Edinburgh, ceasing their interference in the affairs of Scotland.

1562 First French War of Religion
France becomes embroiled in a religious war between the Huguenots and Catholics. The war is touched off by the massacre of Huguenots at Vassy on March 1.

1565 Spain in the Philippines
Spain establishes the first permanent settlement in the Philippines.

1568 Eighty Years' War Begins
A war that lasted for 80 years breaks out when Flemish opponents to the Spanish Inquisition are beheaded. The Flemish and Dutch then begin a rebellion against Spanish rule.

1569 Northern Rebellion
Dukes of northern England stage an unsuccessful revolt against Queen Elizabeth in order to restore Catholicism to England. The rebels hope to free Mary, Queen of Scots from captivity.

1571 Battle of Lepanto
On October 7 the Ottoman fleet of 240 galleys is defeated by a fleet from the Maritime League. The league's fleet consists of ships from Spain, Malta, Genoa and Venice.

1571 Manila Is Founded
Miguel López de Legazpe, leading a Spanish force, subjugates the Philippine natives. He goes on to found Manila.

1573 Ashikaga Shogunate Ends
The Ashikaga Shogunate in Japan, long in decline, is ended by Oda Nobunaga.

1574 Tunis Is Annexed by Ottomans
An Ottoman army under the command of Sinan Pasha retakes Tunisia.

1578 Portuguese Army Is Defeated in Morocco
Sebastian, the king of Portugal, leads an army to restore the deposed sultan of Morocco. Moroccans at the Battle of Alcazarquivir annihilate the Portuguese army.

1581 Battle of Pskov
Stepen Bathory leads the Poles to a victory over the forces of Ivan the Terrible at the Battle of Pskov.

1581 Tartar Khanate of Siberia
The Russians double the size of their country by taking control of the Tartar Khanate of Siberia.

1582 Jesuits in China
Matteo Ricci is the first Jesuit missionary to reach China, beginning a long cultural relationship between China and Europe.

1585 Roanoke Is Founded
Walter Raleigh establishes a colony on Roanoke Island off the coast of present-day Virginia, but it soon fails.

1585 Eighth War of Religion
The Eighth Religious War, otherwise known as the War of the Three Henrys, begins when the Holy League vows to deny Henry of Navarre the French throne.

1587 Drake Attacks Spanish Court of Cádiz
The Spanish plans under Philip II to invade England are delayed when Sir Francis Drake attacks the Bay of Cádiz. Drake destroys 10,000 tons of Spanish shipping and delays the Spanish assault for a year.

1588 Spanish Armada
The Spanish fleet sets sail on July 12. It consists of 128 ships carrying 29,522 sailors. The British fleet consistes of 116 large ships and numerous coastal vessels. On the morning of the 21st, elements of the British fleet attack the superior Spanish. The fight continues on and off for five days. There are no decisive battles, just continued engagements in which the English consistently achieve the upper hand, at which point the Spanish withdraw.

1590 Japan Is Unified
Japan is unified by Toyotomi Hideyoshi. A series of military campaigns together with his vassal Tokugawa Ieyasu lead to a single unified government.

1592 Japan Invades Korea
Toyotomi Hideyoshi, a Japanese lord, invades Korea as a first step to invading China. It is defeated by Chinese intervention.

1595 Battle of Fontaine-Française
The French House of Bourbon is officially established on February 27, 1594. The next year Henry IV declares war on Spain. He wins an important battle at Fontaine-Française near Dijon.

1597 Shakespeare's Career Begins
Love's Labour's Lost, the first play under William Shakespeare's name, is published.

1598 Edict of Nantes
Henry IV, king of France, issues the Edict of Nantes on April 13. The edict gives full civil rights to Protestants in France.

1600 Battle of Nieuwport
On July 2 the combined forces of the Dutch and English defeats the Spanish Habsburgs at the Battle of Nieuwport. The Habsburg defeat secures the independence of the Netherlands.

1600 East India Company
The English East India Company is formed to trade in Asia.

1600 Battle of Sekigahara
Japanese general Tokugawa Ieysasu is victorious in the Battle of Sekigahara against the other contenders for power in Japan.

1602 Dutch East India Company
The Dutch East India Company is founded and becomes the premier trading company of the Netherlands.

1603 Tokugawa Shogunate
Tokugawa Ieysasu is appointed shogun by the Japanese emperor, beginning the Tokugawa Shogunate.

1604 Time of Troubles Begin in Russia
The Russian Time of Troubles begins with the appearance of a false Dimitri—a pretender to the Russian throne. He gains support from the Poles and the Cossacks. For a period of nine years, virtual anarchy reigns in Russia, as the various parties fight over rule.

1605 Gunpowder Plot
On November 5 the Gunpowder Plot is discovered. The planners of the plot, Guy Fawkes, Thomas Percy, and Thomas Winter English, are all Catholics who plan to assassinate King James I and blow up Parliament.

1607 Jamestown Is Established
King James I of England grants the London Company a charter to settle the southern part of English North America. The settlers endure many trials but establish the first permanent English settlement in North America.

1610 Galileo Proves Copernican System Correct
In 1610 Galileo Galilei publishes the results of his telescopic observations in *Sidereus nuncius*. Galileo shows that the Copernican system in which the planets circle the Sun is correct.

1610 Sante Fe Is Founded
The Spanish government establishes Santa Fe as the capital of New Mexico in December 1610.

1613 Romanov Dynasty
On March 3 Michael Romanov, then 17, is elected czar of Russia. Thus begins the Romanov dynasty, which lasts until being overthrown by Vladimir Lenin in 1917.

1614 Christians Are Ordered Out of Japan
The Japanese shogun orders the immediate expulsion of all Christian missionaries. He begins to persecute all Christians in Japan.

1616 Rise of the Qing
Nurhaci begins laying the foundations of a state that would rule all of China as the Qing (Ch'ing) dynasty.

1618 Thirty Years' War Begins
The Thirty Years' War begins when two Catholic members of the Prague Diet are thrown out of a window by Protestants.

1620 *Mayflower* Lands at Plymouth
One hundred and two individuals, most of whom are Puritans, receive a grant of land on which to set up their own colony. They set sail from England on the *Mayflower*, arriving in Massachusetts in December.

1628 Petition of Rights
The English parliament passes the Petition of Rights. Under its terms the king cannot levy any new taxes without the consent of Parliament.

1630 Massachusetts Bay Colony
On June 12 the flagship of the Massachusetts Bay Company arrives in Salem to officially found the new colony.

1631 Taj Mahal Construction Begins
Shah Jahah, Mughal Emperor of India, begins to build the Taj Mahal, a mausoleum for his wife. It takes 17 years to complete.

1635 Shimabara Uprising
Persecuted Christian peasants in Japan rebel, but they are cruelly put down.

1635 Roger Williams Founds Rhode Island
Roger Williams, a Puritan clergyman in Massachusetts, is banished for his religious beliefs and flees to Rhode Island, where he establishes his own colony. This colony provides complete religious freedom for all people.

1636 Exclusion Laws in Japan
Exclusion laws in Japan outlaw all contact with Europeans until 1854.

1637 Settlers Kill 500 Native Americans
On June 5, some 500 Indians (men, women, and children) are killed, thus ending the Pequot War.

1640 Triennal Act
In April the English parliament meets for the first time in 11 years. This meeting, which lasts four years, becomes known as the Long Parliament.

1642 New Zealand Is Discovered by Dutch
On December 13 Abel Janszoon Tasman discovers New Zealand. He sails on commission of the Dutch East Indies Company.

1642 English Civil War Begins
Disputes lead to civil war between Parliament and the king. Oliver Cromwell leads the Roundheads against the Royalists.

1644 End of the Ming
The Qing, or Manchu, dynasty replaces the Ming.

1648 Treaty of Westphalia
The Treaty of Westphalia is signed at Münster on October 24, bringing to an end the Thirty Years' War.

1651 Charles II Is Defeated, Flees to France
Charles II arrives in Scotland from France and is proclaimed king of Scotland and England. He is defeated in September 1650 at the Battle of Dunbar by Oliver Cromwell.

1652 Cape Town Is Founded
Cape Town, South Africa, is founded by the surgeon of a Dutch ship, Jan van Riebeeck. He goes ashore with 70 men.

1658 Last Mughal Emperor
Aurangzeb seizes the throne of India and reigns until 1707 as the last great Mughal emperor.

1660 Peace of Breda
Charles II, in exile in France, issues the Declaration of Breda in which he offers to reconcile with the English parliament, which meets after the death of Oliver Cromwell. Parliament accepts his declaration, and Charles returns to England.

1664 New York
Peter Stuyvesant reluctantly surrenders New Amsterdam to the English, and the city becomes known as New York.

1664 French East India Company
France establishes the French East India Company to trade in Asia.

1672 Newton Founds Study of Mechanics
Isaac Newton founds the study of mechanics. The underlying basis is Newton's three laws of motion.

1673 Mississippi River Is Explored
French priests Jacques Marquette and Louis Joliet explore the upper reaches of the Mississippi River.

1674 Hudson's Bay Is Established
English establish the Hudson's Bay trading post.

1675–1676 King Philip's War
English colonists fight King Philip's War against a Wampanoag-led alliance of Indians in southern New England.

1679 Habeas Corpus Act Is Passed
The English parliament passes the Habeas Corpus Act. The act requires judges to present a writ of Habeas Corpus which demands that a jailer produce a prisoner and show cause why the prisoner is being held.

1681 Pennsylvania Founded
William Penn, who had embraced Quakerism as an adult, obtains a land grant from the king of England.

Penn receives the grant in lieu of money owed to his dead father. The land is called Pennsylvania.

1681 Qing Triumphant
The rebellion of the Three Feudatories ends, consolidating the Qing dynasty in China.

1682 Louisiana Territory Is Claimed
French explorer Robert de La Salle reaches the mouth of the Mississippi and claims the Louisiana Territory for France.

1683 Turkish Siege of Vienna
The Ottomans, under Grand Vizier Kara Mustafa, begin a siege of Vienna in July. The siege is lifted in September by a combined German and Polish army.

1683 Last of the Ming
The Qing dynasty defeats the last Ming loyalist forces on Taiwan.

1685 Edict of Nantes Is Revoked
King Louis XIV of France revokes the Edict of Nantes, which guarantees religious freedom in France.

1686 New England Unites
English colonies in North America are organized into the Dominion of New England.

1688 The Glorious Revolution
The Glorious Revolution ends four years of Catholic rule in England.

1689 War of the Grand Alliance Begins
The League of Augsburg, which combines Spain, Sweden, Bavaria, Saxony, and the Palatinate, begins a war against France.

1689 Treaty of Nerchinsk
This treaty between China and Russia demarcates the borders shared by the two nations.

1690 Battle of the Boyne River
The Protestants complete their conquest of Ireland when England's William III defeats the Catholic pretender James II at the Battle of the Boyne.

1690 British Establish Fort at Calcutta
The British East India Company founds Calcutta. Leading the effort is John Charnock.

1690 John Locke
John Locke, the English philosopher, publishes the *Two Treatises of Civil Government*. The book presents the theory of a limited monarchy.

1692 Witchcraft Trials
Witchcraft trials are held in Salem, Massachusetts.

1697 Battle of Zenta
The Ottomans suffer an overwhelming defeat at the Battle of Zenta on September 11. After the battle, the Treaty of Karlowitz is signed. The Ottomans are forced to cede Croatia, Hungary, Transylvania, and Slovenia to Austria.

1697 Russian Czar Visits Western Europe
Czar Peter becomes the first Russian leader to leave his country. Peter returns to Russia determined to Westernize the society.

1697 Treaty of Ryswick
The Treaty of Ryswick ends the 11-year War of the League of Augsburg. All of Spanish lands conquered by France are returned to Spain.

1700 Great Northern War
A war breaks out that becomes known as the Great Northern War. Russia, Poland, and Denmark join forces to oppose Sweden.

1701 War of the Spanish Succession Begins
The War of the Spanish Succession begins when Charles II dies and names the grandson of Louis IV, Phillip V, king of France.

1704 Battle of Blenheim
The English and the Dutch win a stunning victory over French and Bavarian forces in the Battle of Blenheim on August 13. The French and their allies lose 4,500 dead and 11,000 wounded. The British capture 11,000 prisoners. They suffer 670 dead and 1,500 wounded.

1704 Newton Publishes *Optick*
Isaac Newton publishes his work *Optick*. This is the result of Newton's work on reflection, refraction, diffraction, and the spectra of light.

1706 The Act of Union
Great Britain comes into being with the union of England and Scotland.

1709 Battle of Poltava
The Russians, under Peter the Great, are victorious at the Battle of Poltava in the Ukraine. The Russians victory is so decisive that it makes Russia the dominant power in northern Europe.

1712 Treaty of Aargau
The Protestant victory over Catholic forces in the Battle of Villmergen leads to the peace Treaty of Aargau. This treaty establishes Protestant dominance in Switzerland while protecting the rights of the Catholics.

1713 Peace of Utrecht
The War of the Spanish Succession comes to an end with the Peace of Utrecht. Under its terms Philip V from the Bourbon House of France is officially recognized as the king of Spain.

1716 Battle of Peterwardein
The Austrians declare war on the Ottoman Empire on April 13. On August 5, they defeat the Ottomans at the Battle of Peterwardein.

1718 Treaty of Passarowitz
The Austrians and the Ottomans sign the Treaty of Passarowitz. The treaty establishes the Danube River as the border between the Islamic Ottoman Empire and Western Christian states.

1720 Chinese Assault Tibet
The Chinese Emperor Kangxi attacks Tibet and drives off the final Mongol influence on China. A pro-Chinese Dalai Lama is installed to rule Tibet.

1720 Treaty of the Hague
The Treaty of Hague is signed between Spain and the Quadruple Alliance made up of Britain, France, Holland, and Austria.

1721 Treaty of Nystad
Under the Treaty of Nystad, Russia receives Estonia, Livonia, and parts of the Baltic Islands. This brings the Great Northern War to an end.

1724 Treaty of Constantinople
The Ottomans and the Russians sign the Treaty of Constantinople on June 23. The treaty partitions Persia between the Ottoman Empire and Russia.

1730 End of Safavid Dynasty
The Safavid dynasty, which ruled Persia since 1502, comes to an end when Abbas III, the four-year-old shah, dies.

1733 War of Polish Succession Begins
With the death of Poland's King Augustus II a war breaks out to determine who will succeed him.

1737 Treaty of Kaikhta
This treaty between China and Russia defines the far eastern boundary between them.

1739 War of Jenkins' Ear
The War of Jenkins' Ear begins between England and Spain, when the Glasgow brig *Rebecca* is boarded by a Spanish man-of-war.

1740 The First Silesian War
The First Silesian War occurrs when Frederick II, the son of Frederick William, comes to power in Prussia on the death of his father and seizes Silesia from the Austrians.

1740 The War of the Austrian Succession Begins
The death of the Holy Roman Emperor Charles VI on October 20 begins a contest of succession.

1741 Handel Composes *The Messiah*
George Frideric Handel composes the oratiorio *Messiah* in London, England.

1742 Chinese Rites
The papacy rules against Chinese rites that had been advocated by Jesuit missionaries.

1743 King George's War
Hostilities between Britain and Spain become absorbed into King George's War, the American phase of the War of the Austrian Succession.

1743 Treaty of Åbo
The Treaty of Åbo is signed between Russia and Sweden. Under its terms, Sweden maintains part of Finland, but accedes to having Russia's candidate become the king of Sweden.

1748 Treaty of Aix-la-Chapelle
The War of the Austrian Succession comes to an end with the Treaty of Aix-la-Chapelle.

Major Themes

1450 to 1750

FOOD PRODUCTION

For the vast majority of the world's inhabitants during this period, technologies of food production changed slowly and haltingly, if at all. Most people farmed in the way of their ancestors, using mostly human and animal labor and simple tools to produce enough for their own subsistence and, in class-based societies governed by states (the domain of most agriculturalists), to pay taxes. The "agricultural revolution" in technology associated with the Industrial Revolution was just beginning at the end of the period under discussion here, and only on a tiny fraction of the globe's cultivated lands.

Yet despite this slow pace of change in farming technologies, the early modern period also saw the world's population more than double, from 250–350 million to 850–1,200 million (all figures are estimates for the period 1500–1800). Some areas saw spectacular growth, especially China (from less than 100 million to more than 300 million) and Europe (from 70 million to 190 million). Other areas saw even more spectacular declines, most notably the indigenous populations of the Americas, especially the Caribbean (from 3 million to 5 million to virtually zero) and Mesoamerica (Mexico and Central America, from 25 million to 1 million). Some areas saw demographic stagnation or declines, especially Africa (around 100 million throughout this period). Despite these uneven demographic patterns, the overall global trend was clearly toward rapidly rising world populations. The explanation lies not in technology but in the social relations governing the production and distribution of foods.

In other words, while farming technologies for most of the world's people changed little during the early modern period, the politics and social relations of food production, exchange, and consumption changed dramatically. These changes were rooted in the birth and expansion of a genuinely global economy from the 1490s in consequence of the formation of western European empires in Asia and Latin America, empires that also encompassed Africa as a source of slaves for New World plantation agriculture. Related developments in science, technology, commerce, and empire-building in the 1600s and 1700s laid the groundwork for the dramatic transformations in agricultural technologies that accompanied the Industrial Revolution. Indeed, it was western

European's quest for foods—in the form of spices and flavorings—that lay at the root of their search for a sea route to Asia, which in turn led to their "discovery" of the Americas, their formation of overseas empires, and major transformations in global markets, commercial relations, and relations of power and privilege. Similarly, the western European quest for sweets—most tangibly represented in sugar—led to the establishment of expansive sugar plantations in the Caribbean and Brazil, the enslavement and subsequent annihilation of the Caribbean's indigenous inhabitants, the transatlantic slave trade, race-based chattel slavery, and the largest forced migration in world history. Other "drug foods," which were made into drinks to be consumed by themselves or with other foods—especially tea, coffee, and cocoa—or smoked, in the case of tobacco—became integral to the growth and expansion of empires. In short, to trace the manifold changes in the production, exchange, and consumption of various types of foods in the early modern period would be to go a long way toward tracing the principal forces transforming the planet.

The most important shifts in food production, exchange, and consumption during this period were associated with the Columbian Exchange, in which certain plants indigenous to the Americas were spread to the rest of the world, and plants and animals from the rest of the world were introduced into the Americas. The resultant dietary improvements led to substantial population increases in many parts of the globe, especially in Europe and Asia. China under the Ming dynasty (1368–1644) saw dramatic increases in food production as a consequence of an aggressive government policy of land rehabilitation following the destruction of agricultural land and neglect of irrigation under the previous Mongol rule. The introduction of crops from the Americas via the Spanish Philippines—especially maize, peanuts, and sweet potatoes—resulted in huge increases in food production and substantial population increases (populations had plummeted by an estimated 40 percent under the Mongols). The construction of an extensive seawall on the coast of the Yangzi (Yangtze) Delta and points south prevented flooding and tidal surges that in the past had devastated rich agricultural lands. Improvements in transportation also facilitated more efficient food distribution. Thanks to these and related developments, in the 16th and 17th centuries, the Chinese under the Ming ranked among the best fed people in the world. Populations soared.

India and Japan. In India and Japan, cultivators also adopted a diversity of New World foods, though India's Mughal government did not actively promote irrigation or flood-control measures, leaving many cultivators vulnerable to the region's frequent cycles of drought and flooding. In Champa (South Vietnam) and elsewhere in Southeast Asia and Indonesia, the introduction of early ripening rice strains began around 1450 and became more widespread in subsequent decades, permitting a double cropping of rice in many areas, further increasing food supply. The generally improving conditions across much of Southeast Asia from the mid-1400s gave way in the 1600s to generalized political and economic crisis, as the Portuguese, Spanish, and especially the Dutch waged wars of conquest, burning cities and towns and reconfiguring production and trade relations in order to supply more effectively European markets with nutmeg, cloves, peppers, and other prized commodities.

Europe. In Europe, the early modern period was marked by a growing divergence between different types of agricultural regimes and peasant-landlord relations. These changes unfolded in the aftermath of Europe's "calamitous 14th century," a period marked by wars, plague, the Black Death, and steep population declines across most of the continent. By the mid-15th century, many areas had begun to recover from the devastation and turmoil of the preceding century, permitting populations to expand and unused or abandoned lands to be brought under the plough. Different regions experienced different trajectories of agricultural recovery, depending on a multitude of factors, especially the nature of the state and the dominant social relations in land and labor among peasants and landlords.

In England, the enclosure of open fields and commons, beginning in the 1400s and continuing through the 1700s, concentrated land ownership in fewer hands, creating a large rural wage labor force and landless population and swelling the cities with paupers and the unemployed. The first enclosures were sparked especially by growing demand for wool, which prompted many landlords

to fence off (enclose) sheep meadows from common pastures and peasant grain fields. Much of the migration to British North America from the 1630s was undertaken by men, women, and families who had been dispossessed of their lands and forced to migrate to urban areas in consequence of the enclosures. The enclosures caused growing landlessness, the spread of wage labor, concentration of landownership, differentiation of the peasantry into rich and poor classes, production geared less toward subsistence and more toward the market, and increased migration to the major cities, which provided a low-wage labor force for the growing factory system.

Since the writings of Adam Smith (*Wealth of Nations,* 1776), scholars have debated the question of Europe's transition from feudalism to capitalism. Much of that discussion has focused on England: the rise of its overseas empire; the rise of its factory system; its central role in the Scientific Revolution, Enlightenment, and transatlantic slave trade; and the role of enclosures in propelling these changes forward. One influential school of thought holds that the seeds of global capitalism lie in the English countryside, where rural capitalist social relations first developed through the separation of direct producers (peasants) from the means of production (land), thus creating a large urban wage labor force for the emergent factory economy. Other scholars offer competing accounts of the origins of capitalism in Europe, stressing the rise of cities and towns, growing accumulations of capital among merchants, and increasing monetarization of local and regional economies.

One result of increasingly market-oriented production in England was a broad movement in many areas toward "scientific farming," especially after around 1700. Landlords introduced new crops and farming techniques to increase efficiency, reduce fallow periods, and increase yields, and, thus, profits. Exemplifying this trend was the English agricultural innovator Jethro Tull (1674–1741), who advocated such techniques as soil pulverization, more thorough tilling, mechanized seed drills, selective plant and animal breeding, and integration of crop and livestock production, especially through intensified use of manure as fertilizer. Such innovations were the exception, however. Across most of the British Isles the pace of change was slower, though many cultivators did adopt a number of New World crops—especially corn (maize) and potatoes, improving and diversifying diets. In Ireland, unequal social and class relations combined with the rapid spread of a particular variety of Andean potato (the white potato), on which peasants grew increasingly dependent, to the exclusion of other crops. This culminated in the Irish Famine of the late 1840s.

The situation in France contrasted sharply with the English case. Here the enclosures were far more limited, with peasants, in feudal relations with landlords, retaining access to most of the country's arable land. Through most of the 1600s and 1700s, agricultural production stagnated, remaining geared mostly toward subsistence and paying taxes to feudal lords. Even in zones closest to burgeoning markets, such as Normandy and Cambrésis, agricultural productivity stagnated or declined, while technical innovations were rare. Similar dynamics characterized the German-speaking principalities and kingdoms to the east. But despite the slow pace of change, by the end of the early modern period, much of northern and western Europe had undergone a long-term shift toward more market-oriented agriculture, with important implications for the economic changes and political and social upheavals of the 19th century.

Africa. In sub-Saharan Africa, global shifts in the social relations of food and agriculture during the early modern period had ambiguous consequences, though overall these were profoundly detrimental to most Africans' nutritional well-being. On the one hand, American maize, manioc, ground nuts (peanuts), and many fruits and vegetables provided a more diverse range of foodstuffs and improved diets across broad swaths of the continent. On the other hand, tropical plantation agriculture in the Americas, especially sugar production, was the driving force behind the transatlantic slave trade, which drained sub-Saharan Africa of its most productive laborers, caused demographic stagnation, and sparked devastating spirals of war and upheaval across much of the continent.

Americas. In the Americas, social relations in food and agriculture underwent profound changes. In Spanish America, the demographic catastrophe caused by warfare, enslavement, and epidemic diseases introduced from Europe caused steep declines in both indigenous populations and the amount

of cultivated arable land. In the most densely populated zones in central and southern Mexico and the Andean highlands, agriculture remained oriented mainly toward subsistence and meeting tribute and tax obligations. Surpluses were siphoned by government and ecclesiastical authorities, while vast tracts were appropriated by the church and an emergent class of hacienda owners. In the Caribbean and Brazil, the explosive growth of sugar production led first to enslavement of Native peoples, then to the massive import of African slaves. In the sugar mills of Bahia (Northeast Brazil) and the Greater and Lesser Antilles, slave-labor plantation agriculture melded with proto-industrial boiling and refining factories—a fascinating instance of early proto-industrialization in the New World linked directly to agriculture and empire.

In British North America, the rapid expansion of tobacco cultivation in the Chesapeake Bay area from the early 1600s engendered a highly stratified society, marked by profound divisions of class and race, the latter especially after Bacon's Rebellion in 1675, which solidified Euro-American solidarity and an emergent ideology of whiteness. Further north, in the Massachusetts Bay Colony and New England, small farms utilizing mostly family labor predominated. Abundant land, appropriated from Native peoples, formed the basis for an expanding agrarian empire that by the 1750s reached into the eastern Appalachian piedmont.

SCIENTIFIC AND TECHNOLOGICAL DEVELOPMENTS

In the years covered in this volume, roughly corresponding to the "early modern period," the scope and direction of historical change around the globe were fundamentally transformed. Global history was born as western European empires, struggling for supremacy within Europe, struck out across the planet in search of treasure and power. In 1450, the world was divided into at least eight major empires and more than a dozen major culture zones, most out of direct contact with each other; modern science, as a collective enterprise devoted to the systematic investigation and accumulation of empirical knowledge about the natural world, did not exist. By 1750, most parts of the globe had become enmeshed in a rapidly evolving global capitalist system dominated by western Europe, and modern science was flourishing.

The vast majority of the world's inhabitants employed technologies in use for centuries, even millennia, while technological "progress" was partial, uneven, punctuated, and decidedly nonlinear. The historical evolution of the reciprocating steam engine, a device crucial to the 19th-century Industrial Revolution, is a good case in point. The first known application of steam power was among the Alexandrians (in modern Egypt) in 62 C.E. Falling into disuse in the West, steam engines were developed independently in China from the early 1200s. Five centuries later, in 1712, the English inventor Thomas Newcomen (1663–1729) patented his steam engine, building on the work of Italian physicist Evangelista Torricelli (1608–47) and German inventor Otto von Guericke (1602–86), who in turn built mainly on Greek antecedents. Yet half a century later, when Scottish inventor James Watt (1736–1819) and English engineer Richard Trevithick (1771–1833) sought to resolve key technical problems in Newcomen's design, they reached back far beyond Newcomen to 13th-century China. Similar discontinuities and ruptures characterize almost every other major field of technology and science in the Age of Empires to varying degrees: not only the harnessing of mechanical energy but also the production of thermal energy, as well as in agriculture, transportation, warfare, metallurgy, printing, navigation and geography, mathematics, medicine, and other fields.

Thus, in lieu of chronicling the most prominent European scientists, inventors, and inventions during this remarkable age, here we broaden the canvas to survey the sciences and technologies that most shaped the lives ordinary people in different parts of the globe.

Harnessing of Mechanical Energy. Human and animal power easily comprised more than 95 percent of the mechanical energy used during this period. Other major sources were water and wind engines, used mainly for grinding grain, as well as for irrigation and iron-smelting bellows. In the West, such engines saw significant advances from the 11th to the 13th centuries, mainly with running water turning wooden wheels driving systems of wooden gears. In the mid-1600s, there were some 1,200 watermills and 20 windmills in and around Paris, most used to supply the city with bread.

Urban zones in Spanish Galicia, England, and elsewhere saw similar densities. By 1800, Europe boasted an estimated half a million watermills.

China and the Muslim world also employed watermills from at least the ninth century. Peoples in sub-Saharan African and the Americas relied exclusively on human labor, the latter at least until the growth of sugar and slavery in Brazil and the Caribbean from the 16th century, when animal-driven sugar grinding mills were introduced. From the 15th century, the Dutch introduced major innovations in windmill technology, permitting extensive reclamations of land from the North Atlantic. Sails comprised the other major way to harness mechanical energy, used mainly in oceanic transport, discussed below. The steam-engine did not begin to replace these and related engine technologies in a significant way until the Industrial Revolution.

Production of Thermal Energy. Wood and its derivatives provided the overwhelming preponderance of thermal energy during this period—it was used for heating homes, cooking food, refining ores, and stoking furnaces to manufacture objects of iron, steel, glass, and ceramics, among other materials. For centuries coal had been used in China, Europe, and elsewhere, and began to be used on a large scale in the Liège basin and Newcastle basin from the early 1500s. By the 1650s, Newcastle, in England, was producing an estimated half a million pounds per year, used in saltworks, glassworks, ironworks, breweries, lime-kilns, and many other industries.

Techniques to produce coke from coal were developed in England by the 1620s, though smelting iron with coke did not become commonplace until the 1780s. Throughout this period, wood remained the only available fuel for the vast majority of the world's people. Deforestation became a major problem in some areas, prompting diverse responses, ranging from rising coal use in England to the invention of wok cooking techniques in China, an adaptation to perennial firewood shortages. In thermal energy production, if the 20th century was the Age of Oil, and the 19th the Age of Coal, the early modern period, like all previous epochs in human history, was the Age of Wood.

Food and Agriculture. The major transformations in agricultural technologies consisted principally of incremental improvements to iron-tipped wooden ploughs, an implement dating to around 1000 B.C.E. Overall, the pace of agricultural change in the early modern period was slow, despite the biospheric revolution brought about by the Columbian Exchange. The "agricultural revolution" had only begun by the end of the period under discussion here. Most agriculturalists around the world continued to employ technologies handed down from generation to generation: fire and digging sticks in sub-Saharan Africa and the Americas; draft-animal drawn plows in Europe and Asia; animal, waterwheel, and human-powered irrigation systems, using technologies dating back centuries or millennia. On the whole, and despite some important innovations, agricultural and food technologies did not undergo dramatic changes until the final decades of the early modern period, and even then on a tiny fraction of the globe's tilled surface.

Transportation. Until the 18th century, sea transport was slow and expensive, land transport slower and more expensive still. The principal overland conveyances were beasts of burden, wheeled carts, and carriages. Horses and mules were common across Europe, the Asian steppes, and the post-conquest Americas; camels from North China, India, and Persia to North Africa; pack-oxen and elephants in India. Sub-Saharan Africa had no such wheeled conveyances or beasts of burden (limited by the tsetse fly), in common with most of the pre-conquest Americas, save the Peruvian Andes, where llamas were used as pack animals—though by the mid-1700s herds of wild horses, introduced into Mexico by the Spanish, had migrated into North America and were adopted by the indigenous peoples of the Southwest and Great Plains. Roads, unpaved and seasonal, were generally poor and unreliable, with some exceptions, like the imperial Inca road system built from the 1450s. Throughout the early modern period, the maximum distance coverable by land in one day was around 60 miles (100 km); as one historian has observed, "Napoleon moved no faster than Julius Caesar." River transport was generally faster and cheaper, in canoes (North America), poled barges, and other floating or rowed conveyances, and seasonal in northern latitudes.

Oceanic transport, dating back millennia, saw major advances during this period, based mainly on improved shipbuilding designs and technologies in northern Europe dating to the 1100s and

accelerating from the early 1400s. Europe's domination of the world's seas from the 1500s was based in large part on its superior ships, most notably the Portuguese caravel, dating from around 1430, measuring about 21 meters in length and eight meters across, and compared to other vessels fast, maneuverable, and versatile, with its multiple sails and centerline rudder. With the caravel and its refinements, European empires came to dominate much of the globe. Overall, however, oceanic transport remained slow, expensive, dependent on currents and seasonal winds, and dangerous, and would not see a major technological shift until the adoption of the steam engine in the 19th century.

Metallurgy. The production of iron and steel—the quintessential metals of modern civilization — saw important advances during this period, though did not begin to approach an industrial scale until the 19th century. High-quality carbonized "damask" steel had been produced in China and India since at least the 13th century, while the Chinese had begun to fabricate objects of cast iron as early as the fifth century B.C.E. Europeans did not learn to cast molten iron until the 1300s, though made significant advances in iron smelting using waterwheel-driven bellows from the 1100s. The frequent wars of early modern Europe heightened demand for iron and steel swords, pikes, cuirasses, cannons, balls, arquebuses, and other weapons, supplied by thousands of small workshops in and around major population centers—demand that dropped sharply when wars ended. In the late 1400s, Brescia, at the foot of the Italian Alps, had some 200 iron workshops employing several thousand workers; other major European iron-producing centers were the Rhine, the Baltic, the Meuse, the Bay of Biscay, and the Urals. The Ottomans and the Mamluks also excelled in ironworking of finely wrought dishes, ewers, and armaments. Almost everywhere, iron production was dispersed among a multitude of small shops run by master craftsmen who often jealously guarded their secrets, and, when not meeting wartime demand, produced a wide array of utilitarian items, from iron pots and horseshoes to buckles, rings, spurs, and nails.

Ironworking was not developed by the indigenous peoples of the Americas, whose metallurgy was limited to copper, gold, silver, tin, and bronze, almost exclusively objects of art crafted for elites and ceremonial purposes. The Incas were the Americas' most sophisticated metalworkers; their silver and gold work astounded the invading Spaniards, though the Aztec, Maya, and other civilizations also developed highly refined gold, silver, and copper-working skills. In the Andes, Atahualpa's ransom in 1533 yielded some 13,000 pounds of gold and 26,000 pounds of silver; the pillage of Cuzco yielded far more, and its magnificent artistic objects were melted down into ingots before shipment to Europe. After the conquest and the Spaniards' discovery of the "mountain of silver" at Potosí, the colonizers employed indigenous technologies and craftsmen to harness the high Andean winds to fire the silver-smelting furnaces. The mercury amalgamation process, refined in the 1570s, represented a key technological advance in the exploitation of Peruvian and Mexican silver.

Printing. In China baked-clay movable type dates to around 1040, metal movable type to Korea around 1230. By the 1500s, Ming China had a flourishing print culture, with wide circulation of printed texts. In Europe around 1450, the independent invention of movable type, in tandem with advances in papermaking, made books and other printed works vastly cheaper and more accessible and comprised a key element in the dissemination of advances in science and technology across Europe and beyond. By the mid-1500s, these technological innovations combined with increased literacy resulting from the Protestant Reformation and other factors to engender a revolution in print culture. Books, pamphlets, instructional manuals, religious literature, and other printed texts proliferated across much of Europe and were spread across much of the globe by European empires. Newspapers were not common until the 18th century, while colonies' adoption of print technology often lagged for centuries after the initial colonization. While print culture flourished in British North America from the late 1630s, for instance, Brazil, "discovered" by the Portuguese in 1500, did not see its first printing press until 1808. Despite Europe's revolution in print culture, however, throughout the early modern period the vast majority of the world's inhabitants remained nonliterate.

Navigation, Cartography, Geography, Geology. Thanks mainly to their practical utility in the larger enterprise of empire building, the sciences and technologies of navigation, cartography, geography, and geology witnessed a major revolution in the early modern period. European scientists

not only mapped the whole of the Earth but measured it, weighed it, determined its distance from the Sun, calculated its position in the solar system, estimated its age, approximated its evolution, and greatly refined understanding of its constituent elements and their practical applications. With the "discovery" of the Americas, published maps and atlases proliferated; notable there was the work of Flemish geographer Gerardus Mercator (1512–94), whose 1538 world map and 1541 terrestrial globe were superseded by his famous projection of 1569. While cartographic technologies saw major advances, navigational technologies lagged. Devices in use long before the Age of Empires —mainly the compass and astrolabe—were not significantly refined until the invention of the sextant in 1731 and a method for accurately determining longitude in 1761. Throughout most of this period, most seafarers continued to rely on technologies and knowledge many centuries old.

Mathematical Technologies. Integral to the Scientific Revolution was a revolution in mathematics, tied closely to astronomy and physics, culminating in the extraordinary mathematical achievements of Sir Isaac Newton (1642–1727), especially his invention of calculus. Among the many monumental mathematical achievements of these years was the invention of the decimal system in 1585, accompanied by a host of advances in accounting, banking, measurements of time and space, and related mathematical technologies. Still, throughout the early modern period the vast majority of the world's inhabitants reckoned time by the Sun's position in the sky and the cycles of the seasons, and distance by the time required to traverse it.

Medical Technologies. The first emergence of genuinely empirical science can arguably be traced to a millennium's worth of trial and error regarding the nutritional and medicinal properties of plants. Throughout the early modern period, centuries-old herbal remedies comprised the overwhelming preponderance of medical technology for the vast majority of the world's people. By this time, Chinese acupuncture, herbalism, and related bodies of knowledge dated back thousands of years. The major advances in medical technologies in the West were related to increased knowledge of human anatomy and physiology, gained mainly through systematic dissections, artistic renderings, and publication and dissemination of the knowledge thus gained. The discovery by William Harvey (1578–1657) of the circulation of the blood, combined with the invention of the microscope in the early 1600s, revolutionized the study of human anatomy. (Contrary to many popular and scholarly accounts, practitioners of ancient Chinese medicine did not discover or describe the circulation of the blood, though in 1242 the Arab physician Al-Nafis did, and in considerable empirical detail.) If clinical medical practices saw few tangible advances during the early modern period, the rapid accumulation and wide circulation of empirical knowledge in all spheres relating to health and disease laid the groundwork for the revolutions in medicine in the 19th and 20th centuries.

As this brief and selective survey suggests, the conventional narrative of the revolutionary transformations in science and technology in the early modern period needs to be combined with an appreciation of long-term continuities, and of the partial, uneven, and nonlinear nature of scientific and technological progress. Understanding these transformations further requires situating them within broader contexts of European empire building and the quests for power and profit that comprised one of their essential motives. Science and technology have always been intimately related to politics, economics, culture, and every other sphere of human activity, a fact especially apparent during the period covered in this volume.

SOCIAL AND CLASS RELATIONS

Wherever states have formed, so too have social classes and hierarchies characterized by unequal access to power, privilege, and other social resources. Through codes and laws, states "write the rules" about how society should be organized. The vast majority of all states, throughout world history and in the period under discussion here, codified into law the dominance of some social groups over others, enforcing those laws through their superior coercive powers, including military force. During the early modern period, an estimated 80 to 90 percent of the world's population lived in territories dominated by states, and were thus designated by virtue of birth, gender, race, language, religion, and other factors, as members of specific social groups. Such states often developed elaborate ideological

systems, based on shared religious beliefs, that legitimated and "naturalized" these socially constructed hierarchies. Such hierarchies were defined mainly by differential access to economic and political resources, that is, access to wealth and power.

Relations of gender were dominated by men the world over, with males exercising greater control over property and other resources than females, and women's class status derivative of men's. Relations of social class mainly concerned control over the fruits of labor and production, with "social class" most usefully conceived as a social relationship determining who owned what and who produced what for whom. Most class structures around the world were pyramidal, with laboring people (perhaps 80–90 percent of the populace) occupying the bottom strata, a small middling group (around 5–10 percent), and a much smaller number of persons of rank and privilege toward the top (1–5 percent).

From the 1450s to the 1750s, the world was witness to a dazzling array of social classes, groups, and state forms, many in the throes of dramatic change. Around 1500 some states consisted of vast empires stretching thousands of kilometers and embracing millions of people of diverse ethnic and linguistic origins, such as Ming China, Mughal India, Safavid Persia, Ottoman Southwest Asia and North Africa, Songhai West Africa, Aztec Mesoamerica, and Inca Peru. Most were much smaller. Principalities, kingdoms, fiefdoms, and city-states of myriad types proliferated throughout Southeast Asia, East Africa, Mesoamerica, the northern Mediterranean, and Europe. In all cases, the formation of social classes and hierarchies was intimately entwined with the formation and development of states.

Power and Privilege. During this period, most state-governed societies were characterized by numerous, often overlapping social classes defined by relative access to power, privilege, and rank. Within each social class, and with very few exceptions, men were dominant and women subordinate. At the top, almost everywhere, were emperors, kings, queens, and supreme rulers or sovereigns of various kinds. Ruling families often comprised a "social class" by themselves, their internal struggles frequently the source of much social conflict. Beneath such supreme rulers and their families, one can distinguish at least eight broadly defined social classes common to most societies: (1) bureaucrats, administrators, and other agents of the state; (2) landowning aristocrats and nobility; (3) religious officials and authorities; (4) warriors and/or members of the military; (5) merchants and traders; (6) artisans and craftworkers; (7) peasants and farmers; and (8) slaves, servants, and other forms of bound or unfree labor.

These categories often overlapped or blended together, especially at the upper echelons—as in the Ottoman Empire, Mughal India, or Spanish America, where state officials could also be religious leaders, nobles, and landowners, or, as in Tokugawa Japan, where leading warriors (daimyo and samurai) were also aristocrats and agents of the state. Merchants often owned land, though sometimes did not, as with Jews in Christian Europe or the Aztec *pochteca* (traveling merchant class). In some polities, some of the categories listed above did not exist—merchants among the Incas, for instance, or landowning aristocrats in Ming China. Generally, however, most societies had an overwhelming majority of taxpaying laboring people subordinate to a small elite, overwhelmingly male, whose power derived from birthright, divine sanction, or control of key political and economic resources.

Surveying the many types of class relations and social hierarchies around the world during this period reveals a number of patterns. Beginning at the bottom of the social hierarchy, slavery and other forms of bound or unfree labor were features of almost every state-governed society, though the precise nature of the master-slave relationship varied enormously. In the great majority of cases (excepting Atlantic world slavery, c. 1500–1870), slavery was not hereditary or based on "race" or ethnicity, while slaves enjoyed certain rights, including the right to live, to form families, and not to suffer excessive punishment. In the Muslim world, slaves, purchased in markets or captured in wars, generally were used as household servants or soldiers; manumission was actively encouraged. Muslims could not enslave fellow Muslims.

Elite Slaves. Similar patterns characterized the domains of the Mughal Empire, where slavery was not hereditary, and most slaves were either debtors enslaved until debt repayment, children sold as slaves by poor parents, or war captives, especially from tribal frontier zones. In Safavid Persia,

as in other Muslim polities, the emperor (shah) appointed slave elites (ghulams) who often enjoyed high status, including in the royal court. Among the Aztecs, slaves, usually captured in war, were either integrated into households or ritually sacrificed to honor one of the numerous gods in the Aztec pantheon. In Ming China, slavery was actively discouraged. The race-based chattel plantation slavery of the Atlantic world, which began around 1500 and ended in the late 1800s, was unique in world history for its hereditary nature, its exclusively racial character, and the absence of constraints on slave owners, who generally enjoyed the legal right to dispense with their "property" as they saw fit, including breaking up families, torture, and murder, and the "breeding" of slaves through rape and forced reproduction.

Peasants. Far and away the largest social class in most state-governed societies during this period was peasants, farmers, and pastoralists—people who earned their living by the soil, paid taxes, contributed military service, and owed allegiance to the state and/or its local agents. Comprising 80 to 90 percent of the population, peasants and pastoralists were generally at or near the bottom of the social hierarchy, a notch above slaves, though not always, as in Ming China, where slaves were rare and farming was esteemed far more than mercantile activity or military service. In most societies, peasants, farmers, and pastoralists enjoyed certain customary rights, such as a relaxation of tax obligations in times of drought, flood, or pestilence; usufruct rights to land; familial autonomy; and control over livestock, tools, the labor process, and rhythms of work and rest.

In many cases, especially in tributary empires comprised of multiple ethno-linguistic groups, peasants exercised substantial religious autonomy as well, as among the Aztecs (where subordinate polities and their religious infrastructures were kept largely intact if they did not actively resist the authority of the central state and met tribute obligations), the Mughals, the Ottomans, Songhai, the Incas, and others. In many smaller states, such as the German-speaking principalities and fiefdoms of northern Europe, or the city-states of Italy, religious freedoms for ordinary people both increased and grew more circumscribed, depending on events, particularly after the onset of the Protestant Reformation from around 1517. Peasants, farmers, and pastoralists did not form a monolithic whole, of course; some were richer, most poorer, while within households, families, and communities, males almost always exercised greater power and authority than females.

In most societies, artisans and craft workers, generally dwelling in cities or towns, comprised another major social class. Membership in a specific craft was often restricted to certain individuals, almost always male, who had served a certain period of apprenticeship under a master artisan (generally seven or eight years) and had acquired a high degree of skill and proficiency. Exemplary here were the craft guilds of medieval Europe that grew through the early modern period, similar to the craft guilds of Tokugawa Japan and the *akhis* of the Ottomans. Sometimes specific types of craft workers clustered in certain neighborhoods and were identified by both craft and place of residence, as in the Aztec island-capital of Tenochtitlán. Fine gradations generally distinguished different types of craft workers, with some trades conferring greater honor and prestige, such as the sword craftsmen in Japan and Persia; the gold- and silversmiths of Cuzco (Inca Peru); and the feather workers and jade artisans in pre-conquest Mesoamerica. Most towns and cities also had a laboring class of porters, street sweepers, sanitation workers, and casual laborers whose occupations carried far less prestige than skilled artisans.

Commerce. Merchants and traders, also characterized by many fine gradations and types, ranged from street peddlers, itinerant traders, and small shopkeepers toward the bottom to wealthy merchants with imperial connections commanding huge stocks of goods and capital at the top. Merchants were generally superior in social position to farmers and craft workers, and inferior to landowning aristocrats, nobles, and state officials, though not always, as in Ming China, where mercantile activity was less esteemed than farming, or Inca Peru, where a merchant class did not exist. In early modern Europe, as in the Ottoman realms, Safavid Persia, and Mughal India, merchants were among the most prized allies of kings and nobles for the stocks of capital they controlled, from which ruling groups often borrowed to pay for wars, public works, and lavish consumption. Among the Aztecs, a distinctive class of traveling merchants (*pochteca*) served

to integrate different parts of the empire by their exchange of goods, while also acting as spies and informants for the central state.

Soldiers, warriors, and others whose primary occupation centered on warfare often comprised a distinctive social class, as in Ming China, where membership in the military was hereditary and of low esteem, or Tokugawa Japan, where membership in the class of military leaders (samurai) was also hereditary but conferred enormous social prestige. Among the Ottomans, the janissary corps formed an elite group of de-ethnicized professional soldiers who served at the behest of the sultan and his underlings; among the Aztecs, members of elite jaguar, eagle, and other warrior castes enjoyed high rank and prestige. Ordinary foot soldiers, invariably male, were rarely esteemed anywhere, while military officials generally enjoyed superior social status.

Upper Classes. At the highest echelons of society—state officials and bureaucrats, landowners, hereditary nobles and aristocrats, religious leaders of various kinds—the waters were frequently muddied, as these groups often melded into each other, and the types and characteristics of upper classes varied enormously. Suffice it to say that these groups comprised but a tiny fraction of most societies' populations and by law and custom exercised far greater privileges and rights than the vast majority of their fellows. In a key dynamic, especially in Europe, as early modern states coalesced, the broad tendency was for hereditary nobles to be brought into the state as coequals with the sovereign, because kings and princes needed their material and social resources to exercise their authority or pay for wars and other ventures. Conflicts between sovereigns and upper classes (and, in Christian Europe, between sovereigns and the church) were common, and, along with conflicts between states, comprised one of the major causes of warfare.

The degree of mobility between social classes was generally very small. People born into a particular social class had a very high likelihood of staying there. This was not always true, as in Ming China, where performance in state-sponsored exams, even by poor peasants, determined eligibility for entry into the most esteemed social class of scholar-officials, though the fluidity of social class diminished by the late 1500s as the ruling dynasty ossified. In many contexts, including Aztec Mesoamerica, martial skills could lead to quick ascent in rank and privilege. This was also true of the invading Spanish conquistadores and the officials who followed, some of whom profited immensely from conquest and colonization and became the founders of powerful lineages in Spain and the Americas. Rapid downward mobility also occurred, as when African notables captured in the slave trade became chattel on New World plantations or when resisting polities were conquered by expanding empires and their upper classes wiped out, as practiced by the Aztecs, Incas, Spanish, Ottomans, and others. The castes of Hindus in India represent perhaps the most extreme instance of class stasis, of fixity over long stretches of time, though caste-like class structures characterized most state-ruled society during this period.

In global terms, the major transformations in social class were propelled by European empire formation in the Americas, Asia, and Africa from the early 1500s, and the subsequent expansion of capitalist exchange relations within Europe and around the world. As European empires expanded, there emerged within Europe a powerful class of merchant capitalists that was key to the growth of markets and an incipient industrial revolution, especially in England, France, and Holland. Along with merchant capitalists there also emerged an incipient industrial proletariat, or working class. Capitalist relations of production, defined by the emergence of a distinctive social class of people without access to land or other resources, compelled to sell their labor power on the market, were very rare in most parts of the globe, forming only a small number of urban centers in England and western Europe. Soon, however, capitalist social relations would spread throughout much of Europe and beyond, in the modern period becoming one of the key axes of social, economic, and political struggle around the world.

TRADE AND CULTURAL EXCHANGES

With the dawn of the early modern period, roughly corresponding to the Spanish "discovery" of the Americas and Portuguese voyages around Africa to Asia in the 1490s, expansionist states

and commercial interests in western Europe began knitting together, for the first time in history, a truly global economy. Over the next three centuries, markets and commerce, ubiquitous features of almost every preindustrial society, reached a qualitatively new stage of development. By the time of the American and French Revolutions in the late 1700s, a dense and expanding web of commercial networks linked every major populated landmass on the globe: Europe, Africa, Asia, and the Americas. Trade and commerce, the engines of empire, in turn became the handmaids of modernity.

Prior to the formation of European overseas empires, a series of commercial and migratory networks that evolved in the preceding centuries already linked large parts of the globe. The most expansive stretched from East Asia to South Asia to East Africa and the Levant, woven together by Chinese, Japanese, Southeast Asian, Mughal, Persian, Ottoman, and East African polities, merchants, and traders. This Asian trade emporium was linked to the Judeo-Christian-Islamic world of the Mediterranean via land routes honeycombing Southwest Asia from the Black Sea to Arabia, and via land and river routes extending northward from East and sub-Saharan Africa. In the West African Sahel, the kingdom of Songhai was linked south to Benin, the Akan states, and Kongo, east to Ethiopia and the Levant, and north to Europe via the trans-Sahara gold trade.

Increasingly dense trade and migration networks also connected the kingdoms of northern Europe to Iberia and the Mediterranean. The Americas were wholly isolated from the Asian-African-European world, with the Mexica (Aztecs) dominating trade and commerce in central and southern Mexico; the Postclassic Maya forming complex trading networks within and beyond the core Maya zones of Yucatán and Guatemala; the Incas in the Peruvian Andes thriving without recourse to markets or trade as conventionally understood; and a plethora of lesser polities in North and South America also engaging in extensive local, regional, and long-distance trade.

European Expansion. The roots of European expansionism ran deep, from the Crusades of the 11th to 14th centuries, which piqued the interest of Christian kingdoms and merchants in the commercial wealth of Asia, especially its spices and silks, to the desire to dominate the centuries-old trans-Saharan trade in gold, ivory, and other prized commodities. Western European merchants and kingdoms, propelled by visions of power and treasure, took to the seas mainly because overland trade routes were blocked by Islamic polities: to the east, the expansionist Ottomans—especially after their conquest of Constantinople (Istanbul) in 1453—and, further east, the Safavids and the khanates of Central Asia; and to the south, the Ottomans, Berbers, and Songhai. Unable to conquer these states and empires, and unable to go through them (at least without paying high taxes), Christian western Europe opted to bypass them altogether. The global capitalist economy thus originated as a kind of second-best solution to western Europe's problem of establishing direct and sustained commercial relations with Asia.

The Portuguese were the first, under Prince Henry the Navigator from the 1430s, to systematically explore west into the Atlantic and south along Africa's west coast. By the time Portuguese navigator Vasco da Gama rounded the Cape of Good Hope and sailed to India in 1498, the Castilians, in dynastic alliance with the Aragonese and finally successful in the Christians' 774-year effort to expel the Moors from Iberia (718–1492), had already "discovered" the Indies. These "Indies" turned out not to be India but a hitherto unknown landmass, soon dubbed "America" after the Italian navigator Amerigo Vespucci. The Castilians (Spanish), long accustomed to wars of conquest against non-Christians, soon established the world's largest empire, embracing much of the Caribbean, central and southern Mexico, Central America, and the Peruvian Andes, destroying local states, subordinating the inhabitants, and siphoning their wealth. The Portuguese, less interested in conquering territory than in expanding commerce, established a series of coastal trading forts in Africa, Brazil, and Asia.

Emergent Empires. Spain and Portugal were soon followed by the Netherlands, Britain, and France, emergent empires eager to partake in the spoils of trade and conquest but too late to replicate the fabulous successes of Spain in America. Instead they played catch-up, competing with one another and the Spanish and Portuguese over the most accessible parts of the Americas and Asia. In the Americas, that meant the Atlantic seaboard of North America stretching into the Great Lakes,

and what remained of the Caribbean. In Asia, it meant the vast territories stretching from India to Southeast Asia, Indonesia, and the South Pacific. Some polities successfully resisted European conquest and colonization, most notably Ming and Qing (Ch'ing) China, Tokugawa Japan from the early 1600s, the Ottomans, and, until the 1750s, Mughal India. Other zones remained too inaccessible, especially sub-Saharan Africa (save the Cape, colonized by the Dutch from 1652) and most of the North and South American interiors.

One crucial result of these global transformations was the Columbian Exchange, in which American plants, animals, and microorganisms, isolated from the rest of the world for millennia, were disseminated across the globe, accompanied by the flooding of European, Asian, and African organisms into the Americas. The resultant changes in the Earth's biosphere profoundly shaped all subsequent human and environmental history.

As imperial competition intensified, commerce expanded, markets deepened, and increasingly dense trade networks came to encircle the planet. Mexican and Peruvian silver poured into Spain and flowed out again—thanks mainly to Spain's lack of an industrial base—primarily into the hands of English and Dutch merchants and their governments' treasuries, who poured it into further conquests, especially in Asia. The torrent of silver caused a price revolution worldwide in the late 1500s and early 1600s, from Europe to Persia, India and China; one historian estimates that half the silver mined in the Americas from the 1520s to the 1820s ended up in China; others estimate one-third. Both estimates are plausible, especially given the brisk trade in spices, silks, porcelain, tea, and other goods linking New Spain to the Philippines and the rest of Asia.

Atlantic World. The epicenter of the emergent global economy became the Atlantic world and its "triangular trade" linking Europe, Africa, and the Americas. In its simplest form, ships laden with manufactures (mainly textiles and firearms) would sail to West Africa, trade manufactures for slaves, sail to the West Indies, trade slaves for sugar, and return to their home port. In practice, the commerce was far more than triangular, with endless offshoots and ancillary linkages connecting different parts of Europe, the Mediterranean, Africa, and the Americas.

West Indian sugar, for example, fueled the North American rum industry, while North American lumber, bread, fish, and other goods poured into the West Indies, stimulating economic growth from New England to the mid-Atlantic colonies. On a typical journey, a ship might depart Marseilles for Cyprus, sailing thence to Senegal, across the Atlantic to Martinique, north to Acadia (Canada), then back to the Caribbean to Guadalupe and Saint-Domingue, thence north to Boston before heading back east across the Atlantic to the Canaries, to Venice, finally returning to Marseilles, carrying dozens of commodities at any given time, and profiting at each stop along the way. Despite its endless complexities and branches, however, at the core of the system were European manufactures, African slaves, and American sugar and silver.

From the 1500s to the 1800s an estimated 9.8 million Africans were enslaved and transported to the Americas in the largest forced migration in the history of the world, roughly 80 percent to Brazil and the Caribbean (and only 5 percent to North America). The height of the transatlantic slave trade in the 18th century coincided with the maturation of the Scientific Revolution, the dawn of the Enlightenment, and the first Industrial Revolution in England, based mainly on textiles. Through synergies and feedback loops, each development fueled the others. Some scholars, pointing to Britain especially, attribute the emergence of Europe's Industrial Revolution in the 18th century to the burgeoning stocks of capital accumulated over the preceding centuries through the triangular trade. The slave trade prompted the formation of powerful coastal states on Africa's Atlantic coast that waged increasingly destructive slaving expeditions into the interior, causing massive internal migrations and wreaking havoc with existing societies and polities. Similar destructive patterns came to characterize the Americas, as expanding European colonies either incorporated indigenous Americans as a subordinate labor force, or compelled migrations away from the zones of European domination, generating ripple effects far into the interior.

Migration. By the end of the 18th century, several million Europeans had migrated to the Americas, Africa, and Asia. From the 1580s to 1800, some 750,000 Spaniards migrated to Spanish

America; the Dutch East India Company employed more than a million European migrant laborers; and some 2.4 million Portuguese and their descendents lived outside Europe. By 1700, the British Americas contained around 270,000 persons of British ancestry, while another quarter-million would arrive between 1700 and 1775. Of the western European empires, France had the lowest emigration rates; to the 1760s, around 75,000 French had migrated to French America. In the 19th century, these European flows, especially to the Americas, would become a flood.

If the Atlantic world formed the epicenter of the emergent global capitalist economy, Asian and East African polities and peoples accessible to European imperial power found themselves increasingly caught up in the whirl of changes. Southeast Asia is a good example of a peripheral commercial zone brought firmly under the dominion of European empires and markets, illustrating how warfare, empire building, expanding commercial relations, and migrations became mutually reinforcing. From 1498 to the 1570s, the Portuguese, rounding the Cape of Africa, conquered and occupied coastal trading polities from Mozambique and Mombasa (East Africa) to Hormuz (Arabia), Goa (India), Malacca (Malay Peninsula), Macao (China), and Nagasaki (Japan). The Dutch, better financed and more capable of waging sustained wars of conquest, followed after 1600. Displacing the Portuguese, from 1619 to the early 1680s the Dutch East India Company became the region's preeminent power, waging successful wars of conquest against a string of independent Southeast Asian and Indonesian polities—including Batavia, Banda, Makassar, and Malacca—reconfiguring trade relations in tin, pepper, nutmeg, cloves, and many other commodities and leaving most of the region in prolonged crisis from which it would not begin to recover until the 18th century.

For many years, scholarly treatments of these processes were dominated by a Eurocentric approach that privileged the agency of European actors. In more recent years, scholars have paid greater attention to the agency of Asians, Africans, and indigenous Americans in shaping these processes, generating a more nuanced and holistic understanding of the profound transformations in states, economies, and cultures around the globe that marked the tumult of the early modern period.

WARFARE

The nature of warfare changed in profound and lasting ways in the period covered in this volume, in almost every arena: the weapons used, tactics deployed, strategies pursued, the scale and organization of land and sea forces, and the impact of warfare on states and societies. One thing that did not change was that making war remained an exclusively male pursuit, thus reinforcing gender inequalities and patriarchal modes of domination. Another was that, worldwide, the poor and subordinate did most of the fighting and dying. In 1450, European powers were roughly at par with the Ottomans, Chinese, and other major powers around the world. By 1750, European states commanded militaries of unprecedented violence-making capacities, qualitatively different than anything before.

The cumulative changes in the theory and practice of warfare over these three centuries have prompted scholars to speak of the Military Revolution, originating in Europe, that was both cause and consequence of the Scientific Revolution, the transition from feudalism to capitalism, the Industrial Revolution, the emergence of early modern nation-states, and the formation of overseas empires. Transformations in the scale and character of European warfare during this period marked a major watershed in world history and comprised one of the principal engines of modernity. For these reasons, this essay focuses mainly on Europe, the birthplace of modern conceptions and practices of warfare as practiced by states and militaries around the world today.

Weapons. The "gunpowder revolution" began in Europe in the mid-1400s, a development that would permanently transform the nature of warfare worldwide. Gunpowder, invented in China by the 900s and brought to Europe in the 1200s, soon became the key ingredient in a revolution in ballistic (projectile-firing) weapons. By the early 1300s, European smiths had developed hollow cylindrical barrels capable of firing spherical projectiles. Artillery makers quickly seized on the innovation, such that by the mid-1300s, early cannons firing stone balls became an important siege weapon, on par with centuries-old trebuchets. By the early 1400s, gunpowder technology

was incorporated into a portable, hand-held ballistic weapon, the arquebus, forerunner of all subsequent types of small arms and rifles. Prior to this, the principal infantry and cavalry weapons consisted of pikes, spears, lances, swords, crossbows, bows and arrows, and other types of hand-held, human-powered thrusting, cutting, projectile, and trauma-inflicting devices.

Incremental refinements to the arquebus led to the matchlock musket in the early 1600s, followed by the flintlock musket, by the mid-1700s the principal infantry weapon in Europe and North America. In a gradual and uneven evolution, muskets did not displace pikes, bows, and other hand-held weapons but were often used in combination with them. Artillery, both land and naval, underwent a parallel transformation.

By the 1700s, stone projectiles had been gradually displaced by iron spheres. Exploding cannonballs were developed in the 1500s, though many technical problems limited their use until the 1800s. Rifling, which imparts a spin on projectiles and thus greatly increases their accuracy and range, was limited to small arms utilizing lead, which was malleable enough to accommodate the intended rifling effect. Rifled artillery did not appear until the mid-1800s. The gunpowder revolution also transformed the weapons of siege warfare, beginning with the petard (a kind of portable bomb). From the 1420s heavy gunpowder artillery, first developed by France, spread rapidly throughout Europe. By the late 1400s wheeled artillery pulled by teams of beasts rendered castles and other fortifications far more vulnerable to siege. Cast bronze muzzle-loaded cannons, firing cast iron spheres of 12 to 24 kilograms, comprised the principal weapon of siege warfare from the early 1500s to the mid-1800s.

Tactics. All of these and many more technical innovations, based overwhelmingly on gunpowder technologies, led to major transformations in tactics, both on land and at sea. On land, the most effective tactical innovations combined mobility and firepower, and older technologies and techniques (pikes, bows, cavalry charges, etc.) with new ones. Emblematic here was King Gustavus Adolphus of Sweden (1594–1632), who creatively combined musketeers, pikemen, archers, heavy and light cavalry, field artillery, and diverse other weapons and specialized field units to forge one of the most formidable fighting forces of the early modern era. At sea, naval tactics were revolutionized both by improved shipbuilding technologies (which made sailing ships faster and more maneuverable), cannons, and new fleet formations. Representative of these shifts was the English defeat of the Spanish Armada in 1588, in which the Royal Navy combined speed, superior firepower, and disruptive tactics to defeat the 130-ship armada dispatched by King Philip II of Spain.

Strategy. As weapons and tactics changed, so too did strategy and strategic thinking. It is arguable that there have been no substantial contributions to strategic theory since the writings of the Chinese general Sunzi (Sun Tzu) from the sixth century B.C.E. in his tract *The Art of War*. Emphasizing stealth, surprise, deception, intelligence, mobility, nimbleness, exploiting the weaknesses in the enemy's strengths, and avoiding battles in order to win wars, Sunzi's writings did not begin to circulate in the West until the late 1700s. The first major strategic thinker of the modern era, Carl von Clausewitz (1780–1831), in his book *On War* (1832), encapsulated much of the strategic thinking that developed in Europe in the preceding centuries. The British strategy of achieving naval supremacy by trying to maintain a "balance of power" on continental Europe—in effect dominating the sea by pursuing policies intended to divide and wear down their enemies on land—is a good example of the era's most successful kind of strategic thinking. Overall, the most effective European war strategists worked to develop ways to integrate more fully their national economies with their war-making capacities, to achieve the most effective combinations of older and newer weapons and technologies and to pursue both military and extra-military ways to weaken their enemies and strengthen their allies.

From the 1400s until the late 1700s, most European states built on the medieval practice of employing mercenary forces or private armies-for-hire (*condottiere* in Italian; *Söldner* and *Unternehmer* in German), at land and at sea, complemented by conscripts commanded by officers commissioned by nobles and sovereigns. Yet by the early 1800s, the era of mercenaries had largely ended, and national armies had become the norm. The reasons were complex, rooted in the risks

entailed in hiring private armies (rivalry, rebellion, banditry), the relative advantages of mobilizing national populations, and the high costs of paying for war.

The cumulative effect of the more or less continuous warfare wracking Europe and its colonies from the 1450s to the 1750s was for state expenditures to grow dramatically and for states to expand their bureaucracies, extend their administrative reach, intensify taxation of their populations, and establish long-term structural relationships with merchants and capitalists. Just as states made war, wars made states. Some scholars argue that the dynamics set in motion by centuries of intensive military conflicts among early modern European nation-states created the preconditions for the emergence of republican forms of government, understood as a contractual relationship between states and citizens. Paying ever higher taxes, and serving in national militaries in ever higher numbers, men demanded something in return—namely, their rights, guaranteed by the state. Thus, Enlightenment notions of citizenship and citizens' rights, some scholars argue, found their origins in the crucible of early modern European wars. Women, as non-taxpayers and excluded from military service, were also excluded from the attendant rights demanded by men, thus reinforcing patriarchal norms and gender inequalities relative to the state and within the broader society.

Warfare, Capitalism, Empires, and Local Responses. The Military Revolution in Europe was intimately linked to empire formation, the transition from feudalism to capitalism, the Scientific Revolution, the Industrial Revolution, the Enlightenment, and all of the other defining characteristics of the era. Precisely how this occurred remains the topic of much scholarly research and debate. So, too, is the process by which cultures and civilizations around the world responded to these novel methods of waging war. The Japanese, for instance, rapidly adopted gunpowder weapons in the 1500s only to close their society to Western influences from the 1610s and largely purge guns and cannons from the island's repertoire of military technologies. In Mesoamerica in the early 1520s, the Aztecs suffered defeat in part because of their different cultural conceptions of warfare, in which capturing enemy soldiers, not taking enemy territory and destroying its state, was the principal goal. The ways in which people around the world responded to the European military revolution were as diverse as the world's peoples.

A

Abahai Khan

(1592–1643) *Manchu military and political leader*

Abahai (also named Hung Taiji) was the eighth son of Nurhaci, a Jurchen tribal chieftain who founded the Manchu state in what is today northeastern China. Elected by the Hosoi Beile, or council of clan princes and nobles, in 1623 to be his father's successor, Abahai built upon his father's foundations for a Manchu state during the last years of China's Ming dynasty. In 1644, his son was proclaimed emperor of the Qing (Ch'ing) dynasty, assuming leadership of China as the Ming dynasty collapsed.

The Jurchen tribal people who lived in Manchuria, a frontier region of the Chinese Ming Empire, did not recognize the right of firstborn sons to succeed their fathers. Because of this, all the ruler's sons were eligible to succeed him in an election by their fellow tribal leaders. Abahai was elected and continued his father's unfinished work. He expanded the powerful Banner Army that consisted of Manchu, Mongol, and Han Chinese units and used it to consolidate control of the Liaoyang area in southern Manchuria. Next he used his military forces to subjugate Korea, forcing its government to transfer its vassal relationship from the Ming dynasty to him. Abahai then conquered the Amur region of northern Manchuria and the Mongols of eastern Mongolia. His next move was to set up a civil administration in the capital city of Shenyang in 1631. The six ministries and other institutions he implemented were copied from the Ming government, and he staffed them with many Han Chinese administrators. In 1635, he gave his people a new name, Manchu (from Jurchen), and changed his dynastic name from Hou Jin (Hou Chin, adopted by Nurhaci, which means "Later Jin," after the Jin dynasty that ruled northern China 1115–1234). By this act, he disssociated his dynasty with the Jin, who had conquered northern China after much bloodshed. Instead he adopted the dynastic name Qing (or Ch'ing, which means "pure"), and he assumed the title emperor rather than khan, which had been his father's title, because of its nomadic associations.

In 1640, Abahai attacked Jinzhou (Chinchow) at the southern tip of Manchuria, defeating a Ming force. This victory brought the Manchus to the key eastern pass of the Great Wall, Shanhaiguan (Shanhaikuan, or Mountain and Sea Pass). However, this formidable fortress was defended by a strong Ming army, and Abahai was not ready to challenge it. He died in 1643 before he could do so.

Abahai continued his father, Nurhaci's, work of building up Manchu power, and he transformed the Manchus from a frontier tribal vassal of the Ming Empire to become its rival. Under his rule, a collaborative relationship developed among the Manchus, the Mongols, and the Han, or ethnic, Chinese. The adoption of the Chinese model of a bureaucratic administration and its inclusion of Han Chinese would characterize the Qing Dynasty and account for its success in conquering and ruling China.

Further reading: Crossley, Pamela K. *The Manchus*. Cambridge, MA: Blackwell Publishers, 1997; Elliott, Mark C. *The*

Manchu Way: The Eight Banners and Ethnic Identity in Late Imperial China. Stanford, CA: Stanford University Press, 2001; Michael, Franz. *The Origin of Manchu Rule in China, Frontier and Bureaucracy as Interaction Forces in the Chinese Empire*. Baltimore, MD: Johns Hopkins University Press, 1942.

Jiu-Hwa Lo Upshur

Abbas the Great of Persia

(1571–1629) *Safavid Persian ruler*

Shah Abbas the Great reigned from 1588 to 1629 during the zenith of Safavid glory and power. He effectively unified all of historic Persia and centralized the state and its bureaucracy. Using loyal slave soldiers (*ghulam)* recruited among Caucasians, Abbas successfully destroyed the influence of the Qazilbash princes and extended Crown-owned land taken from defeated local rulers. With English advisers, he moved to reform the army into a successful fighting force.

In the Ottoman-Safavid Wars, Abbas was generally successful. He conquered northwest Persian and in 1623 took Baghdad and then Basra in southern present-day Iraq from the Ottomans. His forces seized Hormuz in the Persian Gulf in 1622, thereby extending Safavid power along this important seafaring trade route.

By the time Abbas came to power, the majority of the people in Safavid Persia, who had previously been Sunni Muslims, had become Shi'i. Qom and Mashad, sites holy in Shi'i tradition, were enlarged into centers for pilgrimages, and the veneration of Shi'i imams became widespread. The martyrdom of Husayn, Ali's son, was annually commemorated in massive passion plays and ceremonies; pilgrimages to Kerbala, in present-day Iraq, where Husayn had been killed, became a major event for devout Shi'i.

However, unlike many of his predecessors, Abbas encouraged religious tolerance. He encouraged foreign traders, especially Christian Armenians, who were known as skilled silk producers, to move to Iran. Although the sale of silk became a royal monopoly, Abbas provided Armenians financial inducements, including interest-free loans for building houses and businesses, to move to the outskirts of Isfahan.

In 1592, Abbas made Isfahan his new capital and turned it into a center for Safavid arts, culture, and commerce. Under Abbas, Isfahan's population grew to more than one-half million people and became a major trading center. He sent envoys to Venice, the Iberian Peninsula, and eastern Europe to encourage trade in luxury textiles and other goods; he also provided tax incentives to foreign traders. By 1617, the East India Trade Company had established trading posts along Persian Gulf, and Bandar Abbas became a major port. Along northern routes, the Safavids also enjoyed a lively trade with Russia.

As befitted 16th- and 17th-century monarchs, Abbas presided over a lavish court. He was the patron to numerous court poets and painters, even allowing portraits of himself and members of his court to be painted.

Like Suleiman I the Magnificent of the rival Ottoman Empire, Abbas, who had killed or blinded several of his sons, left no able successor. After his death, the Safavid empire entered into a century-long period of decline. It is a tribute to Abbas's abilities as an administrator and leader that the empire survived as long as it did.

Further reading: Monshi, Eskandar Beg. *History of Shah 'Abbas the Great: Ideology, Imitation, and Legitimacy, Safavid Chronicles*. Roger M. Savory, trans. Salt Lake City: University of Utah Press, 2000.

Janice J. Terry

absolutism, European

Royal absolutism is a controversial concept among historians. There has been considerable debate about both the proper definition of the term and its applicability to the actual workings of European states in the early modern period. Scholars have suggested that elements of absolutism appeared at one time or another in France, Russia, Spain, Austria, the German states, and other smaller entities, and that even England (after 1707, Britain) displayed some traits common to absolute monarchy.

At a most basic level, the term *royal absolutism* suggests a system of state administration centered on and dominated by a monarch as opposed to some other level of society or some other office or institution, and usually without legal or constitutional restraints. It can be differentiated from the older medieval form of monarchy by its increasing independence from, or suppression of, the feudal apparatus that linked each person in a hierarchy of mutual obligation between higher and lower. An absolute monarch controlled the state directly, rather than being forced to rely on the cooperation of the nobility through a lord-vassal relationship.

Medieval monarchs usually had to contend with multiple challenges to their authority. These challenges included rival claimants to the throne, powerful nobles

In his best-known work, Leviathan, *Thomas Hobbes compares a country to a body, with a monarch as the head.*

who could raise armies and funds independent of the sovereign, councils or parliaments that insisted on being heard, merchants and financiers who were more interested in profit than in paying taxes or serving political interests, towns that claimed immunity from certain controls, and frequent peasant uprisings. Religious institutions, which were often wealthy and had great influence over the population, could also be tenacious in defending their independence from temporal authority.

In essence, the idea of an absolute ruler was developed as one solution to these problems. Rather than living in constant fear of their antagonists, or being forced to share power with them, an absolute monarch could create and maintain a powerful kingdom and rule it effectively.

JAMES II

One of the problems with the study of royal absolutism in history is that too often the term *absolute* was used in a pejorative sense by those who opposed a particular ruler. This was true of both internal and external conflicts. In the 1680s, for example, the groups in England who opposed the policies of James II accused him of attempting to establish an absolute monarchy that would disregard Parliament, reimpose Catholicism, and generally strip his subjects of their rights and liberties. The English would also apply this label to Louis XIV in the late 17th and early 18th centuries, when England fought two wars against France. Even the term *absolutism* to describe a particular style of government was not coined until after the French Revolution, with the explicit purpose of discrediting the *ancien régime*.

The concept of a powerful ruler in a centralized state was not always viewed in a negative light, especially among some intellectuals of the 16th through 18th centuries. Three thinkers closely associated with the development of absolutism as a political theory are Jean Bodin (1530–96), Thomas Hobbes (1588–1679), and Jacques-Bénigne Bossuet (1627–1704).

Each was deeply influenced by the political circumstances of his time. Bodin and Hobbes were examining the nature of authority when it had clearly broken down; Bossuet was justifying a system developed in reaction to such crises, but which itself was subject to challenge. Although their ideas were not necessarily representative of the opinions of their contemporaries, or of the realities of statecraft in early modern Europe, each work was widely known and read in its time and afterward.

Bodin's *Six Books of the Commonwealth* first appeared in 1576, in the midst of the French Wars of Religion. Bodin undertook a sweeping study of various forms of government, taking care to distinguish between what he called royal monarchy, despotic monarchy, and tyranny. Despots generally violated the property rights of their subjects; tyrants were arbitrary and purely selfish. Royal monarchy meant that a ruler, although entirely sovereign, would always seek to rule in the best interests of his subjects. There were no formal constitutional checks on power, but a paternal sense of duty to the welfare of the kingdom would guide the ruler's actions.

PARLIAMENTS

The other limit on royal power evident in Bodin's own time was the legislative or consultative body, such as the Estates General and *parlements* of France. All such legislative bodies claimed some rights and privileges

from the sovereign. The political history of France and England after Bodin's time demonstrated that although rulers of those countries could circumvent Parliament and the Estates for extended periods of time, this eventually led to resistance and revolution.

Hobbes also lived in a turbulent age. Many of Hobbes's most important political works, including *De Cive*, *Leviathan* (both published in 1651), and *Behemoth* (1681), were heavily influenced by the events surrounding the English Civil War, which ended with the execution of King Charles I. In *Leviathan*, his best known work, Hobbes drew a lengthy analogy between a commonwealth and the human anatomy, in which the king is represented as the head and the rest of society as the body. He proceeded to set out his view of human nature unconstrained by government or communal moral standards.

In such a situation, he argued, there could be no guarantee of life or possessions except by violence. Human beings needed government to remove them from this state of nature, and the best government was the one that reduced violence and uncertainty the most. This required people to surrender a portion of their individual liberty (either by making a covenant between themselves or by being conquered) to a single authority, which would be charged with the protection of their lives, property, and other retained rights. This authority could take one of three forms: monarchy, aristocracy, or democracy. He argued that of these, monarchy was theoretically preferred, since it was least likely to degenerate into factional struggles and civil war. This monarchy, he continued, should not be elective (as in the Holy Roman Empire) or limited (as claimed in England), or else it was not a true monarchy, since the ultimate source of sovereignty lay with others.

ENLIGHTENED SELF-INTEREST

Like Bodin, Hobbes argued that a true monarch would be restrained from acting in an arbitrary and wicked manner through reason and enlightened self-interest. Because the monarch was the embodiment of sovereignty, his or her private interest would be aligned with the public good. A wise ruler would seek counsel from those best equipped to provide it, but would always reserve the personal right to choose and implement the best policy. Anticipating critics who would point to historical examples of rulers who did not concern themselves with the common good or the most reasonable policies, Hobbes repeatedly stated that whatever problems could be caused by the corruption of a single sovereign would simply be multiplied in an oligarchy or a democracy.

Bossuet's *Politics Derived from the Very Words of Holy Scripture* (1709) was an exploration of the nature of kingly power as demonstrated in the Bible and in history. For a number of years Bossuet had served as the tutor to the Dauphin, the son and heir of Louis XIV, and he was thus highly interested in and knowledgeable about the workings of the French monarchy. He proposed that the power of the king is "paternal," "absolute," and "subject to reason," but he also added a "sacred" quality. The principle that temporal authority originates with God is found in many parts of the Bible, and most medieval European sovereigns were considered to be God's anointed. The doctrine of divine right kingship was invoked by 16th and 17th century rulers such as James VI and I of Scotland and England to justify their actions and to condemn resistance or questioning of their authority. In France, the sacred quality of kingship had an added dimension: since the king was placed on the throne by God, resistance to his power was illegitimate and sinful; those who opposed the political or religious policies of the king, such as the Huguenots, should not be tolerated at all.

The Russian czar Ivan IV (reigned 1533–84) provides an early example of an attempt to centralize authority in the person of the ruler and circumvent existing institutions and controls. Ivan began his reign as the grand duke of Muscovy, but by 1547 he assumed the title of czar (emperor) of Russia. In 1565, frustrated with the problems still facing his fragmented domains, Ivan created a separate administration under his personal control, the Oprichnina. Originally this was confined geographically to certain towns and parts of the countryside, but over time it grew in both size and scope.

Ivan IV's reign illustrates two different concepts often associated with absolutism. The first is reform of the state, which included the creation of a standing army and a centralized bureaucracy responsible directly to the ruler, as well as a systematic overhaul of laws and institutions dating from feudal times. The second, despotic and arbitrary rule, was one of the primary reasons that many philosophers and statesmen feared and opposed anything resembling royal absolutism.

The one ruler who is most often associated with absolutism is Louis XIV of France (reigned 1643–1715). While it is true that the Sun King had a more powerful state apparatus at his disposal than his predecessors, and showed more vigor in running France than his immediate successors, he was not primarily responsible for creating the system he led. France had been divided

by internal political and religious wars in the 16th century, although the appearance of a strong ruler, Henry IV, began the process of healing the rifts and stabilizing the government—at least until Henry was assassinated in 1610. His successor, Louis XIII, was not as assertive, and by the 1620s he had effectively delegated much of his authority to Cardinal Richelieu.

Louis XIV may have consciously portrayed himself as an absolute ruler, but the daily reality of managing his kingdom was something quite different. He did not rid himself of all obstacles to his authority, but through a combination of compromise and assertiveness he was able to reduce the resistance of such bodies as the nobility, the *parlements,* and the church.

Louis XIV was only partially successful in establishing himself as the unquestioned master of his kingdom, and even less so in his attempt to act as the "arbiter of Europe." In fact, scholars such as Nicholas Henshall argue that the lingering image of Louis XIV as an absolute monarch owes more to the perpetuation of a myth by English polemicists than to his actual behavior. After the Glorious Revolution in 1688, Henshall says, absolutism came to be defined by the English as everything that their constitutional monarchy was not: French, Catholic, and despotic. This was a simplistic definition that ignored the continuing importance of the monarch in British politics and the real constraints on the power of the French king.

Even with all of the centralization and modernization associated with absolutism in this period, most states still remained a patchwork of different jurisdictions under the nominal control of a single crown. Spain, France, the Austrian empire, and Russia all had ancient internal divisions that no monarch could simply erase, no matter how much he or she might want to.

See also Louis XI; Vasa dynasty.

Further reading: Anderson, Perry. *Lineages of the Absolutist State*. London: NLB, 1974; Bodin, Jean. *On Sovereignty: Four chapters from* The Six Books of the Commonwealth. Cambridge: Cambridge University Press, 1992; Bossuet, Jacques-Bénigne. *Politics Drawn from the Very Words of Holy Scripture*. Cambridge: Cambridge University Press, 1990; Franklin, Julian H. *Jean Bodin and the Rise of Absolutist Theory*. Cambridge: Cambridge University Press, 1973; Henshall, Nicholas. *The Myth of Absolutism: Change and Continuity in Early Modern European Monarchy*. London and New York: Longman, 1992; Hobbes, Thomas. *Leviathan, Parts I and II*. Peterborough, Ontario: Broadview, 2005; Krieger, Leonard. *An Essay on the Theory of Enlightened Despotism*. Chicago: University of Chicago Press, 1975; Miller, John, ed. *Absolutism in Seventeenth-Century Europe*. London: Macmillan, 1990; Riasanovsky, Nicholas, and Mark D. Steinberg. *A History of Russia, Seventh Edition*. New York: Oxford University Press, 2005.

Christopher Tait

Africa, Portuguese in

The Portuguese were the first to make significant inroads into Africa during the age of discovery, yet they were the last to decolonize their African possessions. This was to a large extent true of Portuguese socioeconomic and political activities in the various communities of Africa in which they operated. The Portuguese empire in Africa was the earliest and longest lived of the colonial empires, lasting from 1415 until 1974, with serious activity beginning in 1450.

The first attempt made by the Portuguese to establish a presence in Africa was when some Portuguese soldiers captured Ceuta on the North African coast in 1415. Three years later, a group of Moors attempted to retake it. A better armed Portuguese army defeated the Moors, although this did not result in effective political control.

In 1419, two captains in the employ of Prince Henry (Henrique) the Navigator, João Gonzalez Zarco and Tristão Vaz Teixeira, were driven by a storm to Madeira. A Portuguese expedition to Tangier in 1436, which was undertaken by King Edward (Duarte) for establishing Portuguese political control over the area, followed. However Edward's army was defeated, and Prince Ferdinand, the king's youngest brother, was surrendered as a hostage. Tangier was later captured by the Portuguese in 1471.

The coast of West Africa also attracted the attention of the Portuguese. The Senegal was reached in 1445, and Cape Verde was passed in the same year. In 1446, Álvaro Fernandes was close to Sierra Leone. By 1450, the Portuguese had made tremendous progress in the exploration of the Gulf of Guinea. Specifically under João II, exploration had reached the fortress of São Jorge da Mina (Elmina), which was established for the protection of the trade of the Guinea. The Portuguese reached the ancient kingdom of Benin and the coastal part of present-day Niger Delta region of Nigeria before 1480. Oba (King) Esigie, who reigned in the last quarter of the 15th century, is said to have interacted and traded with the Portuguese.

The famous Portuguese explorer Diogo Cão sighted the Congo in 1482 and reached Cape Cross in 1486. The Portuguese thus found themselves in contact with one of the largest states in Africa. The leading kingdom in the area was the Kongo Kingdom built by the Bakongo, a

Bantu people whose king, the Mani-Kongo, had his capital at Mbanza-Kongo, modern San Salvador in northern Angola. Other leading states in the area included Ngoyo and Loango on the Atlantic coast.

When the Portuguese arrived on the east coast of Africa at the end of the 15th century, the region was already witnessing some remarkable prosperity occasioned by a combined effort of Africans and Arab traders who established urbanized Islamic communities in the area. These included the coast of Mozambique, Kilwa, Brava, and Mombassa. From East Africa the Portuguese explorer Pêro da Covilhã reached Ethiopia in 1490. The big island of Madagascar was discovered in 1500 by a Portuguese fleet under the command of Diogo Dias. The island was called Iiha de São Lourenço by the Portuguese. Other Portuguese might have visited previously, as was evidenced in the stone tower, containing symbols of Portuguese coats of arms and a Holy Cross. Mauritius was discovered in 1507. By 1550, Portuguese dominance in both the Indian and Atlantic Oceans had been confirmed. Their position was further strengthened by the Treaty of Tordesillas of July 7, 1494, with Spain, leading to the emergence of a large empire. Some African communities were part of this sprawling Portuguese empire.

A statue of Prince Henry the Navigator in Lisbon portrays Portugal's early explorations of Africa.

COMMERCIAL AIMS

The needs to establish Christianity and Portuguese civilization were not strong motivators; the aims of the Portuguese were essentially commercial. In the East African region, the Portuguese wanted to supplant the preexisting network of Arab seaborne trade. Consequently, Portuguese bases at Sofala, Kilwa, and other areas such as the offshore islands of Mozambique, Zanzibar, Pemba, Mombassa, and the island of Lamu were established. In this direction, Vasco da Gama took the first step on his second voyage to India in 1502. He called at Kilwa and forced the sultan to pay a yearly tribute to the king of Portugal. This was typical of Portugal's dealings with the coast, and unless tribute was paid, the town was destroyed. If it was paid, the local ruler was usually left in peace, provided he carried out the wishes of the Portuguese.

After Kilwa, Zanzibar was the next place to suffer from the Portuguese. In 1503, a Portuguese commander, Ruy Lourenço Ravasco showed the power of guns by killing about 4,000 men aboard canoes. The men were carrying commodities that were of interest to Ravasco. Available evidence shows that the local men in no way provoked the Portuguese official.

Sofala was another center of attraction to the Portuguese. The town was important because it gave the Portuguese control of the gold supply of the interior of East Africa. The town offered minor resistance to Portuguese incursion. Consequently, a fort was built there to protect the Portuguese colony that now replaced the old Arab settlement in the area.

Kilwa shared the fate that befell Sofala. As in the case of Sofala, the Portuguese met little resistance there. A Portuguese fleet commanded by D'Almeidas captured the town. From there the Portuguese official then sailed away to Mombassa, where they met strong resistance. Indeed the city was like a thorn in the flesh of the Portuguese. The island was consequently named "the island of war." However the resistance of the people of Mombassa collapsed and the city was set on fire.

Outside the coast the Portuguese were interested in the gold region of the Zambezi. The Portuguese embarked upon such a massive exploitation of the mineral that within a few years of their activities and occupation, the region had withered to an unattractive settlement. This development sometimes created a crisis and revolt from the local people. The first serious revolt to succeed was in 1631 when Mombassa rebelled.

It should be noted that it was in an effort to contain uprising from the local people that the Portuguese in 1593 established and garrisoned the great and famous Fort Jesus at Mombassa. Still, the safety and security of the Portuguese merchants were never guaranteed relative to Arab threats. Already a part of the Indian Ocean community was slipping out of the grip of the Portuguese. In 1622, they were ejected from the Persian Gulf and by mid-17th century, the seafarers of the maritime state of Oman were regularly making incursions and conducting

raids as far south as Zanzibar. By the middle of the 18th century, the maritime trade of the East African coast was more or less out of the control of the Portuguese and the region had gradually resumed its pre-Portuguese commercial activities that made the area an attraction for many traders. The appearance of the British and the Dutch East India Companies was another threat to Portuguese commercial interests in East Africa.

Elsewhere in Africa the Portuguese experimented with the plantation system in São Tomé from where they introduced it to Brazil. Following this development a new era of Portuguese exploitation of Africa started. This was in the area of the slave trade, which lasted for more than two centuries. During the 16th century, the Portuguese concentrated their slave trading attention on the Kongo Kingdom. During the reign (1507–43) of the Christian king Afonso (Nzinga Mbemba), the Portuguese had already started to export young Kongolese across the atlantic in large numbers.

Although King Afonso disliked the slave trade, he paid in slaves for European goods and services, which he regarded as essential to his kingdom. Such services included those provided by missionaries, masons, carpenters, and other artisans. King Afonso died frustrated with his desires to see the Portuguese technologically transform his kingdom unfulfilled. Instead the slave trade continued unabated.

A turning point in Portuguese exploitation of West Central Africa came in 1575 when Paulo Dia de Novais was sent as a conquistador to Africa. From his base at Loanda, south of the Kongo frontier, several wars were waged against the so-called recalcitrant king of Ndongo, the Ngola. Sometimes the Portuguese made an alliance with the predatory Jaga group encouraging them to wage wars against Ndongo and some parts of Kongo Kingdom.

The situation was so chaotic that early 17th century Mani-Kongos had to send petitions to the Holy See through the missionaries urging them to intervene in the matter, but nothing substantial came out of it. Not even the Portuguese Crown could help the situation. This was the development when in 1660 the Bakongo turned to war with the Portuguese. The Portuguese defeated them. Further raids weakened the kingdom. In fact many of the provinces began to break away. By 1750 the once powerful Kongo state had become a shadow of its former self.

The high demand of slaves in the Portuguese colony of Brazil put pressure on Ndongo, known as Angola by the Portuguese. The state was the largest supplier of slaves to the colony of Brazil in the whole of Africa south of the equator. The demand was so great that the Portuguese often incited the local communities to wage war on one another in the interest of obtaining slave labor for Brazil.

The Portuguese also tried their hands in commodities other than slaves, such as pepper from the Benin kingdom (in present-day Nigeria) and gold from the Gold Coast. However by 1642, the Dutch had permanently ousted the Portuguese from the Gold Coast. This development encouraged both the English and French to join in the competition against the Portuguese. By the 18th century, it was the traders of these countries who became very active in the trade of the Gulf of Guinea, while the Portuguese continued with their slave-trading activities.

Meanwhile, before the other European powers joined in international trade, the Portuguese experimented with all sorts of goods. In the 1470s, for example, the Portuguese were able to procure cotton cloth, beads, and other items from the Benin kingdom, which they exchanged for gold on the Gold Coast. The Portuguese also participated in the trade in cowries in the Kongo and its offshore islands. They were also very active in the trade in salt along the Angolan coast.

The Portuguese dominated trade in this era because they were better organized compared to the Africans and they were technologically superior. This showed in the way the Portuguese dislodged the Arab traders along the East African coast who had been established in the area long before the advent of the Portuguese in Africa.

See also voyages of discovery.

Further reading: Duffy, J. *Portuguese Africa*. Cambridge, MA: Harvard University Press, 1959; Oliver, R., and J. D. Fage. *A Short History of Africa*. London: Penguin Books, 1975; Rodney, Walter. *How Europe Underdeveloped Africa*. London: Bogle L'Ouverture Publications, 1976.

Omon Merry Osiki

Akan states of West Africa

The Akan people of West Africa are descandants of the residents of the early Akan states and continue to live in the area east of the Mende people that makes up present-day Ghana and the Ivory Coast. It is believed that the Akan people have been present in West Africa since the first century. However, it was not until the 15th century that the world outside Africa became aware of the Akan states. Most of the early information on the Akan came from the Portuguese who developed the West African gold trade. When the Portuguese first appeared

in West Africa, the area controlled by the Akan states stretched from the equatorial forest southward to the Ofin and Pra Rivers. This area roughly compares to what later became the states of ASHANTI and Adansi.

While locals called the early Akan settlements Akyerekyere, Europeans identified the people as belonging to two separate groups, the Akany and Twifu (or Twifo). While a number of scholars suggest that members of Akan states were of Dyula ancestry, others disagree. It is true that a number of Dyula settlements existed in Akan states, but the most prevalent view is that Akan states grew in strength to rival Dyula rather than evolving from it. Further arguments that support the belief that the Akan states were separate from Dyula center on cultural differences. Two customs that were distinctly Akan in nature and that had no counterpart in Dyulan culture were the annual yam festivals and the tradition of matrilineal inheritance. Subsequent studies of the Akan people have led scholars to believe that the southern branch of the Akan, the Fante, traveled in earlier times from the Volta Gap to the coastlands of Accura, where they intermarried with existing inhabitants. As the area expanded, several powerful Akan states emerged. The oldest of these is thought to be Bono, which was also called Brong. Asante, which later came to be known as Ashanti, proved to be the most powerful Akan state. Others included Akwamu, Denkyira, Akyem, and Fante.

EUROPE AND THE AKAN STATES

When the Portuguese established their presence in West Africa in 1471, they discovered that the Akan people were not living in towns, as was typical in Africa during this period. Instead, the Akan were occupying small kingdoms ruled by kings and queens in the savanna north of the existing gold belt. Within each kingdom, families that were descended from seven or eight particular clans, identified by matrilineal lineage, lived in villages where they were ruled by their own chieftains. In addition to the chieftains, each family and clan had its own leader. All of the families, clans, and villages worshipped gods that they had individually deified. The various lineages also had their own symbols, which were used to identify matrilineal ancestry.

Once it became clear that the gold trade would develop into a significant economic undertaking, the Akan states realized that it was in their best interest to control the route to and from the Gold Coast. As a result, the Akan states took on a prominent role in developing West Africa. Early on, the Akan depended on three significant areas to establish their presence in the gold trade. The first of these was Bona, which was located close to the Lobi gold mine. The others were Banda, which controlled passage to the main gold trading route through the Volta Gap, and Bono, where Bono-Mansa, the capital of the early Akan states, was located. Over the following decades, the gold trade with Portugal exploded, reaching its peak in 1560 with West African gold providing one-fourth of all revenue for Portugal.

From the earliest days, the Akan had been heavily involved in agriculture, developing a farming belt along the outer environs of the equatorial forest where they grew yams and oil-producing palms. Other agricultural activities included the production of plantain, bananas, and rice, as well as collecting kola nuts, raising livestock, hunting, fishing, and making salt. The density of the soil in and around the forest limited the type of produce that could be grown, and increasing populations soon exhausted the soil. As a result, the Akan people entered the equatorial forests, where they cleared enough land to support the needs of the people. In the 17th century, agricultural production and the growth of the trade along the Gold Coast led to permanent settlements in the equatorial forest. Rates of urbanization and increasing sophistication among the Akan states subsequently led to the emergence of more complex political and social structures. Strong leadership among the people of the Akan states allowed them to retain their own cultures in the midst of the expanding European presence, while winning the respect of the Europeans in the process.

SLAVERY IN THE AKAN STATES

In the past, attempts by some Akan leaders to dominate the entire region had resulted in tribal wars. As a result, victorious tribes had begun selling members of conquered tribes at local European slave markets. The more vulnerable tribes, such as the Ewe who lived in the lower Volta area, were continually subjected to being enslaved. Additionally, certain Africans were born into lineage slavery and were forced from their earliest years to serve the dominant African groups. The Akan states also bought slaves from the Portuguese. Most of these came from Benin, where the government regularly sold off its captives. After 1516, when the government of Benin reduced its military activity, most of the slaves that the Akan states purchased from Portugal came from the Niger Delta and the Igbo region.

The Akan states retained some slaves for local use, while others were placed on slave ships bound for markets along the Atlantic slave-trading route. Domestically, the Akan states used slaves in royal households and in transporting goods to market. Additionally, large numbers of slaves were put to work in construction, in

mines, and on farms. A smaller number of slaves were employed as artisans in various crafts. The Akan states also designated some slaves to be trained to use flintlock muskets as part of citizen armies employed in the Akan quest to crush neighboring states and expand the existing Akan empire. Along with slaves, the Akan states also commandeered the services of immigrants and migrants to be employed in various tasks. In general, both slaves and forced labor were allowed limited freedom because their numbers prevented total control over the population.

RIVALRY AMONG AKAN STATES

As individual states became more powerful, competition arose among the Akan states, with Denkyira and Akwamu emerging as the most powerful. By the middle of the 17th century, Denkyira had won the right to control most of the western gold-bearing area and had begun forging an empire leading northward to the established European trading routes that led to Banda and Bono. During the 1670s, Denkyira seized control of the entire area around the western Gold Coast and beyond. On the eastern coast, Akwamu had begun to do the same. From 1677 to 1781, Akwamu worked on its campaign to win control of Accara, which had been under Denkyira control since 1629. Ultimately, Akwamu annexed Accara, in addition to the surrounding areas of the eastern territory. This expansion provided them with direct control of the trading forts operated by the English, Dutch, and Danish along the eastern Gold Coast. Thus, by 1702, Akwamu had also gained control of the east coast slave-exporting businesses. Despite their enormous strength, greed ultimately destroyed both Denkyira and Akwamu.

Asante, which had originally been a dependency of Denkyira's, emerged as a major contender in the ongoing power struggle of the late 17th and early 18th centuries, giving birth to the powerful Ashanti state. Ashanti was formed from the various Akan states that had gathered together in the north-central section of the equatorial forest. The combined strength of these states enabled them to dominate the trading route from western and central Sudan. Within the state of Ashanti, the various kings agreed to accept the supremacy of one king to be based in the capital city of Kumasi. The first Ashanti king was Osei Tutu (c. 1680–1717).

In 1698, Osei Tutu declared war on Denkyira, using arms from Akwamu. In 1701, Ashanti finally succeeded in overwhelming Denkyira, thereby gaining essential territory for its southward expansion. Three decades later, Akyem, an important Ashanti ally, defeated Akwamu. After the downfall of Denkyira and Akwamu, Ashanti became the most powerful influence in the area now known as Ghana, continuing to rule until the end of the 19th century when the British conquered the area.

ASHANTI DEVELOPMENT AND EXPANSION

Over the course of the 18th century, Ashanti strengthened its hold on the central forest region and began reaching outward to expand its territory. Each captive area was forced to pay tribute to Ashanti. Areas such as Dagoomba in the northeastern area of the equatorial forest paid their tribute in slaves, which had in turn been taken captive from more remote areas of Africa. Ashanti then traded those slaves for firearms, smelted iron, and copper. Between the 15th and 19th centuries, some 4 million slaves had been taken for this purpose from south of the equator in an area that extended from Cameroon to Kunene. Until the pope banned the sale and trade of European firearms to Ashanti out of fear that radical Muslims would lay hold of the guns and use them against Christian traders, the Portuguese regularly traded weapons to Ashanti in exchange for slaves.

By 1820, the Ashanti Empire controlled some 250,000 square kilometers that had been organized into three distinct regions. The first was composed of the six metropolitan chiefdoms that had furnished the military power for King Osei Tutu. The bulk of the people of Akan descent lived in the second region. The third was composed of dependencies, such as Gonja and Dagomba, which were required to pay tribute of 1,000 slaves each year. Since the strength of the Ashanti state was always dependent on the force of its military rather than on a sense of nationalism, it became impossible to maintain a hold on those tributary states that made up two-thirds of the Ashanti Empire. This weakness made Ashanti more vulnerable when the British declared war on the state in the 19th century.

Today, the remaining Akan people belong to either eastern or western Akan groups. The five groups of eastern Akan, which all speak Twi, include Asanta, Auapem, Akyem, Denkyria, and Gomua. Sehwi-speaking Western Akan is made up of Anya, Ahanta, Baule, Sanwi (Afema), Nzima, and Aowin. Despite the fact that each subgroup has its own dialect, groups are able to communicate with one another. While the Akan people continue to practice the tradition of matrilineal descent, some changes have been instituted to make inheritance laws more equitable.

See also Africa, Portuguese in; Dutch East India Company (Indonesia/Batavia); Ewuare the Great; slave trade, Africa and the.

Further reading: Fage, J. D. *A History of West Africa: An Introductory* Survey. New York: Cambridge University Press, 1969; ———. *A History of Africa*. London: Hutchinson, 1988; Fyle, Magbaily C. *Introduction to the History of African Civilization*. Lanham: University of Maryland Press, 1999; Iliffe, John. *Africans: The History of a Continent*. New York: Cambridge University Press, 1995; Newman, James L. *The Peopling of Africa: A Geographic Interpretation*. New Haven, CT: Yale University Press, 1995; Oliver, Roland. *The African Experience: From Olduvai Gorge to the Twenty-First Century*. Boulder, CO: Westview Press, 2000.

Elizabeth Purdy

Akbar

(1542–1605) *emperor of India*

Jalal ud-din Akbar was born in 1542 to Humayun, in India, while the latter was a fugitive ruler. Akbar succeeded to a very shaky throne at age 13 but went on to enjoy a long and successful reign, becoming the greatest ruler of the Mughal (Moghul) Empire founded by his grandfather Babur and his followers, who were Muslims from Central Asia. Akbar spent much of his difficult childhood on the run. Consequently, he never learned to read or write. However, he was a brilliant man with an inquisitive mind and phenomenal memory who had others read to him throughout his life.

Akbar's leadership highlighted his diverse achievements. He was a good general who expanded his empire after personally leading troops to defeat the powerful Hindu Rajput warriors. Then he married a Rajput princess, daughter of the ruler of Amber; she would become the mother of his heir. His lenient treatment of the defeated Rajputs, whom he kept as his vassals, foreshadowed his policy toward other Hindu subjects. In 1572, he conquered Gujrat, thereby gaining access to the sea. When he encountered the Portuguese, he grew to admire their ships, arms, and European merchandise. In 1573, he signed a treaty with the Portuguese viceroy ensuring safe passage for Indian Muslims crossing the Indian Ocean on pilgrimages to Mecca. Later he added Bengal, Baluchistan, Afghanistan, Kashmir, and part of the Deccan region to his empire.

Like his grandfather Babur, Akbar was a builder. In Delhi, the tomb he built for his father was constructed of red sandstone and adorned with white marble, the precursor of the mature Indo-Islamic style of the taj mahal. He also built a fort at Agra from red sandstone. Above all, he was noted for building a new palace city at Fatehpur Sikri near Agra, close to the retreat of a Muslim holy man and his mentor. Built of white marble, it became his headquarters until 1585, when he moved away and the palaces were never occupied again.

Akbar's national policies aimed at uniting his subjects. The centerpiece was religious tolerance, partly the result of his disillusionment with Sunni Islam's rigidity and intolerance and partly to conciliate his Hindu subjects. Thus he abolished the poll tax on non-Muslims and the special tax on Hindu pilgrims. He hosted religious debates of Hindu, Muslim, Parsi (Zoroastrian), and Christian (Jesuit) scholars at Fatehpur Sikri and concluded that no religion held the exclusive truth. Attracted by mysticism he also took up Sufi Islam and Hindu yogi practices. Akbar eventually established a new religion called Din-I ilahi, or Divine Faith, in 1582. With Akbar himself as spiritual guide, Din-I ilahi was drawn mainly from Hinduism, Jainism, and Zoroastrianism. Orthodox Muslims were offended and accused him of heresy. He ruled as an autocrat served by ranked officials who were given salaries. However, 70 percent of his officials were foreigners, mostly Afghans and Persians, and Persian was the official language of his empire. The rest were Indians, both Muslim and Hindu. The employment of some Hindus in government service was an improvement in the status of Hindus from previous Muslim dynasties. He abolished tolls, made roads safe, and kept dues low to encourage commerce. Akbar was a patron of the arts, and culture flourished during his reign, enormously impressing the Europeans who visited India at the time. His last years were saddened by the death of two sons from drinking and drugs, and by the revolt of his eldest son and heir, Selim (Salim). Similar troubles also plagued his successors, who faced revolts by their sons and civil wars among them.

See also Jahangir.

Further reading: Gascoigne, Bamber. *The Great Moghuls*. New York: Harper and Row, Publishers, 1971; Richards, J. F. *The Mughal Empire*. Cambridge: Cambridge University Press, 1993; Schimmel, Annemarie. *The Empire of the Great Mughals, History, Art and Culture*. Chicago: The University of Chicago Press, 2004.

Jiu-Hwa Lo Upshur

Alawi dynasty in Morocco

The Alawi dynasty of Morocco, also known as Filalis or Filalians, first appeared in Morocco sometime in the 13th

century. Its members claimed they could trace their lineage directly to the prophet Muhammad (571–632). The dynasty's name was derived from the name of its ancestor, Mawlay Ali al-Sharif of Marrakesh. Mawlay Rashid (667–722), the first Alawite ruler of Morocco, is considered to be the founding father of the dynasty. The name Alawi is also used in Morocco in a more general sense to identify all descendents of Ali, who was the cousin and son-in-law of the prophet Muhammad. At the time the Alawi surfaced in Morocco, sultan kings with absolute power had ruled Morocco for almost four centuries.

In the 16th century, Morocco's sultan kings had been forced to make decisions about foreign trade. While the rulers wanted the gunpowder and arms that trading with Europe could bring, they were hesitant to trade with the continent that Moroccans knew as the "land of infidels." Weapons were particularly important for Morocco at that time, because the country was facing Iberian expansion along the Atlantic and Mediterranean coasts. Members of the Alawi dynasty were also cognizant of the possibility of their becoming a target of European colonialism. The rulers not only wanted to protect Morocco from foreign invaders, but they were also determined to maintain the purity of their Muslim society. In the past, they had accomplished this goal by banning foreign travel and restricting contact with all foreigners. Yet, the likelihood of continuing such practices was diminishing since foreign trade had become an essential economic activity.

In 1666, Mawlay Rashid of the Alawi dynasty seized power after the death of Ahmad al-Mansur of the Sa'did dynasty. Rashid came to power by outmaneuvering Ahmad al-Mansur's three sons. Rashid also killed his own brother, Mawlay Mohammad, who challenged him for the right to rule Morocco. Once in power, Rashid appointed the ulema (a group of learned religious men) and noted scholars as his advisers, and he celebrated his victory by holding elaborate ceremonies that combined elements of Moroccan politics, religion, and culture. These rituals were designed to introduce the Moroccans to their new leader and to demonstrate the right of the Alawi to rule Morocco because of its strong connection with the past.

In 1672, Mawlay Isma'il succeeded his brother as the ruler of Morocco after Rashid was killed in a riding accident. Isma'il became known as the greatest sovereign of the early Alawi period. He established a form of government that survived until the 20th century. Isma'il also reached out to the French, with whom he formed an alliance against the Spanish. The partnership resulted in a steady supply of weaponry into Morocco and in a number of construction projects for new palaces, roads, and forts. To finance these projects, Isma'il levied heavy taxes and demanded ransoms for imprisioned Europeans. Rashid had great respect for scholarship, and he built Madrasa Cherratin in Fez and an additional college in Marrakesh. Rashid also reformed the monetary system and ensured that wells were dug in the eastern deserts.

In the 17th century, Alawi nationalists launched a jihad (holy war) designed to strip local Christians of all land located on the Atlantic and Mediterranean coasts of Morocco. The Alawi dynasty continued to rule Morocco from the mid-17th century until 1912, when the country became a protectorate, with Spain controlling northern Morocco and France ruling the southern part of the country. In 1956, Morocco reestablished its independence, and the Alawi monarchy again rose to power under the rule of King Mohammed V. Since that time, the Alawi dynasty has continued to rule Morocco.

In the 21st century, Moroccan members of the Alawi dynasty continue to practice close adherence to Sunni Islam. Moroccan scholars have scientifically documented the Alawi claim to be directly descended from the prophet Muhammad. As a result, the Alawi dynasty continues to hold wide legitimacy in contemporary Morocco. The Alawi are credited with bringing economic prosperity to the country by growing the economy, establishing foreign trade links, and improving the overall standard of living. A Syrian branch of the Alawi dynasty, which practices the Shi'i school of thought, follows the teachings of Muhammad ibn Nusayr. More liberal than the Moroccan Alawi, the Syrians celebrate both Muslim and Christian festivals.

Further reading: Bourgia, Rahma, and Susan Gilson Miller, eds. In *The Shadow of the Sultan: Culture, Power, and Politics in Morocco*. Cambridge: Cambridge University Press, 1999; Cohen, Mark I., and Lorna Hahn. *Morocco: Old Land, New Nation*. New York: Praeger, 1966; Ogot, B. A., ed. *General History of Africa. Volume Five: Africa from the Sixteenth to the Eighteenth Centuries*. Berkeley: University of California Press, 1981.

Elizabeth Purdy

Albuquerque, Afonso de

(1453–1515) *Portuguese explorer*

One of the great sea captains in Portuguese history, Afonso de Albuquerque captured the cities of Goa, Malacca, and Hormuz and founded the Portuguese empire in Asia. He was born in Alhandra, near Lisbon. Both his paternal grandfather and great-grandfather had been

confidential secretaries to King João I and King Edward (Duarte), and his maternal grandfather had been an admiral in the Portuguese navy.

He grew up at the court of his godfather King Afonso V, and when he was 20 he sailed in the Portuguese fleet to Venice and was involved in the defeat of the Turks at the Battle of Taranto. He then spent 10 years in the Portuguese army in Morocco gaining military experience. Albuquerque was present when the Portuguese under King Afonso V captured Arzila and Tangier in 1471, and Afonso's son, King João II, made him a bodyguard and then his master of the horse. He returned to Morocco in 1489 and fought at the siege of Graciosa. When John's brother Manuel I became king in 1495, Albuquerque returned again to Morocco.

It was during this time that Albuquerque became interested in Asia. The possibility of opening up a trade route was tantalizing to Albuquerque and in 1503 he joined his cousin Francisco to Cochin on the southwest coast of India, where they built the first Portuguese fortress in Asia.

King Manuel appointed Dom Francisco de Almeida as the first viceroy of India with the aim of increasing trade and establishing a permanent presence on the Indian subcontinent. In April 1506, Albuquerque set out on his second (and final) voyage—one that would last nine years. He was skilled in military tactics, seafaring, and handling men and was incredibly ambitious.

However he was only in charge of five of the fleet's 16 ships. Overall command was given to Tristão da Cunha, who led the expedition up the east coast of Africa, and around Madagascar. They built a fort at Socotra to prevent Arab traders from passing through the mouth of the Red Sea and ensure a Portuguese trade monopoly with India.

In August 1507, Albuquerque was given permission by Tristão da Cunha to take six ships and 400 men. They headed straight for the Arabian and Persian coasts and, heavily armed, they sacked five towns in five weeks. Albuquerque then decided to attack the town of Hormuz (Ormuz), which was located on an island between the Persian Gulf and the Gulf of Oman. Taking it would cripple Turkish trade with the Middle East as it was the terminus for caravan routes from Egypt, Persia, Turkestan, and India. Even though Hormuz had a population of between 60,000 and 100,000, Albuquerque was able to capture the town and force it to pay him an annual tribute.

Albuquerque, appointed to succeed Almeida, found Almeida reluctant to hand over the office. Almeida was keen to avenge the death of his son, who was killed by an Egyptian fleet. He jailed Albuquerque and then led the Portuguese into a naval battle off the island of Din near Goa in February 1509.

In October 1509 the marshal of Portugal, Fernando Continho, on a tour of inspection, ordered the release of Albuquerque and demanded that Almeida hand over his office. Albuquerque then set out to create the Portuguese empire in Asia. In January 1510 he attacked the port of Cochin but was unable to capture it. Two months later he attacked and took the town of Goa. After being there for two months he was forced out, but retook Goa in November 1510.

Albuquerque then made for Malacca (now Melaka), the richest port on the Malay Peninsula. It was the center where traders from the Indonesian archipelago brought their spices. It had a population of 100,000 and was well armed. With 15 ships, three galleys, 800 European and 200 Indian soldiers, in July 1511, he attacked Malacca and after a day, took the city, which his men looted. They loaded their treasure into the *Flor do Mar*, and the ship was so overloaded that it sank off the coast of Sumatra; the wreck has never been found.

Back in Goa, Albuquerque fought off the attackers and then took a group of Portuguese and Indians to try to take the port of Aden. They failed and they returned to India. In February 1515, he again sailed from Goa, taking 26 ships to Hormuz. However he was taken ill in September and sailed back to Goa. On the way back he heard that his success had made him many enemies in Lisbon and he had been replaced by an enemy, Lopo Soares. Albuquerque died on December 15, 1515, at sea off the coast of Goa.

See also Africa, Portuguese in; Goa, colonization of; Malacca, Portuguese and Dutch colonization of.

Further reading: Boxer, C. R. *The Portuguese Seaborne Empire 1415–1825*. Harmondsworth, Middlesex: Penguin Books, 1973; Diffie, Bailey W., and George D. Winius. *Foundations of the Portuguese Empire 1415–1580*. Minneapolis: University of Minnesota Press, 1977; Subrahmanyam, Sanjay. *The Portuguese Empire in Asia 1500–1700*. London: Longman, 1993; Villers, J., and T. F. Earle. *Albuquerque: Caesar of the East*. Warminster, UK: Aris & Phillips, 1990.

Justin Corfield

Almagro, Diego de

(c. 1475–1538) *explorer and political leader*

A leading figure in the conquest of Peru Diego de Almagro launched a rebellion against the Pizarro brothers

around Cuzco that convulsed the newly conquered Andean territories in civil war (1537–38) and led to his own death by garroting at the hands of Hernando Pizarro. Almagro's mestizo son, also named Diego de Almagro (Almagro the Younger), nominally headed the Almagrist faction that murdered Francisco Pizarro in 1541, but he, too, was captured and executed in 1542. The name Almagro thus has come to be associated with internecine conflicts among Spaniards during the most tumultuous years of the conquest of the New World.

Both sides held substantial *encomiendas* in Panama, and in 1524 Diego de Almagro and Francisco Pizarro formed a partnership for exploration and conquest along the Pacific coast of South America. After two exploratory expeditions (1524 and 1526–28), Pizarro returned to Spain in mid-1528 and in Toledo received sanction for conquest from King Charles. The seeds of later dissension were sown in this Toledo agreement, as Pizarro was named governor and captain-general of Peru, and Almagro given the much lesser title of commandant of Tumbez, an Incan city they had encountered in the Gulf of Guayaquil and the anticipated site of a new bishopric.

During the third expedition, which resulted in Pizarro's capture of the Incan Atahualpa in Cajamarca in November 1532, Almagro stayed behind in Panama, where he had taken ill. He rejoined Pizarro in April 1533 at Cajamarca, bringing some 150 Spanish reinforcements. Almagro's men received a much smaller share of Atahualpa's ransom than did Pizarro's, sharpening the factionalism between the two leaders and their followers. After their combined forces had taken and ransacked Cuzco, Pizarro sent Almagro and Sebastián de Benalcázar north to defeat the last substantial Inca military force and to prevent rival conquistador Pedro de Alvarado from seizing Quito first. They succeeded. Alvarado returned to Guatemala with a handsome bribe to ensure his departure; Almagro returned to Cuzco; and Pizarro went to the coast to found the new capital city of Lima. About this time, in early 1535, news arrived that King Charles had divided Peru, with Pizarro awarded the northern portion and Almagro the southern. The actual document not yet in hand, rumors flourished among partisans of both camps that their leader had been awarded Cuzco. Open civil war was avoided by Francisco Pizarro, who persuaded his old comrade Almagro to head an expedition south into Chile.

Almagro's Chilean campaign (July 1535–April 1537) turned out to be a disaster, with no treasure but much hardship, many cruelties against the natives, and much native resistance. Upon his return to Cuzco in April 1537, Almagro was determined to wrest the city from Hernando and Gonzalo Pizarro. His forces took the city, for a year. A bitter civil war ensued between the two factions and their Indian allies. Hernando Pizarro was released, Gonzalo escaped, and both joined forced with Francisco on the coast. Marching inland, the forces of the Pizarro brothers roundly defeated the Almagrist faction in the Battle of Las Salinas, just outside Cuzco, on April 26, 1538. In July 1538, in Cuzco, Hernando Pizarro had Almagro garroted. Almagrist feeling against the Pizarros still ran high, however, culminating in the faction's murder of Francisco Pizarro in Lima in June 1541. Diego de Almagro the Younger, a figurehead, ruled Lima for the next year, until the new viceroy, Vaca de Castro, definitively crushed the Almagrist faction on September 16, 1542 in the Battle of Chupas, just outside the city of Huamanga, and had its young mestizo leader executed. Thus ended the bitter civil war between the Pizzarist and Almagrist factions in Peru. The conflict was emblematic of intra-Spanish divisions in the conquest

Hernando Pizarro and Diego de Almagro swearing a peace oath, yet Spanish internecine conflict continued in the New World.

of the Americas, in its violence and factionalism comparable to the civil wars between the conquistadores of Central America a few years earlier.

See also Peru, Viceroyalty of; voyages of discovery.

Further reading: Lagasca, Pizarro. *From Panama to Peru: The Conquest of Peru by the Pizarros, the Rebellion of Gonzalo Pizarro and the Pacification by La Gasca; an Epitome of the Original Signed Documents to and from the Conquistadors, Francisco, Gonzalo, Pedro, and Hernando Pizarro, Diego de Almagro, and Pacificator Las Gasca, Together with the Original Signed Ms. Royal Decrees*. London: Maggs Bros., 1925; Hemming, John. *The Conquest of the Incas*. New York: Harcourt Brace Jovanovich, 1970.

Michael J. Schroeder

Altan Khan

(c. 1507–c. 1582) *Mongol tribal leader, warrior*

Altan Khan led a federation of Mongol tribes that occupied the region called Chahar in today's Inner Mongolian region of China. His people were formidable because of their proximity to Ming China's capital Beijing (Peking), their wealth among Mongol tribes because of trade, and their prestige as the legitimate successors of Genghis Khan. Under his grandfather Bayan Khan, also known as Batu Mongke (c. 1464–c. 1532), and then under him the Mongols came close to unity. Thus they were able to threaten China. He also forged a close religious alliance with the Yellow Hat Sect of Tibetan Buddhism.

After their ouster from China in 1368 by the Ming Dynasty (1368–1644), the Mongols broke into five groups that fought among themselves. As a result they did not realize their military potential. Altan Khan was important because he united the Chahar Mongols and began launching annual raids against Ming lands along the northern frontier, even threatening Beijing in 1550. In one raid in 1542, he reputedly took 200,000 prisoners and 2 million head of cattle. Despite winning favorable trading rights with the Ming, the Mongols continued to raid Ming outposts for the next two decades until 1570, when Altan Khan's grandson defected to the Ming governor Wang Chonggu (Wang Chung-ku) at Datong (Tatung). A new Ming emperor was ready to reverse the hostile relations between China and the Chahar Mongols. Thus he treated the Mongol defector as a guest, assured Altan Khan of the young man's safety, and began negotiations that culminated in a settlement in 1571. It provided for the establishing of many trading points along the Great Wall of China and a Chinese title for Altan Khan as the Prince Shunyi (which means "compliant and righteous prince").

Altan Khan also played an important role in the religion of the Mongols. Tibetan Buddhism had won increasing numbers of converts among Mongols since Kubilai Khan's acceptance of that faith in the late 13th century. In 1577, the head of the Yellow Hat Sect in Tibet visited Mongolia. Altan Khan used the occasion to declare Tibetan Buddhism the official religion of all Mongols and conferred on that cleric the title Dalai Lama, which means "lama of infinite wisdom" in Mongol. The title was conferred retroactively on that lama's two predecessors and is carried by his successors to the present. In return, the Dalai Lama conferred on Altan Khan the title king of religion. Thus began the close relationship between the Mongols and the Yellow Hat Sect of Tibetan Buddhism. In 1589 Altan Khan's great grandson was proclaimed the reincarnation of the third Dalai Lama, becoming his successor as the fourth Dalai Lama. He was the only non-Tibetan to hold that title. The Mongol-Tibetan axis that resulted has persisted to the present and plays an important role in the politics of Inner Asia. Significantly the so-called conquest changed Mongols from ferocious warriors to pious lamas and laymen, effectively ending their dreams of future conquest. Altan Khan's early raids struck fear to the Chinese over the revival of Mongol militarism, but his conversion and that of his followers to Tibetan Buddhism ended that threat.

Further reading: Grousset, Rene. *The Empire of the Steppes, a History of Central Asia*. Naomi Walford, trans. New Brunswick, NJ: Rutgers University Press, 1994; Jagchid, Sechin, and Van Jay Symons. *Peace, War, and Trade along the Great Wall, Nomadic-Chinese Interaction through Two Millennia*. Bloomington: Indiana University Press, 1989.

Jiu-Hwa Lo Upshur

Alvarado, Pedro de

(1485?–1541) *Spanish conquistador*

Renowned as one of the most powerful, fearless, and ruthless of all the Spanish conquistadores, Pedro de Alvarado was a key actor in the conquest of Mexico and the conquest of Central America, and a minor player in the conquest of Peru. His flowing blond hair, imposing demeanor, and skill in battle reportedly prompted the Aztecs to nicknamed him *Tonatiuh*, meaning "the

daytime Sun" (an exceptionally high compliment in their solar-centric culture), while the Indians of Guatemala are said to have considered him so handsome and cruel that they made masks of him that became part of their culture and folklore. According to the Spanish priest Bartolomé de Las Casas, Alvarado was responsible for the deaths of 4 to 5 million Indians in Guatemala between 1524 and 1540.

Born in Badajóz, Spain, around 1485, Alvarado arrived in Hispaniola in 1510 and participated in the exploratory expedition of Juan de Grijalva in 1518 along the Mexican gulf coast. He then served as the chief lieutenant of Hernán Cortés in the conquest of Mexico. It was his impetuous slaughter of the celebrants in Tenochtitlán in mid-May 1520, during Cortés's absence, that led to the catastrophic *noche triste* and nearly spelled the doom of the Spanish expedition. After subjugating Tenochtitlán, in 1523, Alvarado was sent by Cortés to conquer the kingdoms and polities of Central America. For the next 11 years, Governor and Captain-General Alvarado headed the Spanish and Indian army that crushed the indigenous polities of Guatemala, a protracted process. Tales of his atrocities are abundant, and his own letters on these events have been translated and published.

In 1534–35, Alvarado headed to the northern Andes around Quito to participate in the subjugation of indigenous polities there. Running afoul of rival conquistadores Sebastián de Benalcázar and Diego de Almagro, Alvarado abandoned his Andean venture and headed back to Spain (1536–39), where he further solidified his power base. Returning to Mexico, in June 1541, he received fatal wounds when he fell from a horse and was crushed during the Mixtón War at Nochistlán in Guadalajara.

Further reading: Gibson, Charles, ed. *The Black Legend: Anti-Spanish Attitudes in the Old World and the New*. New York: Knopf, 1971; Kelly, John E. *Pedro de Alvarado, Conquistador*. Princeton, NJ: Princeton University Press, 1932; Mackie, Sedley J., ed. and trans. *An Account of the Conquest of Guatemala in 1524 by Pedro de Alvarado*. New York: The Cortés Society, 1924; Thomas, Hugh. *Conquest: Montezuma, Cortés, and the Fall of Old Mexico*. New York: Simon & Schuster, 1993.

Michael J. Schroeder

Anabaptism

Anabaptism refers to a series of Reformation-era movements that was a part of what is commonly called the radical Reformation. The word *Anabaptism* comes from the Greek and means to rebaptize. Anabaptist interpretation of the Bible led adherents to hold that their original baptism as an infant was invalid because it was only as an adult that one could choose to be a part of God's select people. Thus, members were often rebaptized if they were baptized first as infants. Most modern-day Baptists, while holding similar beliefs, only indirectly trace their roots to Anabaptists.

BEGINNINGS

The more radical reformers were not united as a group, mostly because they tended toward extreme views on issues, having little patience for the views of others. There were several key figures in the period from 1521 to 1535, which began with the Zwickau prophets and ended with Jan Bockelson and the Münster Commune.

Although Anabaptists claim to come from dissident roots that go back to the time of Constantine, the first visible signs during the Reformation were in December 1521, in Wittenberg, Germany, home of Martin Luther. Luther was hidden at the Wartburg Castle when three men, Nicolas Storch, Thomas Dreschel, and Mark Thomas Stübner, arrived in Wittenberg from Zwickau, a city with a history of radical Christian movements. These so-called Zwickau prophets at first simply took refuge in Wittenberg, which by that time had a reputation as a safe haven for those dissenting from Roman Catholicism. Eventually their efforts to convince others of their beliefs caused enough consternation that Luther came out of hiding in 1522 to interview the men, causing their eventual expulsion from Wittenberg. The men from Zwickau were connected to a former resident of Zwickau, Thomas Müntzer, a key figure in the Peasants' War of 1524–25.

Not long after the war, a separate group began in Switzerland, under the leadership of Conrad Grebel. Grebel, at first a follower and friend of Ulrich Zwingli, eventually disagreed with Zwingli regarding the role of the church and state. Grebel, like many other Anabaptists, saw Christians as separate from the society around them, and he resisted any entanglement between the Christians and the government.

The period 1524–35 was a time of strong conflict between Anabaptists and other Christians. Many Anabaptists were caught up in end-times expectations. The first and most violent conflict was the involvement of Müntzer in the Peasants' War. Müntzer was convinced that God was coming to judge and condemn the unrighteous, and that the lowly and meek would soon inherit the earth by conquering the unrighteous rulers and

nobles (an aberration of Christian teaching that that at the end time, God would judge the unrighteous). This eventually led to armed conflict that was put down in April 1525. For his part in it, Müntzer was tortured and killed. In January 1525, Zwingli and Grebel held a disputation in Zürich to debate Baptism, with Zwingli prevailing. Grebel left Zürich, and by October he was imprisoned for his beliefs. He escaped in March 1526 and died of the plague that summer.

In 1527, a group of Anabaptists, whose followers were called the Swiss Brethren, met in Schleitheim, Switzerland, and adopted the Schleitheim Confession. In it, seven articles described the basic theology of the Anabaptist movement—adult baptism, the "ban" (expulsion from the church of unfaithful believers), a definition of the Lord's Supper, separation from the world, a definition of the office of the pastor, refusal to take part in military service, and refusal to swear an oath. The author, Michael Sattler, was subsequently put to death for his beliefs. Many of his fellow participants were eventually killed.

Later that year, in Augsburg, Germany, a different group of Anabaptists connected with Zwickau, led by Hans Hut, Hans Denck, and Melchior Hoffmann, met in Augsburg. This so-called Martyrs Synod (of the 60 attendees, only two were alive five years later) emphasized the imminent return of Christ (some thought in 1528), along with a communal sharing of goods.

HERETICS

In the coming years, many Anabaptists were executed as heretics for their beliefs. Both their view on baptism and their view on refusing military arms were grounds for punishment. Some were drowned as a mockery of their view of baptism (which the Anabaptists defined as full immersion). Many fled to nearby Moravia, where a substantial community was established under the leadership of Jacob Hutter. Hutter was captured and burned at the stake in Austria in 1536 for refusing to renounce his faith.

The culmination of the extreme wing of Anabaptism was the rise of the Münster Commune in 1534–35. Followers of Melchior Hoffman made their way to this German city and in a series of bizarre episodes, took over the city, forcibly converting townspeople to Anabaptism and eventually instituting polygamy and the "Kingdom of Münster" until the city was conquered in 1535.

After 1536, there were fewer violent episodes, though Anabaptists were persecuted by Roman Catholic, Lutheran, and Reformed alike. Anabaptists found new leaders, most notably Menno Simmons, a former Catholic priest who became an Anabaptist in 1536 in the Netherlands. His followers were called Mennonites. The followers in Moravia, called Hutterites (after Jacob Hutter), were led by Peter Riedeman. By 1600, there were over 15,000 Hutterites in Moravia. The Amish were a group of Mennonites who, under the leadership of Jacob Amman in 1693, separated from the other Mennonite churches in Switzerland. Many migrated to Pennsylvania in the early 1700s. While some Baptist denominations can trace their origins to Anabaptist influence, most Baptist denominations trace their origins to the English Reformation and the Puritan movement in the later 1500s and early 1600s. While both Baptist and Anabaptist would practice adult or "believer's" baptism, Baptists would not have the same emphasis on nonviolence or separation from the world.

Today, the largest grouping of Anabaptists is the Mennonites, with around 1,250,000 followers throughout the world. The Amish number around 120,000 and are located primarily in the United States with a small number in Canada. The Hutterites number around 10,000 and are located in the United States and Canada.

All of these groups share the foundational beliefs and characterizations of the Anabaptists, being separate from the world around them, not serving in the military, and refusing to take oaths. The Amish and Hutterites still practice a strong communal approach to possessions.

See also Calvin, John; Counter-Reformation (Catholic Reformation) in Europe; justification by faith; Melancthon, Philip.

Further reading: Elton, G. R., *Reformation Europe 1517–1559*. Oxford: Blackwell Publishers, 1999; Estep, William Roscoe. *Anabaptist Story: An Introduction to Sixteenth-Century Anabaptism*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1996; Klaassen, Walter, ed. *Anabaptism in Outline*. Kitchener, ON: Herald Press, 1981; Leichty, Daniel, ed. *Early Anabaptist Spirituality, Selected Writings*. New York: Paulist Press, 1994; Weaver, J. Denny. *Becoming Anabaptist: The Origin and Significance of Sixteenth-Century Anabaptism*. Scottdale, PA: Herald Press, 1987.

Bruce D. Franson

Andean religion

Because of the diversified nature of Andean tribes and the Inca Empire, a complex system of religious beliefs and rit-

uals developed. It is difficult to conduct a comprehensive examination that includes all of the different religions in the Andean region. A closer look at the Moche, Chinchorro, and Inca societies and religions provides insight to understand the basics of religious belief and practice in this region. The Inca, Chinchorro, and Moche cultures developed a complex system of religious beliefs as a result of the sedentary or semisedentary nature of their societies.

Historians believe that after 7500 B.C.E., the indigenous inhabitants in Andean regions began experimenting with certain plants in order to determine the conditions in which they could best flourish. This experimentation with agriculture was crucial as it allowed for an expanding population that developed craft specialization, a political hierarchy, and complex religious beliefs that later characterized a number of indigenous tribes in Andean societies and the Inca Empire.

The rulers of the Inca Empire and the Moche depicted themselves as possessing supernatural powers to help justify their ability to rule society. This depiction is evidenced by an archaeological examination of the Moche tomb in Sipán, which discovered that the skeletons in this tomb were clothed in regalia similar to that worn by the mythical individuals who were imprinted on Moche artwork. The desire of the Inca rulers to depict themselves with supernatural powers is illustrated in various myths.

The Inca incorporated the gods of the tribes they conquered into their religion as is illustrated by the Inca devotion to the gods Pachacamac and Viracocha. In fact, the gods of conquered tribes were sometimes popular and powerful deities in the Inca pantheon as Viracocha was believed to be one of the more powerful Inca gods, since he had the ability to give life. Besides sharing gods with conquered tribes to unite their empire, the Inca also used children from various tribes as human sacrifices.

HUMAN SACRIFICES

Human sacrifices were used by a number of indigenous tribes in the Andes for both religious and political purposes, as becomes clear when examining the Inca Empire and, to a lesser extent, the excavations at Tiwanaku. Excavations at Tiwanaku have uncovered evidence that human sacrifices were practiced in this region in the seventh century C.E., but it is difficult to determine whether religious and/or political reasons motivated these sacrifices. Human sacrifices were used by the Inca to maintain social bonds among the various tribes in the Inca Empire, as children from these tribes were either taken or presented to the Inca for this particular purpose.

The families to which these children belonged were given a position of power in the Inca Empire or goods in return for giving up their children. Recent discoveries of three children of varying ages who were sacrificed in the mountains of Argentina during the late 15th or early 16th century illustrate that the Inca believed that children were not only offerings to their gods but also ambassadors between the Inca and their deities. This tomb at Cerro Llullaillaco, which is 22,110 feet above sea level, held the remains of three children: one male and female, both approximately eight years old, and another female approximately 14 years old.

The goods that were deposited by the Inca near the three children provided archaeologists significant information regarding Inca religion. Archaeologists believe that the three llama statuettes positioned near one of the sacrificed children, two of which were made of spondylus (mollusk shell) while the other was constructed of silver, were offerings to Inca deities to seek divine assistance in guaranteeing that Inca herds remained fertile. Archaeologists also hypothesize that the two male statues, one constructed of spondylus and the other constructed of gold, were depictions of either Inca gods or Inca nobles. Archaeologists are also able to hypothesize about the clothing that was deposited with the sacrificial victims. The tunic the male was wearing was too large for him, indicating that it was an offering to the gods or that the boy was expected to grow into this tunic in the afterlife. Two extra pairs of sandals found by the boy also suggest that the Inca believed in life after death. The 14-year-old female victim was also wearing a tunic created for a male, which suggests that this was a present for the gods.

ORACLES

Oracles attracted large audiences and thus played a significant role in creating unity among various tribes situated in the Andes. Pachacamac was one of the more popular locations used by the local population for divination purposes. Individuals seeking to enter certain parts of this temple were forced to undergo certain rites such as fasting for 20 days to acquire access into the lower sections of the temple. Individuals seeking to enter the upper levels of the temple were forced to fast for one year. A piece of cloth was hung between the idol and the priest who was seeking divine advice for a petition, preventing the priest from viewing the idol. Blood acted as nourishment for the idol, which was fed this substance on a regular basis.

Mummification was a practice used by the indigenous tribes of the Andes for several millennia prior to Spanish contact. The Chinchorro, in the area of Chile and Peru,

practiced this death ritual at least seven millennia ago. Chinchorro culture did not just limit mummification to the elite of society, as archaeological discoveries noted that the Chinchorro mummified individuals regardless of gender, age, or class. The mummification of Chinchorro corpses followed a certain procedure: the skin was stripped off, followed by attaching reeds and sticks to the remains to maintain the basic skeleton structure. After this was done, the Chinchorro stuffed the corpses with plants and ash or dirt and then painted them.

It is difficult to assess whether the mummification of the Chinchorro corpses influenced other cultures in the Andes region to mummify their ancestors, but mummification was an important aspect of many Andean societies. Certain indigenous tribes used mummification to keep the corpses in their homes so that they could be escorted through the cities during the Festival of the Dead. The Inca practiced ancestor worship, and Inca royalty were mummified and their royal palaces maintained by a group of people known as the *panacas*. It was the responsibility of the *panacas* to tend to the royal mummies. By examining this aspect of Inca society, historians can conclude that the royal mummies played an important social role since they were expected to participate in certain ceremonies and various social engagements.

DYNAMICS OF RELIGION

The arrival of Christopher Columbus in the Caribbean in 1492 changed the dynamics of religion in the Andean region when thousands of Spanish friars came after Columbus to convert the indigenous populations to Christianity. The flexibility of the Inca religion is a compelling reason why many of the indigenous people in the Andes converted to Christianity so readily. The Spanish friars employed a variety of tactics to convince the indigenous populations to convert. The Spanish friars petitioned the Spanish Crown to alleviate the labor tribute imposed on the natives because they believed that it needed to be more moderate in order to ensure that Christianity flourished. This issue resulted in a bitter debate between the church and secular individuals concerning the treatment of the indigenous populations. Today Roman Catholicism has a sizable following in the Andes region.

Various aspects in the lives of the natives illustrate that the premise of Christianity was accepted in the 16th century. This is evidenced through the artwork of Francisco Tito Yupanqui. His work shows the devotion of some natives to Christianity in pieces such as his sculpture of Our Lady of Copacabana in 1582. The people who worship at this sculpture have attributed to it many miracles they have witnessed. The stories of these miracles are some of the reasons the image of Our Lady of Copacabana has such a large following and have motivated other artists to create similar images throughout Peru.

There is no doubt that a great number of indigenous people in the Andes accepted Christianity, but a number of these natives refused to reject completely their past religions. Historians have actively debated the degree to which syncretism (reconciling different religious viewpoints into a single belief system) developed among the indigenous populations in the Andes. There is artistic evidence that suggests that a great deal of syncretism existed in the Andes. For example, within the cathedral in Cuzco, Peru, is a chapel called La Linda that is home to a painting of an Andean wearing a robe with symbols associated with Jesus Christ and the Inca god Inti.

The religions of the Andes are a complex and diversified facet of Andean societies. The Inca, Chinchorro, and Moche left indicators of their complex religious beliefs concerning the afterlife through their respective burial practices. The Moche and the Inca in particular used their religion in order to reinforce their political hierarchies. Religion was also a way to unite various tribes as in the cultural sharing between the Inca Empire and the tribes that it conquered or the use of oracles. The Spanish conquest of the Inca Empire by the Spanish conquistador Francisco Pizarro in the 1530s, and the subsequent subjugation of other Andean tribes by the Spanish, changed the religious dynamics in the Andes. In fact, that the Catholic Church attempted to convert the indigenous populations to Christianity, but the natives refused to renounce completely their existing religious beliefs, resulted in the blending of indigenous religions and Christianity.

See also Atahualpa; Aztecs, human sacrifice and the; Cuzco (Peru); Peru, conquest of.

Further reading: Arriaza, Bernardo. "Chinchorro Mummies." *National Geographic* (March 1995); Bauer, Brian. "Legitimization of the State in Inca Myth and Ritual." *American Anthropologist* (June 1996); Keen, Benjamin. *A History of Latin America*. Boston, MA: Houghton Mifflin Company, 1996; MacCormack, Sabine. *Religion in the Andes: Vision and Imagination in Early Colonial Peru*. Princeton, NJ: Princeton University Press, 1991; Taylor, Kenneth, William Taylor, and Sandra Lauderdale Graham, eds. *Colonial Latin America: A Documentary History*. Woodbridge, CT: Scholarly Resources, 2002.

Brian de Ruiter

Anne

(1665–1714) *queen of Great Britain*

The last of the Stuart rulers, Anne was born on February 6, 1665, in London to King James II (r. 1685–88) and Anne Hyde. Although her father converted to Roman Catholicism, Anne's uncle, King Charles II, gave orders that Anne and her sister, Mary, were to be raised Protestant. In 1683, Anne married Prince George of Denmark, and by all accounts the two were well-matched and content in marriage. They were plagued, however, with the inability to have a family. In 1700, their 11-year-old son, William, died. After at least 18 pregnancies, 13 ended in miscarriage or stillbirth, and in the others infants did not live to the age of two. William was the only child to survive into childhood.

Anne entered the line of succession according to the 1689 Bill of Rights and succeeded her brother-in-law, William III (reigned 1689–1702). She took the throne on March 8, 1702, as queen of England, Scotland, and Ireland. Anne was determined to look after the Anglican Church, believing that God had entrusted it to her care.

The War of the Spanish Succession (1702–13) erupted over disputed claims to the Spanish throne. This conflict dominated Queen Anne's reign. France, Spain, and Bavaria were pitted against Britain, the Netherlands, Austria, most of Germany, Savoy, and Portugal. Louis XIV (1638–1715) had repudiated the Partition Treaty of 1698's solution to the succession problem. He debarred trade with the Spanish Indies and refused British imports as he set about his expansionist agenda. The dominating figure from the allies was General John Churchill, the duke of Marlborough (1650–1722), who marched rapidly to Blenheim to defeat the French in 1704.

The Treaty of Utrecht of 1713 ended the war, and its provisions were beneficial to Britain's colonial and commercial interests. Britain's marine supremacy was intact. Britain received Gibraltar and Minorca in Europe, along with Newfoundland, Nova Scotia, and Hudson Bay territory in North America. It won exclusive rights to supply slaves to the Spanish colonies. France was forced to recognize Protestant succession to the throne of Britain.

In 1707, England and Scotland combined under the Act of Union to become the single kingdom of Great Britain, making Anne the first monarch of Great Britain. The union of England and Scotland was mutually advantageous. Scotland accepted free trade, better economic opportunity, and an intact church in exchange for recognition of the Protestant English succession to the throne. England also benefited politically and militarily by having the land and coastline of Scotland as part of its kingdom.

The parliamentary party differences between the Tories and the Whigs fully emerged during Anne's reign. The Whigs were advocates of religious toleration, constitutional government, and the War of the Spanish Succession. The Tories adhered to the Anglican Church and divine right theory and supported the war only at early stages. Marlborough, a Tory, had influence over the queen through his wife, Sarah Jennings (later Sarah Churchill, duchess of Marlborough, 1660–1744). Marlborough switched his loyalty to the Whigs and brought his son-in-law, Charles Spencer Sunderland, in as secretary of state. Anne excluded other Tories from office at the insistence of the Marlboroughs and Sidney Godolphin (lord high treasurer, 1702–10).

The Tories passed the Occasional Conformity and Schism Acts in 1711 and 1714, aimed at weakening the Nonconformists. But the Tory desire for putting Prince James Francis Edward Stuart, "The Old Pretender," on the throne before the queen's death was not fulfilled. Anne had not produced an heir to her throne, so she arranged for the accession of a distant cousin, the Protestant Hanoverian prince George Louis (King George I, 1714–27). The Whigs were triumphant and enjoyed power for half a century. Queen Anne died on August 1, 1714, in London. She had no surviving children.

See also British North America; Scottish Reformation; slave trade, Africa and the; Stuart, House of (England).

Further reading: Beatrice, Curtis Brown. *Anne Stuart, Queen of England*. London: G. Bles, 1929; Gregg, Edward. *Yale English Monarchs—Queen Anne*. New Haven, CT: Yale University Press, 2001; Hodges, Margaret. *Lady Queen Anne: A Biography of Queen Anne of England*. New York: Farrar, Straus & Giroux, 1969; Hopkinson, M. R. *Anne of England*. New York: MacMillan, 1934; Lockyer, Roger. *Tudor and Stuart Britain*. New Delhi: Orient Longmans, 1970; Trevelyan, G. M. *England under Queen Anne: Blenheim*. London: Fontana Library, 1965.

Patit Paban Mishra

Araucanian Indians (southwestern South America)

Symbol of implacable resistance against Spanish domination, the Araucanian Indians of Chile successfully repulsed repeated Spanish efforts to subdue them and were not fully conquered until the late 19th century. Occupying the western slopes of the Andes in the fertile

lands between roughly 30 and 43 degrees south latitude, the Araucanians were loosely incorporated into the Inca realm in the late 1400s, though Inca influence was never strong. Sedentary agriculturalists who cultivated corn, beans, and other crops, the Araucanians were less a unified polity than a series of independent chieftaincies sharing the same language and broadly similar social and cultural attributes.

The first Spanish incursion into the area, led by Diego de Almagro in 1535–37, met with bitter disappointment. The second, led by Pedro de Valdivia beginning in 1540, was nominally more successful. In 1541, Valdivia founded Santiago and a number of lesser settlements. After returning to Peru in 1547 and helping suppress the rebellion of Gonzalo Pizarro, Valdivia was named governor of Chile. From 1549, he continued his effort to conquer the Araucanians, marching south to the Bío-Bío River and founding the fortress-towns of Concepción (1550) and Valdivia (1552). Dividing subjugated Indians into *encomiendas* and heartened by reports of large deposits of gold, Valdivia encouraged miners and prospectors to stream into the district.

In 1553, a large force of Araucanians from the province of Tucapel and under the leadership of the chieftains Lautaro and Caupolicán launched a counterattack that annihilated an entire Spanish expedition, including Governor Valdivia, whom they ate in ritual cannibalism. A general uprising continued for four years. Their exploits were immortalized in the epic poem *La Araucana* (pub. 1569–89) by the Spanish poet Alonso de Ercilla y Zúñiga.

A brutal war followed. In 1598, victorious Araucanians captured and ate Governor Martín García de Loyola. By 1600, the successors of Lautaro and Caupolicán had destroyed most of the nascent Spanish settlements south of the Bío-Bío. Over the next two centuries, there emerged a complex military and political struggle, as the Spanish settlements slowly grew and groups of Araucanians rose in major uprisings in 1723, 1740, and 1776. Scholars have emphasized the internal transformations in Araucanian culture, politics, and militarism, and the role played by Spanish deserters, as key to their long success in resisting Spanish domination. They were not militarily conquered until 1883, while their cultural influence remains strong in Chile today.

See also Andean religion.

Further reading: Dillehay, Thomas D. *Araucanians: Empire and Resistance in the South Andes*. Cambridge, MA: Cambridge University Press, 2007; Padden, Robert Charles, and John E. Kicza, eds. *The Indian in Latin American History: Resistance, Resilience, and Acculturation*. Wilmington, DE: Scholarly Resources, 1993.

Michael J. Schroeder

art and architecture

From the 1390s onward, Renaissance ideas influenced European styles of art and architecture. This was initially seen in the architecture in Florence, Italy, with the completion of the Duomo. The building of the cathedral had ended in 1296 without the dome. Work on the dome started in 1419 when the architect Filippo Brunelleschi (1377–1446) created the design and got the city fathers to agree to it; it was completed in 1436. The baptistery, near the cathedral, has magnificent bronze doors showing the *Gates of Paradise* by Lorenzo Ghiberti (1378–1455), which were made from 1425 until 1452 and show a distinct Romanesque style; it, along with the nearby Basilica di San Lorenzo (construction started in 1425), are harmonious examples of Renaissance architecture.

The splendor of Florence spread to other parts of Italy. One of the largest artistic and architectural achievements was the rebuilding of St. Peter's Basilica, Rome, beginning in 1506 with Michelangelo as the architect of the Basilica and painter of the ceiling of the Sistine Chapel from 1508 until 1512. Work had begun on the Doges' Palace in Venice in the 1340s, and Leonardo da Vinci (1452–1519) painted the *Mona Lisa* and *The Last Supper* and created other works of art and science. Other artists and architects of the period include Leon Battista Alberti (1404–72), Piero della Francesca (c. 1416–92), Benozzo Gozzoli (c. 1420–97), Masaccio (Tommasso Guidi, c. 1401–28), with Tintoretto (Jacopo Robusti, 1518–94) flourishing from the 1560s, Giovanni Lorenzo Bernini (1598–1680) from the 1620s, and Canaletto (Giovanni Antonio Canale, 1697–1768) painting the first of his famous Venetian views in 1723. In the Mediterranean, following the defeat of the Turks at Malta in 1565, work began on building the city of Valletta close to the forts that had held out during the siege. The general and architect Gabrio Serbelloni (1509–80) from Spain was involved in much of the work there.

In Spain, the architectural style was moving from the Early Gothic to the Late Gothic, with the Church of San Juan de los Reyes in Toledo expressing the Isabelline style that marked the period after the accession of Ferdinand and Isabella, the capture of Granada in

1492, and the voyages of Christopher Columbus to the New World. Philip II's construction of his new palace, San Lorenzo de El Escorial in the 1560s, represented the emergence of Spain as a major world power evidenced by the conquering of the Americas and the destruction of the Ottoman navy at the Battle of Lepanto in 1571. The 17th century in Spain saw many of the greatest Spanish artists flourish: El Greco (Domenikos Theotokopoulos, 1541–1614), Bartolomé Estebán Murillo (1617–62), Jusepe Ribera (1591–1656), Diego Rodriguez de Silva y Velázquez (1599–1660), and Francisco de Zurbarán (1598–c. 1664).

In France, the Renaissance ushered in the development of its artistic and architectural styles, although the Wars of Religion from 1562 until 1598 caused massive destruction. In terms of military architecture, Marshal Sébastien Le Prestre de Vauban (1633–1707) was to draw up a new style of fortification, which soon became popular around the world; this style featured low thick walls, often made of earth with a stone surround, protected by artillery rather than the tall stone walls of the medieval period. The new Louvre Palace was constructed starting in 1546. In the 1660s Louis Le Vau and, from the 1670s, his successor Jules Hardouin-Mansart (1646–1708) worked on turning the former royal hunting lodge at Versailles into a palace that would be grander than any other in the world. Many of the great chateaux of the Loire Valley also date from this time, with that at Chantilly being exceptional in its size, although much of the present building was rebuilt in the 1870s. Paintings by Nicolas Poussin (1594–1665) and others frequently refer to classical mythology and biblical themes, and a number of recent writers see "hidden messages" in the works of Poussin. The founding of the French Royal Academy in 1648 by Charles Le Brun opened up French art, which saw the open scenes of the works of Jean-Antoine Watteau (1684–1721).

In Britain, the Tudor style of architecture gradually gave way to the more expansive Elizabethan style, and then the Jacobean, and Restoration styles, and during the 18th century, the Georgian. Following the end of the Wars of the Roses in 1485, sections of many of the castles were destroyed or converted. Elegant country houses and "small" palaces were built with Hampton Court to the southwest of London, Nonsuch Palace in Surrey, and Hatfield House in Hertfordshire all dating from the early Tudor period. A number of the Oxford and Cambridge University colleges are from this date. For more modest buildings, the use of black-painted beams as a feature made the style recognizable around the world. By the late Elizabethan period, increased prosperity was often reflected in architectural flourishes such as brick chimneys.

Girl with a Pearl Earring *painted in 1665 by Johannes Vermeer (1632–1675)*

Jacobean England—named after James I, king from 1603 until 1625—saw architects such as Inigo Jones (1573–1652) flourish. During the English Civil Wars in the 1640s, much energy was put into building fortifications, or fortifying old buildings, often with little success. In Restoration England, the most famous of the early modern architects, Sir Christopher Wren (1632–1723), was able to work on the rebuilding of many churches destroyed in the Great Fire of London, with his masterpiece being St. Paul's Cathedral. Other notable buildings of this period include Guy's Hospital in London, and some of the buildings at Greenwich. Of the artists, Anthony Van Dyck (1599–1641), who painted a number of the important people in Jacobean and civil war England, and Godfrey Kneller (1646/49–1723) painted portraits of most of the major political and society figures of the late 17th and early 18th centuries. By the 1750s, Georgian urban architecture placed terraced houses around squares like London's Bedford Square. The most well-known Georgian architects were Colin

Campbell (d. 1729); Richard Boyle, third earl of Burlington (1694–1753), who designed Chiswick House; and William Kent (1685–1748), who designed House Guards, Whitehall, and Holkham Hall, Norfolk.

Elsewhere in Europe, there was also a large flourishing of the arts, with Renaissance artists such as Hubert van Eyck (c. 1366–1426) and Jan van Eyck (c. 1390–1441), and later Rembrandt van Rijn (1606–69), and Jan Vermeer (1632–75) being famous in Flanders and the Netherlands. In central Europe, one of the most famous artists was the Nuremberg-born Albrecht Dürer (1471–1528). This era also saw the construction of cathedrals and palaces, the best examples being the Hofberg in Vienna, Austria, which had the Amalia Wing and the Royal Chapel added in the 16th century, and the Imperial Chancery Wing in the 18th century. Mention should also be made of the Graz-born Johann Bernhard Fischer von Erlach (1656–1723), who developed the Austrian baroque style. Sadly the Thirty Years' War (1618–48) led to mass destruction of much of the splendor of the Renaissance in many countries. Military architecture was also important in eastern Europe, in Poland, Hungary, Romania, and Russia. The great castle at Königsberg was reinforced and enlarged, with much work undertaken in other parts of the Baltic, in Oslo (Norway), Smolensk, and Moscow; the Kremlin Wall was built in 1486, the Archangel Cathedral built between 1505 and 1508 by the architect Italian Alevisio Novi, and St. Basil's Cathedral, built between 1555 and 1561, the architect believed to be Posnik Yakovlev. It was also the era of peter the great, with the founding of St. Petersburg in 1703. This saw the construction of massive new government buildings and churches. On the Mount Athos Peninsula, Stavronikita, the last monastery to be founded on the peninsula, was built starting in 1542.

With the Ottomans capturing Constantinople in 1453, there was a great resurgence of Muslim architecture and art. The most famous architect of this period was Sinan (1489–1588), the son of a stonemason. Sinan worked for Sultan Suleiman the Magnificent (reigned 1520–66) and was involved in the building of 79 mosques, 34 palaces, 33 public baths, 55 schools, and many other buildings. His best-known buildings are the Sehzade Mosque and the Mosque of Suleiman I the Magnificent, both in Istanbul. Mention should also be made of the Mostar Bridge in Bosnia, built in 1566, replacing a former wooden suspension bridge.

At Bokhara, Tashkent, and Samarkand, great cities were built along the Silk Route, with many magnificent mosques and substantial public buildings. The building recognized as the greatest Muslim structure of the period is the Taj Mahal, which was built between 1631 and 1653. The main architect is unknown, but two European architects, Austin of Bordeaux and Veroneo of Venice, both helped in the design, although the overall concept is, of course, Mughal. In China, the Forbidden City was laid out between 1406 and 1420, with up to a million workmen constructing the central residence for the Ming emperors of China, their court, and their administration. In 1642 work started on the building of the Potala in Lhasa, Tibet. By the early 18th century, there was extensive trade between China and much of the rest of the world, with the Chinoiserie style becoming popular in Europe in particular.

In the Americas, much of the early architecture involved the construction of forts, with domestic buildings in the Plymouth style of housing becoming popular in New England, the modern-day states of Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, and Vermont in the United States. The early architecture in New York tended to reflect its Dutch origins. The central part of Mount Vernon, a Georgian mansion, had been built by 1740 and was to become the home of George Washington; Williamsburg, dating from the same period, is now a colonial-style tourist site. Many of the cities of South America date from the 16th or early 17th century, with architects and artists working in cities such as Lima, Buenos Aires, and Rio de Janeiro on churches, cathedrals, and public buildings developing a style that became known as Ibero-American.

In North Africa, Moulay Ismail (r. 1672–1727), intent on proving Moroccan greatness worked on a massive palace at Meknes and moved the capital there from Fez. The palace was said to have rivaled Versailles in its extravagance, with some 25,000 slaves working on it. However little of it survives. In Timbuktu, and other parts of West Africa, many cities were built during this period, with many Dogon mosques built and artisans working on what is now known as "tribal art." The great stone walls of Great Zimbabwe also date from this time, and there were undoubtedly many skilled architects in sub-Saharan Africa, but with no surviving writing from the period, and most of the buildings made from wood, little is known of the architects involved.

Much of the art and architecture in the great cities of the Middle East, such as Damascus and Aleppo, dates from this period. During the early and mid-18th century the wealth in Damascus led to a style known as Damascene, with villas constructed in stone around courtyards,

with the upper floors made from wood. Much of the old city of Cairo, and also of many port cities in North Africa—Algiers, Tunis, and Casablanca—dates from this period.

Further reading: Fletcher, Bannister. *A History of Architecture on the Comparative Method*. London: The Athlone Press, 1961; Clark, Kenneth. *Civilisation*. London: British Broadcasting Corporation and John Murray, 1971; Jacquet, Pierre. *History of Architecture*. Lausanne: Leisure Arts, 1966; Pevsner, Nikolaus. *An Outline of European Architecture*. Harmondsworth, UK: Penguin Books, 1968; Richards, J. M. *Who's Who in Architecture from 1400 to the Present*. New York: Holt, Rinehart and Winston, 1977.

Justin Corfield

Ashanti kingdom in Africa

The Ashanti kingdom, or *Asante,* dominated much of the present-day state of Ghana during the period between the late 17th and early 20th centuries. It was ruled by an ethnic group called the Akan, which in turn was composed of up to 38 subgroups, such as the Bekiai, Adansi, Juabin, Kokofu, Kumasi, Mampon, Nsuta, Nkuwanta, Dadussi, Daniassi, Ofinsu, and Adjitai. In the late 1500s, there were at least 30 small states, which corresponded to the subsections of the Akan people. By 1650, these groups had been reduced to nine, and by 1700, they united. Ultimately the groups formed a confederation headed by the chief of the Kunasi group.

The kingdom, formed by its legendary warrior Osei Tutu in 1691, was in fact a confederacy of both Akan and non-Akan people. The king's symbol was the golden stool; equivalent to the throne, the stool became the symbol of kingship, so that a ruler was said to be enstooled or destooled. The *asantehene,* or king, had authority when he was raised three times over the stool. Even after 1901, when Ashanti became a protectorate, and 1957, when it became part of the modern state of Ghana, the stool and the enstooling ceremony of the Asantehene were important ceremonies

The Ashanti kingdom, although originally a confederacy, had three bases of power—administration, communications, and economics—and was located in what is now north Ghana. Osei Tutu took over the administration set up by Denkiyira, the former hegemon, and added to it. Communities within 50 miles of the capital city of Kumasi were directly ruled by the *asantehene*. Under Osei Tutu and his successor, Osei Apoko (whose reign collectively lasted from approximately 1690 to 1750), the state expanded so much that by 1750, it encompassed about 100,000 square miles, with a population of 2 to 3 million. All of present-day Ghana with the exception of areas directly on the coast with small adjacent areas in the contemporary states of Togo, Ivory Coast, and Burkino Faso were part of the Ashanti state.

In order to accommodate the new extent of the state, the administration divided itself into a metropolitan and a provincial area. The metropolitan area consisted of those towns within a 50-mile radius of Kumasi. The rulers of these towns were made up of the confederacy. Their only obligation was to pay annual tribute to Kumasi and troops in the event of war. This practice was extended to newer members of the state. All towns elected a governing advisory council composed of powerful members of the community. The towns were considered part of the Kumasi sphere, as they paid taxes that supported a steady army in the early 20th century. After a revolt of a military chieftain in 1748, a palace guard was organized. The rulers of the metropolitan spheres were members of the royal Oyoko clan and served on the royal council and had autonomy in nonfiscal and military matters. The Council for the Asantehene had gained substantial power; it occasionally destooled an incompetent ruler and formally helped to choose the new *asantehene*.

BUREAUCRATIC CONTROL

The provincial aspect of administration was subject to increased centralization as the centuries progressed. Outlying Akan districts did not participate in the royal selection process but were forced to pay taxes. By 1800, they were also forced to pay tribute. They were subject to increasing bureaucratic control such as a state agency that controlled all internal and external trade. The non-Akan areas controlled until the mid-19th century also sent thousands of slaves annually to Kumasi.

The effectiveness of the Ashanti state relied on communication processes. The complex bureaucracy served as a conduit throughout the state. In addition both taxes and tribute were used to establish a well-maintained army throughout the century. Most famously were the talking drums. Since the national language of Ashanti, called Twi, was polytonal, any military commander or administrator could send out messages by matching syllables to the tones of the drum in a fashion similar to Morse code.

ECONOMICS

The mainspring of the confederation was economic. It had fertile soil, forests, and mineral resources, most notably

gold. The future state of Ashanti had two ecological zones. In the southern forest belt there were forests and fertile soil. Original subsistence crops included yams, onions, and maize and, in the 19th century as farming became commercial, cola nuts and cocoa. In the northern savanna belt, there were yams and Guinea corn. The state was advantageously located for the importation of slaves from both the north and the west. In this period, beginning in the 15th and 16th centuries and lasting until the 1830s when slavery was abolished, the Ashanti still used slave labor to plant more crops such as plantains, yams, rice, and new crops such as maize and cassava brought from the Americas. This led to an increase in population and a movement of the Akan peoples to the forest zones.

The use of slave labor was involved in its most important mineral product, gold. Akan enterprise utilized the labor of slaves for both trading with Europeans (Portuguese, Dutch, English) and in the state grassland belts first in clearing new land and then for the development of deep-level mining and placer mining. The slave trade for gold brought more slaves to produce more gold, and slaves were also traded for firearms. The desire to exert control over gold production and the new farming communities in the forest helped facilitate state functions.

The desire to control access to labor pushed the Ashanti state in its attempt to control the coast inhabited by its Fanti peoples. The attempt to conquer the Fanti led to disputes and battles with the British, who had taken over the Gold Coast by 1815. Earlier the Ashanti had played the Dutch and Portuguese against the British. However hostilities after 1800 erupted for control of its coast. After the Ashanti were able initially to defeat the British in 1807 and in 1824, they suffered setbacks and accepted the Prah River as a border. Thereafter peace reigned for over 40 years. In 1872, a long-simmering dispute on the control of El Mina (the great Portuguese and Dutch post) saw a renewal of hostilities. After early Ashanti success, the British occupied Kumasi in 1874 until peace was concluded.

In the late 19th century, the state began a rapid decline. Other parts of the state broke away so that by 1900, the state had dwindled to approximately 25,000 square miles and a quarter of a million people. The British began to interfere in events in Ashanti. In 1896, they deposed the *asantehene* and in 1900, a British demand for the golden stool resulted in an uprising that was put down in 1901, after which Ashanti was a protectorate. Incredibly, the golden stool was never surrendered and was restored to the nation after being "accidentally" found in 1921. In 1926, the *asantehene* was restored to the stool, and in 1935, its ceremonial role in Ashanti was formally restored.

During the colonial period, its population increased more than fourfold. The Ashanti peoples engaged in cocoa growing while also actively producing crafts such as weaving, wood carving, ceramics, and pottery making. The bronze and brass artifacts produced by the lost-wax process became prominently displayed in museums throughout the globe. Since 1935, the kingdom, now part of Ghana, has been organized into 21 districts.

Throughout its golden age, the Ashanti state demonstrated impressive flexibility, often at the expense of neighbors whom it enslaved and whose tribute it exacted. It continued to increase production in the gold mines and to migrate and clear forest for agricultural production. It utilized the slave trade to increase its military might and diplomacy to key European allies. After slavery was abolished, it found a new economic outlet in cola nuts, and in the 20th century, the production of cocoa, Ghana's biggest export. Even in independent Ghana, the Ashanti kingdom still maintains a clear existence and the Ashanti people have retained their cultural identity.

See also Akan states of West Africa; cacao; Dutch East India Company (Indonesia/Batavia); slave trade, Africa and the.

Further reading: Edgerton, Robert B. *The Fall of the Asante Empire: The Hundred-Year War for Africa's Gold Coast.* New York: The Free Press 1995; Fox, Christine. *Asante Brass Casting: Lost-Wax Casting of Gold-Weights, Ritual Sculptures with Handmade Equipment.* Cambridge: Cambridge University Press, 1988; Freeman, Thomas Birch. *Journal of Various Visits to the Kingdoms of Ashanti, Akan, and Dahomey in Western Africa.* New York: Frank Cass & Co., 1968; McCaskie, T. C. *State and Society in Pre-Colonial Asante.* Cambridge: Cambridge University Press, 1995; Rattray, Robert Sutherland. *Ashanti.* Oxford: Oxford University Press, 1923; Rattray, Robert Sutherland. *The Tribes of the Ashanti Hinterland*, 2 vols. Oxford: Oxford University Press, 1932; Wilks, Ivor. *Asante in the Nineteenth Century.* New York: Cambridge University Press, 1975.

Norman C. Rothman

Atahualpa

(d. 1533) *Incan emperor*

The last independent ruler of the vast Inca Empire, Atahualpa Inca was seized by the forces of Francisco

Pizarro in Cajamarca, Peru, on November 16, 1532. He was held prisoner pending payment of an enormous ransom, and after the ransom was paid, he was executed for treachery on July 26, 1533. Atahualpa's name and legacy have come to be associated with Spanish avarice and duplicity in their conquests in the New World. His legacy will also be forever tied with indigenous political factionalism and incomprehension of the larger threat posed by European invasions, and with the persistence of pre-Columbian Andean culture and religiosity long after the Spanish military conquest of Peru was complete.

Upon the death of their father, Huayna Capac Inca, in 1525, the brothers Atahualpa Inca and Huascar Inca were granted two separate realms of the Inca Empire: Atahualpa the northern portion centered on Quito, and Huascar the southern portion centered on Cuzco. In keeping with a longstanding Inca and Andean tradition of fraternal conflict, Atahualpa rebelled against his brother and imprisoned him. Pizarro and his men had the fortune of ascending into the Andes just as Atahualpa was returning to Cuzco after successful conclusion of his northern campaigns. After launching a surprise attack in Cajamarca and massacring upward of 6,000 Incan soldiers, Pizarro took Atahualpa prisoner. To secure his release, Atahualpa pledged to fill a room of approximately 88 cubic meters with precious golden objects, the famous Atahualpa's ransom. Over the next months, trains of porters carted precious objects from across the empire, including jars, pots, vessels, and huge golden plates pried off the walls of the Sun Temple of Coricancha in Cuzco. On May 3, 1533, Pizarro ordered the vast accumulation of golden objects melted down, a process that took many weeks. Finally, on July 16, the melted loot was distributed among his men, and 10 days later, Atahualpa was executed.

The eight months during which Pizarro held Atahualpa prisoner provided the Spanish with ample opportunity to observe the Inca leader's customs and habits and the relations between him and his people. Their detailed descriptions offer valuable insights into the profound reverence with which the Inca was regarded, his semidivine status, and the social hierarchies and relations of the Inca realm. While being held prisoner, Atahualpa secretly ordered the assassination of his brother Huascar, an act that provided the Spanish with a ready pretext for executing him.

Atahualpa's execution provoked a fierce debate in Spain regarding the morality of the act, and of the conquest more generally. King Charles wrote to Pizarro of his displeasure, while other prominent Spaniards also condemned the execution. One result was that the Crown decided to treat Atahualpa's descendants with considerable respect and deference. His sons and other family members were granted privileged status, and Atahualpa's many descendants ranked among the most socially privileged of Indians in postconquest colonial society. In subsequent decades, he was also transformed into a martyr in the cause of Indian resistance to Spanish domination.

See also Andean religion; Peru, conquest of; voyages of discovery.

Further reading: Hemming, John. *The Conquest of the Incas*. New York: Harcourt, Brace, Jovanovich, 1970; Taylor, William B., and Franklin Pease G. Y., eds. *Violence, Resistance, and Survival in the Americas: Native Americans and the Legacy of Conquest*. Washington, DC: Smithsonian Institution Press, 1994.

Michael J. Schroeder

Atlantic islands of Spain and Portugal

In the 15th century, the Atlantic islands of Spain and Portugal were crucial in the formation of a kind of technological and commercial prototype or template for slave-based sugar production that was transferred to the Americas after 1492. The Portuguese began colonizing the Madeira Islands (especially Madeira, La Palma, Hierro, and Porto Santo, c. 768 square kilometers) in the early 1420s; the nine islands of the Azores (c. 2,300 square kilometers) in the 1430s or 1440s; and the 10 principal islands of the Cape Verde Islands (c. 4,000 square kilometers), most importantly São Tomé and Principe, in the late 1400s. None of these islands were inhabited. This was not true of the seven Canary Islands (c. 7,300 square kilometers), which were inhabited by a group collectively known as the Guanches. In the late 1300s, Castilians, Italians, French, and others launched slave-raiding expeditions on the Canaries. The Spanish formally incorporated the Canaries into their empire in 1496 after the subjugation of the islands' natives, though nominal Castilian rule dated back to the early 1400s.

Together these Atlantic islands provided the aggressively expansive empires of Spain and Portugal with "stepping stones" to the Americas for their nascent sugar and other tropical export industries. Crucibles of empirical, hands-on experiments regarding all aspects of sugar production—from cultivation and harvest, to the importation and control of African slave labor, to the quasi-industrial processes by which cane juice was

transformed into granular sugar—the Atlantic islands were crucial in the development of the technological know-how necessary for the explosion of sugar production in the Caribbean and Brazil in the 16th century and after. By the late 1450s, sugar production on Madeira exceeded 70,000 kilograms, most exported to England and the Mediterranean, deepening markets and solidifying the financial and commercial networks that would later play a crucial role in the development of plantation-based export production in the Americas.

The administrative infrastructure that the Portuguese developed to rule Madeira, the Azores, and the Cape Verde Islands, based on hereditary "donatary captaincies," were likewise transferred wholesale to Brazil during the first half-century of its colonization. Plantation-based sugar production on Madeira in particular, based on both slave and free-wage labor, also whetted the European appetite for this luxury commodity, deepening demand just on the eve of the encounter with the Americas. In addition both before and after sugar production had become established in the Americas, the Atlantic islands served as important way stations for the African slave trade and for long-distance trade with Asia.

See also Africa, Portuguese in; Ferdinand V and Isabella I of Spain; slave trade, Africa and the; sugarcane plantations in the Americas.

Further reading: Diffie, Bailey W., and George D. Winius. *Foundations of the Portuguese Empire, 1415–1580*. Minneapolis: University of Minnesota Press, 1977; Fernández-Armesto, Felipe. *Ferdinand and Isabella*. New York: Dorset Press, 1991; Mintz, Sidney W. *Sweetness and Power: The Place of Sugar in Modern History*. New York: Viking, 1985.

Michael J. Schroeder

Augsburg, Peace of

The Peace of Augsburg refers to a settlement between Charles V, Holy Roman Emperor, and the Lutheran princes that accorded Lutheran churches legal status in Germany. This settlement resolved the conflict on a state level but did not resolve any of the theological issues in the Reformation.

The period between 1546 and 1555 was one of substantial warfare in Europe, characterized mostly by smaller battles, opportunistic in nature, with a few more major conflicts. The main actors up to this time had been Charles V, the Emperor; Francis I, king of France; Pope Paul III; and various princes in Germany who had made an association for mutual defense together in what was called the Schmalkaldic League (named after the town of Schmalkalden in central Germany). Charles V was frustrated by the religious conflict tearing apart his Empire. He pressured the pope to resolve the differences, resulting in the Council of Trent, which began in 1545. Charles V wanted the council to include the Protestant leaders, but this did not happen.

At the same time, Charles was maneuvering to gain greater control over the German princes, using military pressure and negotiations. His hope was to break apart the Schmalkaldic League by diplomacy (and intrigue), but if that failed, to drive a wedge through Germany with his armies and break up the league by military means. This was accomplished in a series of battles beginning in later 1546 and concluding in April 23, 1547, with the defeat of the league forces in Mühlberg and the subsequent imprisonment of a key leader, the landgrave, Philip of Hesse. Charles's main ally in the battles was the Elector Maurice of Saxony, an opportunist with Lutheran leanings.

While Charles V accomplished his goal of gaining political and military control over Germany, Lutheranism was to prove impossible to eradicate. In April 1548, in an edict published in Augsburg (called the Augsburg Interim), Charles mandated restoration of the Roman Catholic Mass and other practices, allowing only two concessions to the Lutherans: married clergy and the use of both bread and wine in Communion. Later that year, the Lutheran Philip Melancthon was directed by Charles and Maurice to make certain alterations to the document in the hopes of making it more acceptable to the other Lutheran princes, who had refused to support the Augsburg Interim. This edict was published as the Leipzig Interim. Neither edict succeeded in bringing uniformity of church practice back to Germany. The Interim failed to gain support from the populace of Germany and Melancthon found himself reproached by his fellow Lutherans for his part in the Leipzig Interim. The only real effect of the Interim was the ability of those who were still Roman Catholics to observe their faith in the Lutheran territories.

The balance of power that allowed Charles V to gain control over Germany in 1547–48 soon changed. Charles was forced to give Maurice of Saxony a great deal of control over Germany in exchange for his continuing military support. Charles had negotiated a peace settlement with Francis I, king of France, in 1544, but Francis died in 1547 and was succeeded by

his son, Henry II, who would prove to be troublesome for Charles in the coming years.

After several years of political maneuvering, Maurice of Saxony formed the League of Torgau in May 1551 with several other German Lutheran princes. In January 1552, Maurice made formal peace with Henry II, who agreed to support the German princes against the emperor. This led to open war from March 1552 through June 1553. At this point, Charles was essentially surrounded. France was assaulting his territories from the east, Maurice from the north, and the Turkish sultan was battling Charles's brother Ferdinand from the south and west. Yet no one had the military power to defeat Charles completely, as the lands and armies of Charles's dominion were still immense, containing Spain, Austria, the Netherlands, and substantial amounts of Italy. Maurice of Saxony died in June 1553 from battle wounds, ending the major battles of that period.

An uneasy truce remained until 1555, when the representatives of the Lutheran princes met with representatives of Charles at the Diet of Augsburg, held from February through September 1555. Representatives of the pope were not invited. The various emissaries were able to negotiate both political and religious peace. The Lutheran princes were granted territorial independence. All people in Lutheran territories would follow the religion of their prince.

All people in Catholic territories would be required to observe Roman Catholicism. Certain cities that had both significant Catholic and Lutheran populations would allow both churches. People who did not wish to live in one territory because of their faith could freely move to another territory.

The Peace of Augsburg was a significant milestone in Western Christianity. It recognized the Lutheran Church as a separate church body, allowing its members rights within the empire. It did not settle any of the theological issues and was a major fissure in Western Christianity; nor did it address the rights of Reformed or Anabaptist believers. For Reformed believers, recognition would come at the Treaty of Westphalia in 1648. Anabaptist believers would continue to endure persecution for several centuries, causing many to flee into eastern Europe and eventually to America to practice their faith.

See also Anabaptism; Church of England; Counter-Reformation (Catholic Reformation) in Europe; Luther, Martin.

Further reading: Elton, G. R. *Reformation Europe 1517–1559*. Oxford: Blackwell Publishers, 1999. Lindsay, Thomas M. *A History of the Reformation—the Reformation in Germany from Its Beginning to the Religious Peace of Augsburg*. London: Hesperides Press, 2006.

Bruce D. Franson

Augsburg Confession

The Augsburg Confession is a document written in 1530 primarily by the Lutheran Philip Melancthon. It is addressed to the Emperor Charles V and makes a defense for the Lutheran positions on several theological issues. Divided into 28 chapters (or articles), it was designed to appeal to moderate Roman Catholics including, of course, the emperor himself.

After the Diet of Worms in 1521, Martin Luther had been declared a heretic by both pope and emperor. Between 1521 and 1530, there were many troubles in Europe that had occupied the emperor, including a war with France and political battles with the pope, which resulted in an invasion of Rome by the emperor in 1527. Emperor Charles V was hoping for a more united front to face the threat of Moslem invasions in the eastern part of his empire. His hope was to bring about reconciliation between the Lutheran parts of Germany and the Roman Catholics. He gathered all these parties together at the Imperial Diet of Augsburg in 1530.

On June 25, 1530, Melancthon and others presented the Augsburg Confession to the emperor. Luther was in a nearby castle but could not be present since he was officially still a heretic and thus was an outlaw in the empire. The confession was signed by many of the German princes. Many of the articles in the Augsburg Confession come from the Marburg Colloquy, a meeting of Lutherans and John Zwingli and some of his followers in 1529, a failed attempt to bring reconciliation between these Protestant parties. The Confession begins with 21 articles or chapters, which describe the basic beliefs of the Lutherans, belief in the Trinity or triune God, the Apostles and Nicene Creeds, and other definitions that were agreed to mostly by the Catholics. The second portion of the confession deals with the abuses that the Lutherans saw in the Catholic Church. Addressed to the emperor, the second portion begins:

Translated, the Augsburg Confession of faith states, "Inasmuch as our churches dissent from the church catholic in no article of faith but only omit some few abuses which are new and have been adopted by the fault of the times although contrary to the intent of the canons, we pray that Your Imperial Majesty will graciously

hear both what has been changed and what our reasons for such changes are in order that the people may not be compelled to observe these abuses against their conscience. Your Imperial Majesty should not believe those who disseminate astonishing slanders among the people in order to inflame the hatred of men against us." The second portion then discusses various theological topics including marriage of priests, confession, and monastic vows.

The emperor handed the confession to the Roman Catholic officials and theologians present. Chief among these was Cardinal Lorenzo Campeggio from Rome, who with the other theologians composed a rather forceful rejection of the Lutheran positions. The emperor forced them to tone down the document before presenting what is called the Confutation of the Augsburg Confession to the Lutherans on August 3, 1530. The response by the Lutherans to the confutation was a much longer document, called the Apology to the Augsburg Confession, again written by Melancthon, which deals with the confutation point by point. This was published at the end of April or the beginning of May 1531 and also became an official position of the Lutherans when signed in Smalcald in 1537. This document was also more forceful in rejecting the Catholic position. The result was a stalemate, which led to various battles and conflicts over the following 25 years until the Peace of Augsburg in 1555.

Was this really a chance to reconcile Protestant and Catholic Christianity? Many historians think that there was at least a reasonable chance. Certainly the emperor desired reconciliation. Melancthon was more of a peacemaker than Luther, and if some of the more moderate Catholics had been able to get the emperor's ear, perhaps the direction of Western European Christianity would have been different.

Today, the Augsburg Confession is still a foundational document of Lutheran Christianity. In 1575, a group of Lutherans worked to put together the key documents that defined Lutheranism in order to prevent further division.

This book was called the Book of Concord and contained the Augsburg Confession, the Apology to the Augsburg Confession, the Smalcald Articles, and several other statements of Lutheran belief and doctrine. These still are held as accurate statements of Lutheran theology and practice by most Lutherans.

Further reading: Tappert, Theodore, ed. *The Book of Concord*. Philadelphia: Fortress Press, 1959; Hillerbrand, Hans J., ed. *Oxford Encyclopedia of the Reformation*. Oxford: Oxford University Press, 1996; Lund, Eric. *Documents from the History of Lutheranism, 1517–1750*. Minneapolis: Augsburg Fortress, Publishers, 2002.

Bruce D. Franson

Aurangzeb

(1618–1707) *emperor of India*

Aurangzeb was the sixth Mughal (Moghul) emperor (r. 1658–1707). He ruled for 49 years as Emperor Alamgir (conqueror of the universe); he was the last great ruler of the Mughal dynasty, but left the empire economically exhausted and widely disaffected.

As Shah Jahan aged, his sons openly rebelled against him. The winner was the 44-year-old Aurangzeb, who imprisoned Shah Jahan and killed all three of his brothers. His personal strengths included widespread administrative and military experience, strict frugality in personal life, and devotion to work. He curbed corruption and took measures to improve agriculture. A strict and devout Muslim, he was also a bigot who had no tolerance of other religions and persecuted their followers. Thus began his troubles, which also contributed to the disintegration of the Mughal Empire. He ordered Hindu schools closed, had many Hindu temples destroyed, and ousted many Hindus from government service. Although he could not eliminate all Hindus from government, no Hindu under him rose to high positions. The last straw for Hindus was the reinstatement of the poll tax and other harsh taxes on non-Muslims, which had been dropped under his ancestor, Emperor Akbar.

Aurangzeb's religious policy contributed to the growth of revivalist Hinduism, a mixture of religion and what may be termed protonationalism. It began in southern India under Shivaji, who rebelled in 1662, heading the Maratha Confederacy. Long and costly campaigns failed to end the Marathas' insurgency. In 1683, the Rajputs, powerful Mughal supporters, also revolted, even attracting one of Aurangzeb's sons to their cause. While his lieutenants led the campaigns against the Marathas and Rajputs, Aurangzeb took personal charge of a drawn-out war in the south, where he had been viceroy under his father. His objective was to subdue the two remaining independent kingdoms of the Deccan, beginning in 1683. He was militarily successful, with the result that the Mughal Empire under Aurangzeb extended from Kabul in the north to Cape Comorin to the south. However, the wars left the empire financially exhausted and the overtaxed peasants in revolt. Moreover, his total

preoccupation with the campaign and absence from the capital had left the administration neglected.

Aurangzeb died in 1707 at the age of 89. Because he ascended the throne after killing his brothers, he trusted no kinsman and kept all power in his own hands. His religious bigotry alienated Hindus and his focus on subduing rebels and expanding the empire left him unaware of the new shift of power among Europeans in India and the passing of maritime supremacy from the Portuguese to the English. His Muslim generals served him faithfully in his life, but rose to usurp his inept sons' inheritance after his death. Mughal power soon declined and fell.

See also Mughal Empire.

Further reading: Allen, John, T. W. Haig, and H. H. Dodwell. *The Cambridge Shorter History of India, Part II, Muslim India*. Cambridge: Cambridge University Press, 1958; Burn, Richard ed. *The Cambridge History of India, Vol. 4, The Moghul Period*. Cambridge: Cambridge University Press, 1937; Richards, John F. *The Mughal Empire*. Cambridge: Cambridge University Press, 1993; Sakar, J. *A Short History of Aurangzeb*. Calcutta: M. C. Sarkar and Sons, 1962.

Jiu-Hwa Lo Upshur

Austrian Succession, War of the (1740–1748)

The War of the Austrian Succession was primarily between the Austrian Empire and Prussia, although several other European countries were eventually brought into the conflict. There were underlying causes that led to this renewal of European hostilities aside from the question of the Austrian succession. The Treaty of Utrecht, which was signed in 1713 to end the War of the Spanish Succession (1702–13), did not settle the underlying problems between ambitious powers seeking to extend their influence in Europe and the world.

Before the War of the Austrian Succession began, British and Spanish antagonism was prominent in European society. The British were furious with the Spanish over the limited amount of trade the Asiento Privilege, which was signed in 1713, granted the British with Spanish colonies in the Americas. British captains attempted to get around this agreement by resorting to smuggling, which resulted in the Captain Jenkins Incident. Captain Jenkins claimed he was captured by the Spanish, who cut off one of his ears, which he kept to show to the British parliament. The British government declared war on Spain in October 1739 and commenced hostilities against the Spanish fleet in the Caribbean, but they were defeated.

Despite hostilities between Spain and England, the immediate cause of the War of the Austrian Succession was the death of Charles VI of Austria in 1740, which gave his daughter, Maria Theresa, control over Austria. When Maria came to the throne, the Austrian military and bureaucracy were in a weakened state. With regard to trade, Austria was a very weak country because its mercantile system was centered predominately on a rural base, which failed to generate a significant degree of revenue.

Austria had fought a bitter war against the Ottoman Empire that drained the treasury, leaving only 90,000 gulden for government spending. This war also angered many Hungarians since they were responsible for quartering the Empire's soldiers. This financial burden and discontent were domestic issues with which Maria Theresa was forced to deal when she assumed the throne in 1740. These problems created a great deal of instability in Austria, and many countries hoped to divide up Austrian territory for their own benefit.

An anti-Austrian coalition was formed, as neighboring countries were interested in seizing Austrian lands. This is evidenced by the fact that Prussia was interested in acquiring Silesia, France was interested in the Austrian Netherlands, Spain wanted to acquire more territory in Italy, and Piedmont-Sardinia wanted Milan. Frederick the Great, the ambitious king of Prussia, struck quickly against the Austrians by sending troops into Silesia in December 1740. Frederick the Great attempted to turn Prussia into a powerful country through the creation of a strong military and a centralized government that could effectively generate revenue through taxation.

The Austrian government faced larger problems as the Bohemian nobles were unhappy with Habsburg rule and revolted since they wanted to be placed under the control of the elector of Bavaria. At this point, war enveloped the European continent as British and Austrian governments sided together to counter the ambitious design of the French, Prussian, Bavarian, and Spanish governments. Many of the European countries became concerned about the balance of power since they did not want one country to become too powerful in Europe.

PRUSSIAN INVASION OF SILESIA

With the Prussian invasion of Silesia and the revolt in Bohemia, Maria was forced to ask the Hungarian diet

for assistance in 1741. The inability of the Austrians to repel the Prussian invasion forced Maria to assemble the Hungarian diet to acquire further assistance in the war effort. The diet attempted to assert Hungarian interests over Austrian interests as it demanded the institution of better economic policies, an alteration in the coronation oath, and greater Hungarian control over the region. Maria agreed to negotiate these terms, with the exception of the demand concerning the coronation oath, in order to acquire further Hungarian assistance in the war, but she refused to honor this agreement in its entirety.

As the war continued to deteriorate for the Austrians, Maria was forced to approach the diet again. She promised to give Hungarians greater control over the administration of Hungary, more Hungarian influence in regard to allocation of tax money, the selection of Hungarians to ecclesiastical offices in Hungary, and the promise to give more territory to Hungarian domains.

The members of the diet accepted this proposal and promised to provide the Austrian empress with at least 4 million gulden and a minimum of 60,000 troops. Despite the fact that Maria considered Hungarian opinion when creating government policies, she failed to implement most of the demands to which the Hungarians agreed.

The Hungarians also fell short on their promises regarding the number of troops they could offer to the service of the Crown, which helps to explain the poor performance of the Austrian war effort. The Peace of Dresden, which was signed in 1745 between the Prussian and Austrian governments, confirmed Prussia's control over Silesia. Despite the fact that Prussia and Austria negotiated a peace settlement the conflict still continued among the other European powers.

The British became involved in the war with the fear that the expansion of French influence on the European continent would affect Hanover. George II, who was king of England and elector of Hanover, led an army that defeated the French forces at Dettingen in June 1743, but the threat of an army led by Charles Edward Stuart, who was attempting to restore the Stuart dynasty to the throne of England, forced the British to recall a significant portion of their army back to England in 1745. The invasion failed as Charles could not acquire enough support from the English population, forcing him to give up his march on the English capital. The remains of the Stuart army were smashed by the duke of Cumberland at Culloden Moor in April 1746. Despite this success by the English at home, the recall of a major portion of the English army allowed the French to capture the Austrian Netherlands.

The war was also fought outside the European continent as the French and British combated with each other for a stronger position on the Indian subcontinent and in North America. The French were able to launch a successful offensive against the British in India by capturing Madras from the British. The British were able to gain some ground on the French in North America as a coordinated attack by colonists from New England and the Royal Navy captured the French fortress of Louisburg.

The Treaty of Aix-la-Chapelle, which was signed in 1748, forced England to relinquish control of the fortress of Louisburg in Nova Scotia to the French and in exchange, the French returned the Austrian Netherlands to Austria and Madras to the English. Spain and Piedmont-Sardinia each gained territory as the Spanish acquired Parma, and Piedmont-Sardinia acquired some territory in Milan. The War of the Austrian Succession was an important step in turning Prussia into a strong European power for the acquisition of Silesia increased the population of Prussia, provided Prussia with an abundant amount of coal and iron, and gave the Prussians a thriving textile industry. Maria Theresa lost territory, but her husband was acknowledged by the German princes as the Emperor of the Holy Roman Empire. Maria spent the rest of her reign attempting to reacquire Silesia from Frederick the Great as she centralized the Austrian administration and undertook reforms in the Austrian army and economic base to accomplish this goal.

See also Stuart, House of (England).

Further reading: Merriman, John. *A History of Modern Europe, Volume 1: From the Renaissance to the Age of Napoleon*. New York: W. W. Norton & Company, 1996; Willcox, William, and Walter Arnstein. *The Age of Aristocracy: 1688 to 1830*. Boston, MA: D. C. Heath and Company, 1996; Winks, Robin, and Thomas Kaiser. *Europe, 1648–1815: From the Old Regime to the Age of Revolution*. New York: Oxford University Press, 2004.

Brian de Ruiter

Aztecs (Mexica)

Because the Aztec elite continually retold their own history to accord with contemporaneous political and religious concerns, the origins of the Aztec Empire are shrouded in myth and legend. The consensus view among scholars is that the Aztecs, or Mexica, were a

Nahua-speaking nomadic hunting and gathering people who began migrating south from their mythical homeland, called Aztlán, located somewhere in Mexico's northern deserts, beginning in the early 1100s. One in a series of Nahua-speaking ethnic groups that migrated into the more fertile regions of Mexico's Central Highlands after the fall of the Toltecs during the Postclassic period, the Mexica were considered barbarians and dubbed *Chichimeca*, or "lineage of the dog," by the more advanced and sedentary groups already settled in the Basin of Mexico. With its rich diversity of environmental resources, the Basin of Mexico, a region called Anáhuac in Nahuatl, had been a primary locus of sedentary agriculture and the development of advanced civilizations since the Preclassic period.

The Aztecs migrated into Anáhuac around the year 1250, where they lived a precarious existence for the next century, learning the sedentary lifeways of their more numerous and powerful neighbors. According to Aztec legend, the site of their capital city was chosen around the year 1325, when one of their holy men saw fulfilled the prophecy of their principal god, Huitzilopochtli: an eagle perched on a cactus, in some versions devouring a snake. The site was a small outcropping of rocks on the western edge of the southern part of Lake Texcoco. On this site the Aztecs began building their capital city, an island linked to the mainland by causeways, which they called Tenochtitlán (Place of the Cactus Fruit). At the time other city-states dominated the Basin of Mexico, most notably Tepaneca, Texcoco, and Tlacopán.

The island-city grew rapidly, as did Aztec military and political power. In 1428, under Itzcoatl (c. 1427–40), the Aztecs overthrew their Tepaneca overlords, asserted their independence, and became the "first among equals," in a Triple Alliance with Texcoco and Tlacopán. Bent on imperial expansion, the Mexica polity under Moctezuma I (c. 1440–69) combined wars of conquest with alliance-making to expand their domain, a process continued under the rulers Axayacatl (c. 1469–81), Tizoc (c. 1481–86), Ahuitzotl (c. 1486–1502), and Moctezuma II (c. 1502–20).

By the early 1500s, the Aztecs had created an expansive tributary empire that reached far beyond Anáhuac to embrace most of the settled territories to the east (to the Gulf of Mexico) and south (to the edge of the Maya domains), and whose influence was felt as far south as the Maya kingdoms of Guatemala. To the west, various Tarascan polities resisted Aztec efforts to subdue them, while closer to home, some retained their independence—most notably the Tlaxcalans. Far from unitary or monolithic, the Aztec Empire was shot through with multiple fractures and divisions—of languages, ethnic groups, religions, kingdoms, city-states—largely a consequence the Mesoamerican political-cultural imperial tradition of leaving intact the ruling dynasties and bureaucratic infrastructure of dominated polities. An estimated 400 polities were subordinate and paid tribute to their Aztec overlords.

By this time, Tenochtitlán had become one of the largest and most densely populated cities in the world, covering nearly 14 square kilometers, with intricate systems of canals, footpaths, gardens, walls, paved streets, residential complexes, temples, and pyramids. The city's population probably reached 250,000 people. The planned city was divided into quarters, corresponding to the four cardinal directions, with a separate fifth quarter, Tlatelolco, serving as the city's principal marketplace. At the city's core lay the sacred precinct, covering perhaps 90,000 square meters, filled with more than 80 imposing structures, dominated by the Great Pyramid (Templo Mayor), some 60 meters high, with its twin temples devoted to Huitzilopochtli (the god of the Sun and war) and Tlaloc (the god of rain).

AZTEC SOCIETY

Aztec society was extremely hierarchical, with complex gradations of class and status extending from top to bottom, with each individual and family pegged into a specific social category. After the household and nuclear family, the foundational social unit upon which social relations among the Mexica were built was the *calpulli*, an extended lineage group that corresponded to occupation, place of residence, and local governance—variously translated as "parish," *barrio,* and "clan." The vast majority of the inhabitants of Tenochtitlán and its subordinate polities were *maceualli* (commoners, plebians) engaged in agriculture, petty trade, or service. A small minority, at most 10 percent of the populace, constituted the ruling class of top-echelon bureaucrats, dignitaries, warriors, and priests. Merchants, or *pochteca*, divided into merchant guilds, appear to have constituted a separate social class, as did warriors, priests, and craft workers.

The Aztec economy was based on a highly developed combination of agriculture, tribute, and trade, along with intensive exploitation of Lake Texcoco's abundant lacustrine resources. An ingenious agricultural device, the *chinampas* (sometimes erroneously called "floating gardens"), artificial islands built of woven mats of reeds and branches atop which was piled mud and organic matter dredged from the lake bottom,

provided abundant maize, legumes, fruits, and vegetables. Trade and commerce occupied a central place in the Aztec economy. CACAO beans were the principal form of money.

Religious concerns intruded into every aspect of Aztec daily life. The notion that the worlds of the sacred and the secular constituted distinct or separate realms did not exist. The Aztec corpus of religious beliefs and practices was dizzyingly complex, their pantheon of gods, deities, sacred beings, and divine entities reaching into the hundreds. The most important deities were Huitzilopochtli (the Aztec's most honored deity), Tlaloc, Quetzalcoatl ("Plumed Serpent"), and Tezcatlipoca ("Lord of the Here and Now," "Smoking Mirror," "He Whose Slave We Are"). The latter was considered an especially capricious, devious, and dangerous god, one who derived great pleasure from laying waste to human ambition and pretension. Propitiation of these and many other gods constituted one of humanity's principal tasks, for without adequate ritual and obeisance, they might well turn on their mortal underlings and wreak havoc on their lives and fortunes. Unlike the Christian God of this same period, Aztec gods, like Mesoamerican deities generally, were not considered exclusive. It was common for groups and polities to adopt new gods, especially those of a dominant or conquered group, by incorporating them into an already well-populated pantheon.

Intimately tied to Aztec religion were Aztec conceptions of time. The Aztec solar calendar was divided into 18 "months" of 20 days each, with a five-day "barren" or "hollow" period at the end of each solar year—a time of foreboding and dread. Each month, in turn, was devoted to specific rituals and ceremonies paying homage to a particular god or combination of gods. Thus, for instance, the "Feast of the Flaying of Men" took place on March 5–24, and included mass ritual human sacrifice in honor of Xipe Totec (the god of fertility and martial success), as well as gladiatorial contests and sacrifices, dancing, and feasting. In addition to the solar calendar was the sacred or divinatory calendar, a pan-Mesoamerican phenomenon, composed of 260 days and divided into 20 units of 13 days each—all associated with particular gods and rituals. An Aztec "century" consisted of 52 solar years. The end of each 52-year cycle was considered a period of great danger, for unless the Sun god Huitzilopochtli was adequately propitiated with human blood, the Sun would cease to rise and the world would come to an end.

Closely linked to these temporal cycles, to the propitiation of the gods, and to the expansion of the Aztec Empire generally were conceptions and practices of warfare, which occupied a central place in Aztec political culture and cosmology. By the Postclassic period, Mesoamerica as a whole had developed a highly elaborate series of beliefs and practices concerning warfare. In general, its principal purpose was not to occupy territory or kill enemy combatants, though the latter in particular was not uncommon, but to subdue competing polities and capture enemy soldiers on the battlefield.

These captives would be sacrificed to the gods, in order to ensure the good harvests, the well-being of the empire, and the continuation of the world. Thus, the so-called Flowery Wars ("flower" being a metaphor for human blood) between the Aztecs and as-yet unconquered kingdoms such as Tlaxcala were conceived and undertaken principally as ritual events whose principal purpose was to capture victims for later sacrifice. The accumulation of animosities that resulted from these ritual battles, along with these cultural beliefs concerning warfare and divine intervention in human affairs generally, proved crucial in the later CONQUEST OF MEXICO.

Further reading: Brundage, Burr Cartwright. *The Fifth Sun: Aztec Gods, Aztec World*. Austin: University of Texas Press, 1979; Clendinnen, Inga. *Aztecs*. New York: Cambridge University Press, 1991; Soustelle, Jacques. *Daily Life of the Aztecs*. New York: Macmillan, 1961.

MICHAEL J. SCHROEDER

Aztecs, human sacrifice and the

Although some maintain that the notion that the AZTECS (MEXICA) practiced human sacrifice is a myth that originated with the Spanish conquistadores to justify and legitimate their conquests, in fact, abundant evidence demonstrates that the Aztec state, like many other pre-Columbian Mesoamerican and Andean polities, regularly practiced ritual human sacrifice. The evidence also shows that the Aztecs institutionalized this practice, elevating it to a high art form, the state's most important public spectacle, and a key state function essential to the well-being of the cosmos. This evidence includes scores of Spanish and native accounts composed during and after the CONQUEST OF MEXICO, along with abundant archaeological and textual artifacts that predate the Spanish invasion.

The religious and cultural beliefs inspiring Aztec ritual human sacrifice had deep roots in Mesoamerican society and culture. Many pre-Columbian polities in the Americas are known to have ritually sacrificed human beings to their gods. These included

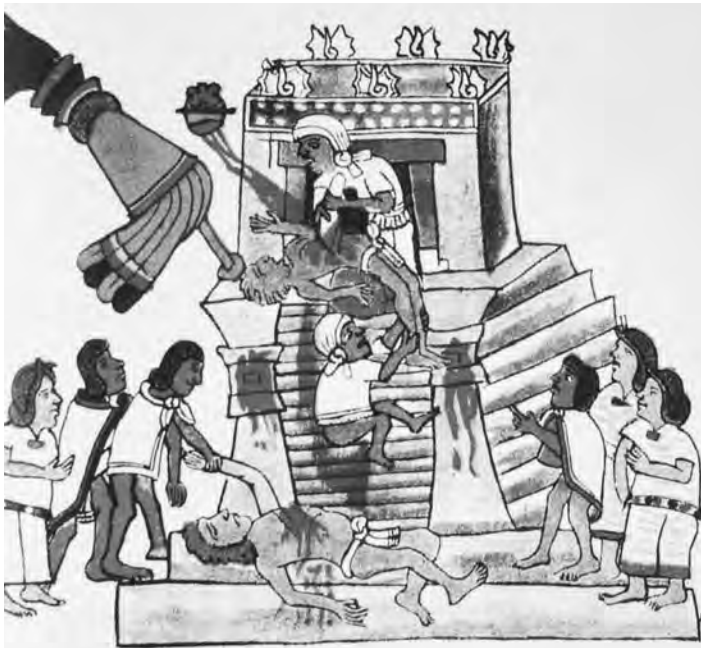
many Maya kingdoms and city-states, Monte Albán and subsequent Zapotec polities, Teotihuacán, the Toltecs, and others. Such practices were rooted in a pan-Mesoamerican corpus of beliefs concerning the spiritual power of human blood, and the everyday intervention of the gods in human affairs.

States transformed these broad cultural understandings into state ideologies and spectacles. Ruling groups portrayed public offerings of human blood as payment of a debt owed to the gods. By propitiating the gods with the most valuable substance in the universe—human blood—states terrorized foes and depicted themselves securing a larger social and cosmic good. Public and private bloodletting rituals in the service of the gods were common across Mesoamerica, and ritual human sacrifice was the most extreme form of bloodletting.

The Aztecs took the practice to an extreme, sacrificing people on diverse occasions in propitiation of many divine beings. Of the 18 ceremonial events that occurred during each of the 18 months of the Aztec solar year, eight included ritual human sacrifice. These included the ceremony of Quecholli ("Precious Feather," October 31–November 9), in which priests ritually slew and sacrificed captives dressed as deer, and the ceremony of Atl Caualo ("Ceasing of Water," February 13–March 4), in which infants and children were publicly marched in groups before being sacrificed. The gruesome sacrifice involved four priests holding the victim down on top of a large stone for another priest to cut open in order to remove the heart.

By ritual preparation and transformation, the victim was depicted as becoming the god to whom he or she would be sacrificed. There were many variations on these general themes. The most frequently propitiated divine entity was Huitzilopochtli, the god of the Sun and war, particularly at the end of each 52-year Aztec century. Without such offerings, the state claimed, the Sun would cease to rise and the universe would come to an end.

After the Aztec Triple Alliance of 1428 joined together Tenochtitlán, Texcoco, and Tlacopán, the practice of human sacrifice was institutionalized at the highest levels of the Aztec state. Major events such as victory in war, inauguration of a new ruler, or dedication of an important public structure became occasions for large-scale human sacrifice. The most extensive such instance occurred in 1487 with the dedication of the Temple of Huitzilopochtli in Tenochtitlán, in which an estimated 20,000 people were ritually sacrificed over four days. The Aztecs also initiated prearranged wars with neighboring polities—ritualized battles called the "Flowery Wars"—in large part to secure sacrificial victims.



An Aztec priest performing the sacrificial offering of a living human's heart to the war god Huitzilopochtli

In its meteoric rise to domination, the Aztec state made such practices integral to state ideology and imperial ambitions. Ritual human sacrifice displayed the Aztec state's awesome political and religious power, terrorized its enemies, worked as a cohesive ideological force among its subjects, and generated animosities against its rule among subordinate states that the Spanish later exploited in the conquest of Mexico.

See also Cortés, Hernán.

Further reading: Gruzinski, Serge, and Paul G. Bahn, trans. *The Aztecs*. London: Harry N Abrams Inc., 1992; Bierhorst, John, trans. *History and Mythology of the Aztecs: The Codex Chimalpopoca*. Tucson: University of Arizona Press, 1998.

Michael J. Schroeder

B

Babur

(1483–1530) *Mughal warrior, dynastic founder*

Babur was descended from Timerlane on his father's side and Genghis Khan on his mother's. Son of a petty ruler of Ferghana in Central Asia, he conquered Afghanistan, then northern India, founding the long-lived Mughal (Mogul, or Moghul, the different versions of the spelling all derive from *Mongol*) dynasty in India. His body was returned to Kabul, Afghanistan, where he was buried. He wrote an autobiography of great literary merit called *Baburnama* (Memoirs of Babur) in his native Turki that recorded his battles, plans for ruling India, his dealings with friends and foes, the flora and fauna of India, and much more.

Zahir ud-din Babur was the son of a petty prince in Ferghana in Central Asia. His father died when he was young and Babur had a difficult youth battling for his patrimony. He left Ferghana for good in 1504 and gained control of Kabul in Afghanistan, then an important stopping place along the trade route between India and Central Asia. In 1526, Babur led 12,000 soldiers into India and at the Battle of Panipat defeated and killed Ibrahim Lodi, a Muslim ruler of northern India who led a huge army of 100,000 horses and 100 elephants. The victory opened his way to Lodi's capitals Delhi and Agra on the shores of the Jumna River. Babur rewarded his men by distributing the huge quantities of loot that came with victory, and allowed those of his followers who wanted to return to Afghanistan to do so, escorting more booty to reward his people who had stayed behind.

Babur then took the titles *padshah,* which means great ruler, and *ghazi* which means "fighter of the, (Muslim) faith." Agra and Delhi became his capitals, where he built forts, palaces, and gardens with fountains and running water to alleviate the heat of northern Indian summers. Babur spent the next three years campaigning against both Hindu and Muslim states in northern India, including Bengal; in organizing the administration of the provinces that he had conquered; and in parceling out the land among his supporters in a feudal arrangement. He also began to build a road that would link Delhi and Agra to Kabul. In 1529, when his favorite son and heir, Humayun, became ill Babur performed a ceremony to cure his son by taking on the son's illness himself. He died shortly later, his health undermined by hard campaigning and India's hot climate, at age 46.

Babur was a many faceted man. A brilliant military leader, he founded a great empire in India that would last for two and half centuries, laying the foundations for unity in a politically fractured land. He was a builder who personally designed gardens and fountains, a patron of the arts, a poet, and a memoirist. Europeans who came to India during the early Mughal dynasty were so impressed with the splendor of the court that they called the rulers Great Mughals.

Further reading: *The Baburnama, Memoirs of Babur, Prince and Emperor*, translated, edited, and annotated by Salman M.

Thackston. New York: The Modern Library, 1996; Richards, John F. *The Mughal Empire*. Cambridge: The Cambridge University Press, 1993.

Jiu-Hwa Lo Upshur

Bacon, Sir Francis

(1561–1626) *British statesman and philosopher*

Francis Bacon was an English lawyer, statesman, essayist, and philosopher. His public career stretched from Queen Elizabeth's reign (1558–1603) to King James I's (1603–25), witnessing the changes of political atmosphere of the early Stuart period. His essays unveiled beauty of modern English language and pleased the witty and pithy taste of English gentility. His advocacy of scientific reasoning helped initiate the English scientific revolution and his academic esotericism fascinated European intellectuals of future generations.

The son of a prominent lawyer, Bacon entered Trinity College, Cambridge, at the age of 12, where he mastered Greek wisdom, medieval Scholastic philosophies, and new Renaissance humanism. Afterward, he took up residence at Gray's Inn in 1580, and was admitted as an outer barrister two years later. He took a seat in the House of Commons in 1584, and made himself famous for his advocacy of the execution of Mary, Queen of Scots in the Parliament of 1586. During his political ascendance, he became acquainted with Robert Devereux, the earl of Essex and a personal confidant of Queen Elizabeth. The earl made young Bacon his confidential adviser and offered him generous financial support. But, in the courtly battle of 1601, the earl kidnapped the queen in an attempt to force her to dismiss his political enemies from the court. Bacon subsequently played an instrumental role in prosecuting and convicting the earl, his patron, and became very much disliked by his colleagues.

Bacon received rapid promotion after the accession of James I. For his loyal and effective service to the king, he was rewarded with office of solicitor in 1607, made attorney general in 1613, appointed to the position of lord chancellor and elevated to be baron verulam in 1618, and ultimately created viscount St. Albans in 1621. In Parliament, he often vehemently defended royal prerogatives, and thus gradually alienated himself from a group of intelligent, ambitious, and eccentric gentlemen in the House of Commons. This group of men was driven by a new sense of assertiveness, willing to challenge the king, an insatiable Scot by their biased calculation, for his breaching laws, customs, and parliamentary rules of England. Meanwhile, Bacon always lived in debt and his careless lifestyle was often under the scrutiny and criticism of his peers. At the very peak of his political career in 1621, a parliamentary committee charged him with 23 counts of corruption. He was convicted, suffered a heavy fine, and was committed to the Tower of London for a short period of time. But his life was spared, and he escaped from being deprived of his noble title.

Although Bacon's political career ended in disgrace, his scholarship earned respect from both his friends and foes. He made great efforts to transcend the limits that medieval Scholasticism set on human minds. While criticizing deductive syllogism, he argued forcefully that human minds should be freed from "idols," the erroneous notions and fallacious tendencies that distorted truth. He saw himself as the intellectual Christopher Columbus, discovering a new world of natural science, where he collected and analyzed data to establish a hypothesis, and experimented to reach and verify truth. His new method was so enlightening that many of the first generation of modern English scientists viewed themselves as his disciples.

His essays in the form of fables and aphorisms revealed his insightful and ambiguous worldview. He believed that, if understood correctly, Greek wisdom and the Judeo-Christian truth were complementary, and the Bible and the Book of Nature were compatible. Scientific knowledge, if applied properly, could bring humans back to the original divine Garden of Eden. In his fictional *New Atlantis* published posthumously in 1627, he imagined an island kingdom ruled by the monarchy, which coexisted with Christianity in harmony, and an Academy of Scientists to stand at the pinnacle of its internal hierarchy. The kingdom was located on a hill as the light of the world, because there the progress of scientific knowledge expanded human capacity to its full to meet the perfect plan of God. *New Atlantis* revived the idealism of the Greek philosophers, who had anticipated philosophical kingship as the perfect form of human government. This fictional kingdom might explain why Francis Bacon, a brilliant scientific mind, would defend so staunchly King James I and the Church of England at the awakening moment of parliamentary consciousness.

See also humanism in Europe; Stuart, House of (England).

Further reading: Gaukroger, Stephen. *Francis Bacon and the Transformation of Early-Modern Philosophy*. Cambridge: Cambridge University Press, 2001; Lampert, Laurence. *Nietzsche and Modern Time: A Study of Bacon, Descartes, and*

Nietzsche. New Haven, CT: Yale University Press, 1993; Rossi, Paolo, and Sacha Rabinovitch (trans). *Francis Bacon: From Magic to Science*. Chicago: University of Chicago Press, 1968; Whitney, Charles. *Francis Bacon and Modernity*. New Haven, CT: Yale University Press, 1986.

Wenxi Liu

Bacon's Rebellion

This uprising, the most significant in British North America before the Revolution, occurred in Virginia in 1675–76. It was a result of colonial government corruption, declining opportunities for white immigrants, and increased conflict with Native Americans.

Since the late 1610s, Virginia had been a profitable enterprise for both tobacco planters and impoverished English men and women who came to America as indentured servants. By 1665, however, a decline in the price of tobacco and increased regulation of trade had brought the boom times to a halt. By this point, the wealthiest planters, especially those allied with the royal governor Sir William Berkeley, had patented thousands of acres of land and were well suited to ride out the hard times. For small planters and recently freed servants, hard times coincided with a decline in the amount of available land and a high male to female ratio. "Six parts of seaven at least are Poore, Endebted, Discontented and Armed," noted Berkeley, although he did little to mitigate the situation. Instead, as landownership became less attainable, the government limited suffrage to property owners. Faced with a lack of opportunity and high taxes, poorer colonists rented land or headed to the frontier. As the latter group grew in number, it came into conflict with the Susquehannock Indians and war broke out in 1675.

Into this volatile situation came Nathaniel Bacon. A young and charismatic member of the English gentry, Bacon garnered a following among poor and frontier colonists by leading indiscriminate attacks on Native Americans. Berkeley worried that Bacon's actions were hurtful to peaceful tribes and interfered with his monopoly over the fur trade. Accordingly, Berkeley denied Bacon a military commission to continue his war with Native Americans, but the growing unrest of the populace soon sent events spiraling out of control. On June 23, 1676, Bacon and four hundred armed men arrived in Jamestown and demanded that Berkeley accede to their demands. However, once Bacon left town, Berkeley declared him a traitor, to which Bacon responded by twice chasing Berkeley out of the capital and burning Jamestown to the ground on September 18. A month later, Bacon fell ill and died, bringing the rebellion to an abrupt halt. His fellow conspirators were hanged the following spring, while Berkeley returned to England and died soon after.

In the short term, Bacon's Rebellion changed little in Virginia society. Although political inequalities had been addressed during the uprising, many of these, including the expansion of the electorate, were rescinded thereafter. Poverty and a lack of opportunity remained prominent for at least another generation and it was less than a decade before another uprising broke out. In the long term, Bacon's Rebellion further poisoned relations between colonists and Indians. It also caused Virginia's planters to realize that the success of a tobacco economy could not rest on a population of white servants for whom there was little opportunity for land ownership and a family once they finished their indentures. Indirectly, then, Bacon's Rebellion became an impetus for the Chesapeake's shift from white indentured servants to African slaves.

See also natives of North America.

Further reading: Morgan, Edmund. *American Slavery-American Freedom: The Ordeal of Colonial Virginia*. New York: Norton, 1975; Washburn, Wilcomb E. *The Governor and the Rebel: A History of Bacon's Rebellion in Virginia*. Chapel Hill:. University of North Carolina Press, 1957.

John G. McCurdy

bandeirantes in Brazil

Bandeirantes were members of *bandeiras*, or roving bands of explorers, prospectors, and Indian slavers originating principally in the frontier settlement of São Paulo in colonial Brazil, beginning around the 1580s and continuing for the next 150 years or so. The original meaning of the term *bandeira* was "flag," though in medieval Portugal it also came to mean a small autonomous militia. Their primary purpose was to acquire Indian slaves for their Paulista (São Paulo) patrons. Some *bandeiras* were gone years at a time and traveled thousands of kilometers through the back country. In the process, the *bandeirantes* explored much of the vast Brazilian interior—its forests, grasslands, rivers, jungles, and backlands (*sertão*) to the west, south, and north—pushing back the colony's known frontiers and opening up new paths for settlement and colonization.

In Brazilian historiography and national culture, *bandeirantes* occupy a very important and highly ambiguous position—praised for their endurance and discoveries, and condemned for their brutalities and cruelties that were integral to Indian slaving in the backcountry.

By 1600, most residents of São Paulo (which at the time was a small settlement of only about 120 houses and 2,000 people) were Portuguese, Indian, and racially mixed *mamelucos* (the Portuguese equivalent of the Spanish term *mestizo*). The predominant language was Tupí. Their city and homesteads vulnerable to attack, Paulistas initially launched *bandeiras* as a defensive measure against hostile natives. By around 1600, *bandeiras* had transformed into offensive slave-raiding expeditions. The indigenous inhabitants around São Paulo having all but disappeared by this time, victims to enslavement and diseases, the Paulistas found themselves chronically short of servile labor. The *bandeiras* were their effort to remedy this chronic labor shortage.

Most *bandeiras* left no written record, though many others did, thanks in large part to Jesuit missionaries or foreigners who accompanied them through the backcountry and reported on their experiences. As one Jesuit priest marveled, "One is astounded by the boldness and impertinence with which, at such great cost, men allow themselves to enter that great sertão for two, three, four or more years. They go without God, without food, naked as the savages, and subject to all the persecutions and miseries in the world. Men venture for two or three hundred leagues into the sertão, serving the devil with such amazing martyrdom, in order to trade or steal slaves." A classic account is by the Jesuit priest Pedro Domingues of 1613, which described a journey of several thousand kilometers lasting 19 months. Occasionally clashing with Spanish settlements emanating out from the Río de la Plata, the *bandeirantes* helped to define colonial Brazil's southern boundaries. As time went on, they also clashed repeatedly with the Jesuits, who saw their slave raiding as antithetical to their own goal of converting the natives to Christianity and saving souls. This conflict between *bandeirantes* and Jesuits in colonial Brazil can be aptly compared to similar conflicts between *encomenderos* and religious missions in colonial Spanish America during this same period.

By around 1650, there occurred a broad shift among *bandeiras* from slave raiding to the search for precious metals. By this time, African slaves were fulfilling the colony's servile labor requirements, while the Jesuit missions had fortified their defenses, making Indian slaving more difficult. Greatly extending geographic knowledge of the vast Brazilian interior, the *bandeirantes* have come to occupy a position within Brazilian national culture akin to the cowboys of the United States or the gauchos of Argentina, symbolizing the spirit of adventure, independence, and, ironically, freedom. It is estimated that *bandeirantes* enslaved and caused the premature deaths of hundreds of thousands of Indians during the decades of their greatest activity.

See also *ENCOMIENDA* IN SPANISH AMERICA; JESUITS IN ASIA; SLAVE TRADE, AFRICA AND THE.

Further reading: Hemming, John. *Red Gold: The Conquest of the Brazilian Indians*. London: Papermac, 1978; Morse, Richard M., ed. *The Bandeirantes: The Historical Role of the Brazilian Pathfinders*. New York: Knopf, 1965.

MICHAEL J. SCHROEDER

baroque tradition in Europe

"Baroque" describes both a period and the artistic style that dominated the 17th century. The baroque style originated in Rome, Italy, c. 1600, largely as an expression of Catholicism and the royal courts, and spread throughout Europe, lasting into the early 18th century. Following the Counter Reformation in the 16th century, the Roman Catholic Church, the main patron of the arts in Europe, required new forms of art in ecclesiastical contexts to educate the masses and to strengthen the church's spiritual and political positions.

Baroque painting not only includes portraits of saints and the Virgin, but also encompasses numerous styles and diverse themes—large-scale religious works with monumental figures that clearly convey a narrative, which were intended to convince worshipers to adhere to the church's doctrines; heroic mythological and allegorical cycles, designed to engage the intellect of the viewer and glorify royalty; portraiture; and still life. Seventeenth-century painting comprises five stylistic categories. Caravaggio (1571–1610), who stressed painting from the model and the use of chiaroscuro, the strong contrast of shade and light, helped to spread naturalism from Rome into Italy, Spain, and the Netherlands.

Classicism, represented by Annibale Carracci (1560–1609) and his school, drew from Renaissance and Venetian sources to create works of great drama, vitality, and grandeur that appealed to the senses. Academic classicism, or the LOUIS XIV style, developed in France through the Royal Academy. Peter Paul Rubens (1577–1640) popularized the later high baroque style,

which emphasized unity of composition and context, rich color, emphasis on theatrical drama, and robust, monumental interacting figures. Painters in the Dutch Republic such as Vermeer (1632–75) introduced realism, using themes from everyday, contemporary life and giving great attention to faithfully reproduced detail. In Spain, Velázquez (1599–1660), Murillo (1618–82), Zurbarán, and Cotán created genre scenes and still life. Baroque relief sculpture and sculpture-in-the-round emphasized action and theatricality, employed a single optimal viewpoint, and often depended on context for interpretation.

Bernini (1598–1680), considered the greatest sculptor of the baroque era, worked in Rome and sculpted single, dramatic moments that expressed the subject's inner psychology. Architects of the baroque era, notably Bernini and Francesco Borromini (1588–1667) in Italy, Sir Christopher Wren (1632–1723) in England, Jules Hardouin-Mansart (1646–1708) and Louis Le Vau (1612–70) in France, and Johann Michael Fischer von Erlach (1656–1723) and Balthasar Neumann (1687–1753) in central Europe, created large, impressive buildings with an emphasis on complete spatial integration, in which all architectural elements work together to form a unified whole.

Architects altered the planar, horizontal facades of the Renaissance style, embellishing outer facades with central bay projections, freestanding columns, niches, and classical ornament, which emphasized verticality and allowed light and shadow to play across the surface and enhance the sculptural effect of the monumental structures. Architects developed circular, elliptical, elongated cross, and octagonal ground plans for religious and secular buildings. Architects often crowned these baroque structures with an interior dome, employed illusory interior trompe l'oeil effects, and made use of opulent ornament to intensify the dramatic experience for the viewer.

Musicians of the baroque era, such as Bach (1685–1750), Handel (1685–1759), Vivaldi (1678–1741), and Monteverdi (1567–1643), developed a contrapuntal style of imitative counterpoint, harmony, and elaborate ornamentation and popularized opera.

In literature, the English metaphysical poets explored metaphor and paradox, authors focused on allegory and metaphor, and the novel form gained in popularity.

Further reading: Bazin, Germain. *Baroque and Rococo*. New York: Thames and Hudson, 1985; Held, Julius, and Donald Posner. *Seventeenth and Eighteenth Century Art*. Englewood Cliffs, NJ: Prentice-Hall; Kitson, Michael. *The Age of Baroque*. London: Hamlyn, 1966; Martin, John Rupert. *Baroque*. New York: Harper & Row, 1977; Tapie, Victor-L. *The Age of Grandeur*. New York: Grove Press, 1960; Toman, Rolf. *Baroque Architecture, Sculpture, Painting*. Cologne: Konemann, 1998; Wölfflin, Heinrich. *Renaissance and Baroque*. Ithaca, NY: Cornell University Press, 1984.

Alecia Harper

Bible traditions

The sources surrounding the earliest manuscripts of the Bible are vast and varied. In the first five centuries of the New Testament text, for example, the Bible was copied by hand in stylish capital letters called uncials, but in the next five centuries it was copied in lowercase letters called minuscules. Thus, there were different text forms, to say nothing of the variations caused by human copying in the first thousand years of the written biblical tradition.

In 1454 Johann Gutenberg put an end to textual diversity when he invented a new form of printing press. In one fell swoop he standardized the Bible that a community would use for its reading. The question Jews and Christians faced, however, was which Bible text they should use as the Textus Receptus ("received text" or standard, TR) for all printings of the Bible.

The Jewish Bible (Old Testament) was not hard to standardize because the rabbis used a version going back to the first millennium C.E. called the Masoretic Text (MT). The MT kept variations to a minimum by strictly controlling the reading and the use of the Bible, though even here the most careful copying could not prevent ambiguities and errors to slip in. As time went on and more discoveries were made, it became clear that the MT indeed was the TR, but there were other less-influential rival texts used by Jews in various places and times.

The first printed version based on the MT was the Venice edition of 1524–25, done by Daniel Bomberg and edited by Jacob ben Hayyim. This Bible was dominant among Jews until the 20th century. At that time scholars began using the Leningrad Codex because it reflected the MT from a single and self-consistent editor.

Matters were more complicated with the Christian Bible (New Testament). Here there are thousands of Greek manuscripts, quotations from the fathers of the church, and ancient versions. Research on which text was "correct" and therefore to be standardized for the religious community began as early as Origen (185–254)

and Jerome (347–420). These scholars noted that there were a number of readings for each of the verses that they interpreted, and they set up rules to justify the ones they used.

The issue of text became important in the time of the Renaissance when scholars questioned the millennium-old Latin Bible used by the Western Church. The most influential intellectual of the time Erasmus of Rotterdam (1466–1536) published a Greek New Testament in 1516 based on a mere five to six manuscripts. In spite of his many errors and educated guesses about the original text, his pioneering work was the basis for later editions.

When Robert Estienne compiled his "Stephanus" version of the Greek (four editions, 1546–51), the Protestant world picked it up as its TR, in use until the 19th century. Martin Luther used Erasmus for his German Bible in 1519, and Anglicans in England used Stephanus after 1550. The popular King James Version of the Bible is based on the TR, and continued as the best-selling translation until the last 20 years in the United States.

As time went on it became clear the Renaissance scholars of the Bible relied too much on the minuscule texts of Byzantine manuscripts and not enough on the earlier uncial sources. Nonetheless, the TR was dominant until B. F. Wescott and F. J. A. Hort decisively led biblical scholarship in new directions with their *The New Testament in the Original Greek* (1881–82).

Further reading: Metzger, Bruce M., and Bart D. Ehrman. *The Text of the NT: Its Transmission, Corruption, and Restoration,* 4th ed. New York/Oxford: Oxford University Press, 2005.

Mark F. Whitters

Bible translations

In the ferment of the Protestant Reformation there was public clamoring to read the Bible independently of church interpretations. The King James Version (KJV) for the Protestants and the Douai-Reims Version for the Catholics are the products of hierarchical recognition that the Bible should be more available to church members.

One of the first in the 16th century to make an effort to translate the Bible into English was William Tyndale of Oxford University. Accused of heresy and rejected by the bishop of London for his translating, he went to Antwerp to finish his edition in 1537. There he became associated with the Lutherans and died a Protestant martyr's death. His Bible was smuggled back into England where it had a profound impact on later translating efforts.

Henry viii, the instigator of the Anglican Reformation, was initially not in favor of new translations of the Bible. He banned the Tyndale Bible and opposed the Lutherans abroad and the Lollards (followers of John Wycliffe) at home. But once the rupture with Rome occurred he was more receptive to the notion.

Henry's ministers Cromwell and Cranmer cooperated to bring the "Great Bible" to all English churches, rescuing it from Inquisition censure in France, where it was initially being printed. The main translator for this version was John Rogers, a friend of Tyndale, and so the Great Bible contains some of Tyndale's unpublished notes and Protestant sentiments. Though it was eventually displaced by the KJV, its Psalter was retained in the Book of Common Prayer, the daily liturgy of the Anglican Church. After 1542 Henry VIII took a dimmer view of Bible availability and public reading, an attitude that prevailed until the reign of James I in the early 1600s.

Émigrés from Switzerland put together the Geneva Bible during the reign of Elizabeth, and it became the reference translation for the likes of Shakespeare, John Bunyan, and the Puritans. Though lay people—even King James—grew up on the Geneva Bible, the ruling elites were not comfortable with its destabilizing notes and Calvinistic tone. In 1569, a revision of it was carried out by Anglican bishops, and hence received its name, the Bishops' Bible. Though it was now the official version of the Anglican Church, many of the bishops who had worked on its revision continued to use the Geneva Bible.

King James was neither pleased with the Bishops' Bible nor sympathetic to the Bible of the Puritans, the Geneva Bible. He wanted a Bible that all his subjects would "bound unto it, and none other." So a new Bible translation project was commissioned, this time without notes unfavorable toward kings and rulers and relying on the best of all the English Bibles of the previous century.

The task was given to 54 men—though this number is in question—in 1604. Puritans and Anglicans worked side by side, along with linguists, theologians, laymen, and clergy. Their aim was to derive a Bible that the common citizen could use in every context. The Greek text was the Textus Receptus, the standard New Testament edition pioneered by Erasmus, Stephanus, and Beza; and the Hebrew text was probably from the Complutensian Polyglot (1514–17), a scholarly effort originating in Spain.

King James was unable to finance the work out of his immediate revenue, so compensation was given through ecclesial positions. Room and board for the

translators were provided by the three sponsoring institutions, Oxford, Cambridge, and Westminster. The job of printing went to Robert Barker in 1611, whose family retained the license to print for two generations. Although it claims to have the endorsement of the king and his council, no record of this direct mandate comes from royal sources. Although it is often referred to as the "Authorized Version," this term more accurately speaks of the approval of the Church of England and thus the indirect support of the king.

Other Bibles continued to be used and cited in the English-speaking world, but by 1640 the KJV had over 40 editions and was considered as the superior Bible. By 1662, the Anglican Book of Common Prayer used only it, except for the Psalms. It became so sacrosanct that corrections of its obvious typographical and translation errors were considered by its users as blasphemous.

Often called the "noblest monument of English prose," it has had untold impact on the English language and literature, spawning countless proverbs and images. Increasingly in modern times, however, its vocabulary is more and more archaic, so that in 1988 its American sales were surpassed by the New International Version of the Bible.

Meanwhile the Catholics were critical of the new Bible translations and the Protestant government policies in general. Forced to flee, many took refuge across the English Channel in the Spanish Netherlands (present-day France), where they established seminaries for secretly sending back to England hundreds of newly ordained priests.

There at Douai and Reims they reworked Jerome's Vulgate Latin Bible into English, and it was called the Douai-Reims Bible (1582–1609). It was directed by an Oxford-trained scholar, Gregory Martin, under the direction of William (later cardinal) Allen. His New Testament appeared in Reims in 1582 and the Old Testament at Douai in 1609. Later generations of Catholics embraced it over all others, although its heavy use of Latinism is criticized as excessive and sometimes unintelligible.

The notes of the Douai-Reims are heavily Catholic. The preface insists that vernacular translations are not necessary and that the Latin Vulgate is superior to the Greek manuscripts (thus, the commonly accepted Textus Receptus pioneered by Erasmus is inferior). Its publication along with the KJV set the stage for continuing controversies between Catholics and Protestants over which was the better translation. The Douai-Reims did not attain widespread acceptance of its Protestant counterpart, due in part to the official Catholic teaching discouraging the public from reading the Bible. A new version of the Douai-Reims appeared in 1749–63 under the supervision of Bishop Richard Challoner of London. The Challoner Bible then was used by Catholics for the next 200 years.

Further reading: Nicolson, Adam. *God's Secretaries*. New York: HarperCollins, 2003; Wansbrough OSB, Henry. *The Story of the Bible*. Ijamsville, MD: The Word Among Us, 2006.

Mark F. Whitters

Boabdil (Muhammad XI)

(d. c. 1527) *last Muslim ruler in Spain*

Boabdil, who ruled as Muhammad XI (reigned 1482–83, 1487–92), was the last Muslim Nasrid ruler in Granada, Spain, during the final stages of the Reconquest of Spain, or Reconquista. For several centuries the Muslim dynasties in the Iberian Peninsula had lost territory to the Christian Portuguese and Spanish forces. The Almohads (a Berber dynasty from Morocco) lost Cordoba in 1236 and Seville in 1248. The Almohads, strict unitarians, followed the teachings of Ibn Tumert (d. 1130), an extremely conservative religious leader who even condemned all four schools of Islamic law. The far more liberal land and pleasure seeking Muslim population in the Iberian Peninsula rejected the Amohad brand of extreme puritanism and support in wartime. The Muslim city-states were also weakened by internal dynastic divisions and competition among themselves. Granada was left as the last Muslim stronghold; after the Christians took Gibraltar in 1462, Granada was cut off from ports and reinforcements from North Africa.

During the first years of his reign, Boabdil was taken prisoner by the Christians and was forced to become a vassal of Castile as a price for his release. He then disputed with his brother, who had styled himself Muhammad XII, before regaining the throne in 1487. But his victory was short lived, for in 1491, the forces of Ferdinand V and Isabella I of Spain lay siege to the city. The defeat of Granada was a foregone conclusion and in January 1492 (on the day of Epiphany), Boabdil handed over the key to the city. He was forced into a temporary exile at Alpujarras. As he reached the ridge overlooking the city, he looked back and sighed. Boabdil's mother, A'isha, then supposedly taunted her son that he "wept like a woman for what he could not hold as a man." A stone marker to the "Moor's sighs" still commemorates the spot.

Ferdinand and Isabella, devout Catholics, and their successors moved to erase evidence of the long

Muslim control over the territory and to establish a Christian society. In reaction some remaining Muslims, known as Mudejars, rose up in a futile revolt that was brutally quashed in 1570. Others, known as Moriscos, converted to Christianity. The majority, including Boabdil, fled to Morocco and other parts of North Africa. For Christendom, the victory over Granada compensated in some measure for the earlier loss of the Byzantine Greek Catholic capital of Constantinople to the Ottoman Turks in 1453. From the Islamic perspective, the loss of Granada and all of Andalusia was a major defeat.

Further reading: Irving, Washington. *Tales of the Alhambra*. 1832, Granada: Miguel Sanchez, c. 1980; Reston, James. *Dogs of God: Columbus, the Inquisition, and the Defeat of the Moors*. New York: Knopf, 2006.

Janice J. Terry

Book of Common Prayer, the

The Book of Common Prayer contains the liturgy and main theological articles of the Anglican (Episcopal) Church. Still in use today, it has a long history dating back to the Reformation and Elizabeth I.

The Church of England was established under Henry VIII in 1534. Breaking from the Roman Catholic church and influenced by the Reformation, the church still maintained a liturgy that was quite similar to the Catholic Mass. While Henry VIII was not in favor of Protestantism, the succession of his son, Edward VI, to the throne resulted in a decidedly Protestant tilt for England under Archbishop Thomas Cranmer. During Edward's short reign, at Parliament's request, Cranmer wrote a communion liturgy in English (rather than in the traditional Latin). In 1549, he completed a prayer book called The Bishops Book, which was used until Edward's death. Cranmer drafted a statement of faith in 42 articles (sections) in 1551, but this was never officially approved. A moderate revision was made in 1552 and used until the accession of his half sister Mary I in 1553. Mary, a staunch Roman Catholic, turned England back toward Catholicism (though without complete success), and Cranmer was burned at the stake in 1556.

In 1558, Mary died and her half sister Elizabeth I came to the throne. Elizabeth was determined to have religious peace in England, and so she sought a way for those with both Protestant and Catholic leanings to be together in one national church. Saying she had "no desire to make windows into men's souls," Elizabeth nonetheless desired to bring outward observance into uniformity, without binding people's consciences unnecessarily. From this effort comes the expression "window-dressing."

In 1559, the issue came before Parliament. Most of the House of Commons was Protestant-leaning, and in the House of Lords (which included the church bishops), the small number of Catholic-leaning bishops were unable to sway the other lords toward retaining much in the way of Catholic practice. Parliament requested a new liturgical book that would be a revision of the 1549 and 1551 editions, and work began on the project. Later that year, the first edition of the Book of Common Prayer was approved by Parliament and Elizabeth.

In 1562, discussion regarding the theological articles of faith concluded with the approval by Elizabeth of the 39 Articles. These were based on Cranmer's original 42 articles with several articles condemning Anabaptism removed. The 39 Articles were not formally added to the Book of Common Prayer until the edition of 1604. In 1662, after the restoration of the monarchy, a new version was produced that contained modest revisions, making it more accessible to the Puritans.

The 1559 edition contained 21 chapters. Beginning with the Act of Uniformity passed by Parliament, it contains several chapters that gave the order of Bible readings, including psalms and lessons for morning and evening prayers. Most important were the liturgy for the Sunday church service, including chapters on the litany, collects (prayers), and the Holy Communion ceremony. Finally, there were chapters for the order of baptism, marriage, burial, and other short liturgies.

In 1928, a substantial revision of the Book of Common Prayer failed to pass Parliament. While some of that revision was approved as an alternate form in the 1960s, the 1662 version remains the official version for the Anglican Church of England.

Other Anglican and Episcopal Churches have approved their own versions of the Book of Common Prayer. The composition has widespread influence on Christians today, especially among those desiring structure and tradition in their prayer.

Further reading: Book of Common Prayer, www.justus.anglican.org/resources/bcp (cited February 2006); Booty, John E. *The Book of Common Prayer, 1559: The Elizabethan Prayer Book*. Charlottesville: University of Virginia Press,

2005; Hefling, Charles, and Cynthia Shattuck, eds. *The Oxford Guide to the Book of Common Prayer: A Worldwide Survey*. New York: Oxford University Press, 2006.

Bruce D. Franson

Borgia family

The Borgias, or Borja, were a Spanish family from Valencia. There are a number of people identified with this family who have notorious reputations such as Pope Alexander VI and Cesare Borgia. On the other hand, there are family members with good reputations, such as Francis, leader in the Jesuit order and saint. Other notable Borgias are Pope Calixtus III and Lucretia Borgia.

The family's fortunes were founded by Calixtus III, born Alonzo de Borja or Alphonso Borgia (1378–1458). Ingratiating himself with Alphonso V of Aragon, who also ruled Naples and Sicily, he was made a cardinal in 1440 and elected pope in 1455. A capable administrator, he supported crusades against the Turks. He also supported John Hunyadi at Belgrade and the struggles of the Albanian national hero Scandenbeg against the Turks. An unapologetic nepotist, in his largesse to his sister's family he led to their prominence in Italy as well as Spain.

One beneficiary of his uncle's benevolence was Rodrigo Borgia (1431–1503). Originally from Valencia, he studied law at Bologna. When his maternal uncle was elected pope in 1455, he exchanged his original name of Lazol for the maternal name of Borgia. After his uncle's election, he received great wealth and in short order was made bishop, cardinal, and vice-chancellor of the church.

After his uncle's death, he served five popes. During this period, he amassed great wealth and had assorted mistresses by whom he had many children, of which Lucretia, Giovanni, and Cesare are the best known. Elected pope, in an election marked by accusations, he initially governed well as Pope Alexander VI. It was not long, however, before he became obsessed with enriching his relations at the expense of the church. Anxious to carve out fiefdoms inside the Papal States, he manipulated and conspired against others who he felt stood in the way of his children's advancement. He then enlisted the king of France as an ally. This act led to wars that lasted from 1494 to 1559 and ended with Italy under the influence of Spain.

His relationship with his subjects was arduous. After his eldest son, Giovanni, was assassinated by his second son, Cesare, he supported the latter as Cesare attempted to carve out an independent kingdom in central Italy. Although he was a good administrator, his unbridled ambition for his children led to chaos in the Papal States. His selling of cardinal hats for money became notorious as did the convenient deaths of a great number of people who earned him the money he coveted.

His guiding principle was family advancement. It became clear that the papacy to him during the 11 years of his pontificate was an instance of family aggrandizement. Although most of the misdeeds were done at the behest of Cesare, some were his own. On the plus side, his support of his son and his campaign against the Orsinis and Colonna rid most of the Papal States and Portugal of petty tyrants. He also became a patron of the arts and supported Leonardo da Vinci, Raphael Santi, and Michelangelo. However, his desire to gain wealth, power, and advancement in the interests of his family at any cost left a legacy of crime and infamy, and a heritage of such corruption that it became one of the causes of the Reformation 14 years later. Interestingly, the brother of his last mistress, Giulio Farnese, was made a cardinal and later as Pope Paul VI (1534–49) called the Council of Trent (1545–63), which began the Counter-Reformation, or Catholic Reformation.

His son, Cesare (1476–1507), said to be a model for Niccolò Machiavelli, was suspected of many crimes including the murder of his brother and brother-in-law. Completely unscrupulous, he was a good soldier. Once he conquered a place, he usually governed better than the petty tyrant he replaced. His attempt to carve out a kingdom in central Italy was on the verge of success but was frustrated by the death of his father. He died in 1507 while in the service of his brother-in-law.

His sister, the beautiful Lucretia (1480–1519), was also accused of many crimes. These alleged crimes tend today to be traced to others such as her father and brother. She had an illegitimate child at 17, her first husband was forced to divorce her first, and her second husband was assassinated. In 1502, she married the heir to the duchy of Ferrara, Alfonso, and the marriage was fairly happy and uneventful. She rose above her past, became a mother of four children, patronized artists such as Titian, did works of charity, and led a respectable life. She died in 1519 in childbirth, but her legend endures.

The Spanish branch of the family became dukes of Gandia after Giovanni's assassination in 1497 and was less notorious. One member served as a viceroy of Peru. However, the most famous member of this branch who died out in the 18th century was St. Francis Borgia. An able administrator, he entered the newly formed Jesuit order in 1546. He became an itinerant preacher and supervised the order in Spain, Portugal, and the Indies. In 1565, he

Cesare Borgia confers with Niccolò Machiavelli in this reproduction of a painting by Faraffini. Cesare was said to be a model for the kind of ruler Machiavelli described in his famous treatise on government, The Prince.

became the head of the order and wrote a number of influential texts. He led an exemplary life and was canonized in the following century.

Further reading: Chamberlain, E. R. *The Fall of the House of Borgia*. New York: Buccaneer Press, 1989; Cloulas, Ivan. *The Borgias*. New York: Franklin Watts, 1989; Johnson, Marian. *The Borgias*. New York: Penguin Press, 1981; Mallet, Michael Edward. *The Borgias: The Rise and Fall of a Renaissance Dynasty*. Chicago: Chicago Academy Publishers, 1987; Van Heller, Marcus, and John Stevens. *The House of the Borgias*. New York: Olympia Press, 2004.

Norman C. Rothman

Bourbon dynasty in Latin America

In 1700 Philip V became king of Spain and inaugurated the House of Bourbon, which was to rule Latin America until Napoleon deposed King Ferdinand VII in 1808 and put his (Napoleon's) own brother, Joseph, on the Spanish throne. In the events that followed, all of Latin America gradually gained its independence.

When Philip V became king of Spain the Spanish dominions in the Americas were divided into two viceroyalties—the Viceroyalty of New Spain and the Viceroyalty of Peru. New Spain consisted of the Viceregal Audencia of Mexico (established in 1529) and the interlinked Audencias of Santo Domingo (1511),

Panama (1538), Guatemala (1544, as Audencia de los Confines), Manila (1583), and Guadalajara (New Galaicia) (1549). Thus it controlled Mexico, the Spanish Caribbean, Central America, and the Philippines. The Viceroyalty of Peru included the Viceregal Audencia of Lima (1542), the Audencias of Santa Fé de Bogotá (New Granada) (1549), Chile (1609), Buenos Aires (1661–71), Characas (1559), and Quito (1564). The *audencias* were further divided into provinces.

Strictly speaking the two viceroyalties held the same position as the kingdoms of Valencia, Catalonia, Aragon, León, and Castile. All colonial matters since 1524 had been decided by the Royal and Supreme Council of the Indies, and this process continued until 1714 when most functions were assumed by the Ministry of Marine and the Indies, although the council remained in existence until 1834.

The Bourbon rulers in Spain always felt that their American colonies could deliver more in tax revenue. Philip V (r. 1700/01–1724, 1724–46) started a campaign to reorganize the administration, assume greater control, and increase trade. One of the greatest handicaps to trade with South America was that goods from Spain to the Americas had to go through Lima. This led to emerging centers for contraband. The most important of these was the town of Colonia, founded by the Portuguese in 1680 on the east bank of the Río de la Plata (River Plate), directly opposite Buenos Aires. From there Spanish, Portuguese, and British goods were smuggled across the river while the city authorities in Buenos Aires proclaimed themselves helpless to deal with the problem.

SAILING REGULATIONS

In 1720, measures were introduced to regulate the sailing of ships to remove the need for people to buy smuggled goods. During the 1720s and 1730s, there was a rebellion in Paraguay with settlers attacking the Jesuit privileges. The religious order had established communes (known as *reductions*) in southern and eastern Paraguay and the low prices of their crops undercut many small farmers. The Communero Revolt saw many farmers march on Asunción and the governor, José de Antiquera, refuse to accept a new governor sent from Lima. However the rebels were ousted by Indian levies from the Jesuit *reductions*.

A force from Buenos Aires arrived in 1724, and two years later Antiquera was captured. At the same time there was also a small rebellion among the Araucanian Indians in southern Chile. In 1736–37, there was also a small rebellion led by Juan Santos with Indians rebelling against harsh conditions in mines in central Peru. The rebels damaged the city of Oruro but then dispersed. A more serious conflict broke out in 1735 when the Spanish took advantage of being on the opposite side to Portugal in the War of the Polish Succession. A small Spanish force from Buenos Aires captured Colonia, but two years later the British persuaded them to return it.

The task of reforming the colonial administration was left to Philip V's successor, Ferdinand VI (reigned 1746–59). He established the Viceroyalty of New Granada in 1739 with a viceroy taking up the position in the following year. However the Anglo-Spanish War of 1739–48 (known in England as the War of Jenkins' Ear) initially hampered links between Spain and its colonies. Further attempts were made to reduce smuggling but too much was at stake, especially in Buenos Aires, where people still objected to goods' having to be shipped through Lima. In the Treaty of Madrid of 1750 the Portuguese finally agreed to hand over Colonia, in return for taking the region of the Upper Paraná. When some Jesuits refused to hand over the latter, Portugal sent in soldiers who easily drove back the lightly armed Indians in the Jesuit *reductions*. As it felt that Spain had not honored its side of the treaty, the Portuguese held on to Colonia. This caused Charles III of Spain to annul the treaty in 1761 and send in soldiers, who finally captured Colonia in 1762. Smuggling, however, continued.

SEVEN YEARS' WAR

The Seven Years' War (1756–63) resulted in a humiliating defeat for Spain. It had stayed out of the war for the first three years, and when in 1760, it entered the conflict, the British attacked the Philippines and Cuba, taking both territories. Spain did manage to take most of the Banda Oriental (now Uruguay). Both the Philippines and Cuba were returned at the Treaty of Paris at the conclusion of the war, but Spain conceded Florida to the British. The easy losses that Spain sustained at the hands of the British illustrated the military vulnerability of Spain's American colonies. King Charles III (r. 1759–88) decided to push ahead with further administrative reforms.

One of the first measures was to increase taxes to help pay for the costly and futile involvement in the Seven Years' War. In 1765, people in Quito rioted. The colonial administration held firm, and in 1776 Charles III created the Viceroyalty of Río de la Plata, with a viceroy taking up the position in 1778. It covered modern-day Argentina, Bolivia, Chile, Paraguay, and Uruguay and eroded further the power of the Viceroyalty of Peru. This move followed a delineation of the land boundary

between Portuguese Brazil and the Spanish territories that confirmed the east bank of the River Plate, covering modern-day Uruguay, as Spanish. Buenos Aires was made capital of the Viceroyalty of Río de la Plata, and the important silver mines in Upper Peru (modern-day Bolivia) were given to the new viceroyalty. Trade was now allowed to come from Europe. In one stroke, smuggling was reduced and the revenue from tariffs increased.

Gálvez, fresh from his triumphs in Mexico, returned to Madrid and was appointed minister of the Indies in 1776. He sent officials who worked on increasing revenue, bolstering defenses, and helping increase agriculture and mining. One of the first changes was the Law of Free Trade in 1778, which enabled one part of the Spanish Americas to trade with another more easily. This further reduced smuggling. Gálvez then introduced the position of *intendant*. This person worked in the Americas but was directly responsible to the Spanish Crown, not the viceroy, so was able to give an independent report on events in the Americas. An intendant was introduced in the Viceroyalty of the Río de la Plata in 1782, in Peru two years later, and finally, in 1786 in New Spain.

Although these moves followed the economic liberalization that was taking place in Europe, the government in Spain also introduced new laws that served to destroy much of their support in the Americas. New laws reduced the ability for governors to appoint officials. Massive dissent arose, some of it leading to talk of rebellion and even moves for independence.

This coincided with the Tupac Amaru rebellion; the great-grandson of Inca leader Tupac Amaru rallied his followers near Cuzco in modern-day Peru. He led the first major uprising against the Spanish in two centuries. At its height tens of thousands of Indians joined the rebellion with the Spanish having to send in large numbers of soldiers to restore colonial rule at the cost of thousands of lives. The rebellion was brutally crushed.

The Tupac Amaru rebellion also showed that there might not be enough Spanish soldiers in Latin America should another large rebellion or external invasion take place. Furthermore a brief stand-off with the British over the Falkland Islands in 1771 had ended when France indicated itself not willing to give military assistance to Spain. In 1715, there were only 500 soldiers in Buenos Aires. These were largely for protection of the governor and in case Portuguese from Colonia caused trouble. In 1765, the numbers had been increased to 5,500 and 7,000 in 1774. The same happened in Asunción, Santiago, Caracas, Quito, and Bogota. In 1776, the Spanish were sufficiently strong to take back Colonia; at the Treaty of San Ildefonso, Colonia, and the Banda Oriental was awarded to Spain forever.

Spain's involvement in the American Revolution was expected to have brought greater wealth to the Spanish colonies. However, as with the French, it was a costly venture and although it broke up the British Empire in the Americas, it left both Spain and France with large bills to pay. Furthermore exposure to the ideas of democracy affected soldiers like Francisco de Miranda (1750–1816), who, after time in the United States, served in the French Revolutionary Army before trying to free Venezuela from Spanish rule. When Spain sided with France against Britain in the first part of the Napoleonic Wars, 1796–1808, some people in the Americas saw it as their opportunity to use the British to gain independence. Furthermore Britain at the time was unable to sell any of its goods to Europe because of Napoleon's rigorously enforced "Continental System" and thus also had a commercial motive in South American independence. When Napoleon ousted the king of Spain and placed Joseph Bonaparte on the throne, the days of Bourbon rule in Spain were numbered.

See also Jesuits in Asia; *Reducciones (congregaciones)* in colonial Spanish America.

Further reading: Cameron, Roderick. *Viceroyalties of the West: The Spanish Empire in Latin America*. London: Weidenfeld & Nicolson, 1968; de Madariaga, Salvador. *The Fall of the Spanish American Empire*. London: Hollis & Carter, 1947; Perry, J. H. *The Spanish Seaborne Empire*. Berkeley: University of California Press, 1990; Rock, David. *Argentina 1516–1987: From Spanish Colonization to Alfonsín*. Berkeley: University of California Press, 1987.

Justin Corfield

Boyne, Battle of the

After James II of the House of Stuart was forced off the throne of England in the Glorious Revolution of 1688, he sought to regain his fortunes in Ireland. James went into exile in France in January 1689, as a guest of Louis XIV, the king of France. After his Protestant daughter Mary and her husband, William of Orange, stadtholder of Holland or the Netherlands, were secure in England, Scotland and Ireland were still largely favorable to the Stuarts. In Ireland, the Catholic population favored James II, who was a Roman Catholic. Regardless

of the regime change in London, among the Irish Catholics, James II was still "Righ Seamus" (King James).

Louis XIV firmly supported James when he landed in Ireland at Kinsale in March 1689. Not only did Louis XIV see this as a real "second front" in his struggle with William, but he also seems to have been personally committed to James's cause. In England William and Mary had to support the Protestant succession to the throne, but the Irish Parliament James summoned came out for freedom of conscience.

One of the causes of the Glorious Revolution was that James was building an Irish army in Ireland to offset the forces in England that were more under the control of the Protestant Parliament. Richard Talbot, the earl of Tyrconnell, had been charged in 1685 to form the Irish troops and ruled Ireland in the name of James as his lord-lieutenant.

Unfortunately, not enough authority was given to Patrick Sarsfield, a natural leader who inspired his troops quite beyond what Tyrconnell could do. This seems to have aroused Tyrconnell's jealousy, which undermined James's hopes of using Ireland as a launching point to regain England.

In August 1689, William sent an army across the Irish Sea to face James in Ireland. It was commanded by Friedrich Hermann, the first duke of Schomberg. Like Sarsfield, who had fought for the French in the Dutch War of 1672, Schomberg was a veteran of the wars in Europe. Ironically, Schomberg had fought in the French Army as well, but when Louis XIV revoked in 1685 the Edict of Nantes, giving toleration to French Protestants (Huguenots), Schomberg left French service to become commanding general of the margrave of Brandenburg, Frederick William. In 1688, he accompanied William to England, and was there made the duke of Schomberg. However, his military record in Ireland proved disappointing to William.

William landed at Belfast on June 14, 1690. Having secured Ulster, the traditional Protestant stronghold of northern Ireland, William moved south toward Dublin, the heart of the Catholic south that supported James. On the strategic defensive now, James decided to meet William along the line of the Boyne River, using it as a natural defensive rampart against William's southern advance. William's army numbered about 36,000 men, while James could muster only about 25,000 men. Moreover, William's army was given a strong boost by his Dutch Guards, veterans of the years of warfare against Louis XIV. On July 1, the two armies met along the banks of the Boyne. William decided to force a crossing of the river about four miles from the city of Drogheda.

William III, prince of Orange, at the Battle of the Boyne. William commanded a force of some 36,000 men during the conflict.

Immediately, the strategic deficiencies of James's army showed themselves when William was able to open the battle with an artillery barrage from a cannon he took with him from England. James had no such strength in artillery. William, Schomberg, and other military advisers had decided to cross the Boyne at the village of Oldbridge, where there was some natural shelter for his troops. At the same time, part of the Williamite army made a feint north up the river, hoping to force a response from James to protect his line of retreat. In the morning of July 1, the troops began their march under Schomberg's son, Charles de Schomberg. The fighting under Schomberg, while not decisive, succeeded in tying down some 6,000 of James's soldiers.

Four hours after the combat had started in the north, William's troops under Schomberg began the main crossing at Oldbridge, with the Dutch Guards bearing the brunt of the offensive. In what would become one of the most brutal battles of the era, the Dutch Guards, supported by regiments of French

Huguenots, forced a passage of the Boyne. They ran into stiff opposition from the Irish Guards when the earl of Tyrconnell led a charge of his cavalry down the slope of the river, adding their weight to the contest between the Dutch and Huguenots, and the Irish Guards backed by other Irish regiments.

For two hours, a savage fight followed, with neither side gaining the upper hand. The battle was so intense that the elder Schomberg spurred his horse into the thick of the fight to urge on the Dutch. In the heat of the moment, he had failed to put on his breast plate and was mortally wounded by Tyrconnell's Irish horsemen.

With the bulk of James's army now tied down in the north or at Oldsbridge, another Williamite column had crossed the Boyne to the south. At noon, William himself crossed the Boyne at Drybridge, a deep crossing spot. Meanwhile, James kept his attention riveted on the fighting at Oldbridge. With the appearance of William's fresh troops, James's Irish soldiers, who had been fighting furiously for two hours at Oldbridge, became seriously outnumbered. James and Tyrconnell began a withdrawal after almost three hours of continuous combat, covered by the sabers of Tyrconnell's Irish cavalry.

James's army made its retreat to Duleek, where the parts of the army that had confronted the young Schomberg were united with those from the main part of the battle at Oldbridge. Although William attempted a pursuit, he was stopped by the Irish. Although the war would continue until the Irish surrender at the Treaty of Limerick in October 1691, James II would never be able to recover the strategic initiative he had lost on the banks of the Boyne River in July 1690.

See also ABSOLUTISM, EUROPEAN; COUNTER-REFORMATION (CATHOLIC REFORMATION) IN EUROPE; REFORMATION, THE; WILLIAM III.

Further reading: Hayes-McCoy, G. A. *Irish Battles: A Military History of Ireland*. New York: Barnes and Noble, 1997; Hennessy, Maurice N. *The Wild Geese: The Irish Soldier in Exile*. London: Sidgwick and Jackson, 1973; O'Callaghan, John Cornelius. *History of the Irish Brigades in the Service of France*. Shannon: Irish University Press, 1969.

JOHN MURPHY

Braganza, House of

The House of Braganza (Bragança) in Portugal began in 1640 when João IV, formerly duke of Braganza, took the throne. The country had been controlled by the Spanish, and João's action set off the war for Portuguese independence. The restoration dominated his reign and that of his sons, Afonso VI (1658–68) and Pedro II, prince-regent (1668–83) and king (1683–1706). The end of the war with Spain in 1712 allowed João V (1706–50) to focus on the creation of an absolute monarchy.

In 1640 Portugal was under Spanish control. The last Portuguese king, Sebastião, had died in 1578 and the two crowns united under PHILIP II of Spain (Philip I of Portugal). After years of discontent with Spanish rule, a group of provincial nobles convinced the duke of Braganza to accept the renascent Portuguese throne in 1640. The duke was the largest landowner in Portugal and overlord of some 80,000 people. He was crowned João IV on December 15, 1640. Philip IV of Spain, absorbed with mounting setbacks in the THIRTY YEARS' WAR and facing internal revolts such as the Catalan uprising, was unable to reconquer Portugal immediately.

The new Portuguese king was neither a brilliant nor a particularly charismatic figure. He was cautious and stubborn and had relatively modest ambitions. His position was not to be envied. The break with Spain created a host of political, economic, and religious problems. Spanish influence with the Holy See and Pope Urban VIII ensured that Rome would not recognize the new dynasty. By 1668, 20 of the 28 dioceses in Portugal and overseas had no legal prelate. Militarily, João IV's first task was to withstand the Spanish counterattack. The dismal state of Portugal's defenses made this difficult. Border fortifications had lapsed into disrepair during the HABSBURG period, the army was virtually nonexistent, and the once vaunted navy was in disarray. As a result, João adopted a largely defensive stance. João died in early November 1656, with the work of securing the dynasty and what remained of the empire still very much in doubt. This task would fall to his wife and sons.

Luísa de Gusmão was the sister of the duke of Medina Sidonia. Intelligent, ambitious, and unafraid of the implications of the break with Spain, she had demonstrated more support for the plot against the Habsburgs in its initial stages than had her husband. The revolution of 1649 had given her royal status and she was determined to maintain the future of her children and the dynasty. At home her main political problem related to the immediate succession. She had borne the king three sons: Teodosio (b. 1634), Afonso (b. 1643), and Pedro (b. 1648). From 1640 Teodosio had been groomed to succeed his father but he died of illness in 1653. Therefore, upon João's death, Afonso, a child of 10, was next in line to the throne.

One of the most enigmatic figures in Portuguese history, Afonso had evidently suffered some type of paralytic seizure early in life that left his right arm and leg partially paralyzed and may also have affected his thinking. He also displayed a profound lack of good judgment. Although the Cortes of 1653 had proclaimed Afonso the legitimate heir upon his brother's untimely death, there was considerable opposition to crowning him three years later. In the end, a compromise was reached. Afonso VI was proclaimed nine days after his father's death, while Luisa ruled as regent.

During her regency, the queen shared power with a group of conservative nobles who dominated the Council of State. She pursued policies at home and abroad that largely followed the priorities established by her husband. Unfortunately for her, the political, economic, and societal pressures engendered by the Spanish offensives of the years 1661–62 combined with increasing difficulties relating to the continuation of the regency to end her governance. In the spring of 1662, she was deposed by Afonso. She retired to a convent, where she died in 1666 without fully reconciling with her son.

The regency had done little to prepare Afonso for the demands of kingship. An impulsive and rebellious man, he spent most of his time riding, watching dog and cock fights, and carousing in the seamier districts of Lisbon. By 1667, his more restrained brother Pedro wanted both power and Afonso's wife, Maria-Francisca of France. On November 23, Afonso signed a document under pressure that surrendered royal authority to Pedro and his legitimate descendants. The Cortes recognized Pedro II in January 1668. He served as prince regent in deference to his imprisoned elder brother until 1683 and then became king until 1706. Pedro established peace with Spain in 1669 and began the age of ABSOLUTISM in Portugal by never summoning the Cortes after 1698.

João V (b. 1689), who took the throne in 1706 at the age of 17, was the son of Pedro and his second wife, Maria-Sophia-Elizabeth of Neuberg. An absolute monarch who saw LOUIS XIV as model, João spent considerable sums to glorify both Portugal and his reign. In 1742, he suffered an illness of the chest that effectively stopped his days as an active ruler. The country slid into decay. When João died on July 31, 1750, he was succeeded by his son, José I.

See also HABSBURG DYNASTY.

Further reading: Ames, Glenn J. *Renascent Empire?: The House of Braganza and the Quest for Stability in Portuguese Monsoon Asia, ca. 1640–1683*. London: Eveleigh Nash, 1915; Livermore, H. V. *A New History of Portugal*. London: Cambridge University Press, 1976; Newitt, Malyn. *A History of Portuguese Overseas Expansion, 1400–1668*. New York: Routledge, 2005.

CARYN E. NEUMANN

Brazil, conquest and colonization of

The Portuguese conquest of Brazil was a complex, prolonged, and partial process that many scholars argue was never fully realized. Lacking large cities, a centralized political structure, and a common language, the estimated 2 to 3 million precontact indigenous inhabitants of the Brazilian coast and interior were divided into an intricate patchwork of ethnolinguistic groups and clan-based tribes. The principal coastal groups were Tupi-speaking peoples who had migrated into the area in the preceding centuries, displacing and absorbing existing groups. Seminomadic hunter-gatherers with intimate knowledge of the local environment, Tupi speakers were divided into numerous major branches and hundreds of autonomous bands, often in conflict with each other and other groups, and possessing great skill in the arts of war. Their principal weapon, often used with deadly effect, was the bow and arrow. Like other ethnolinguistic groups in the Americas, many Tupi-speaking peoples practiced ritual cannibalism in the most general terms, a cultural-religious practice acknowledging the spiritual power of slain enemies. The Portuguese used reports of ritual cannibalism to justify their invasion, slave raiding, and other excesses of violence, much as the Spanish had used the practice of ritual human sacrifice to justify their subjugation of the AZTECS in the CONQUEST OF MEXICO.

The first European explorer to sight the Brazilian coast was Portuguese noble PEDRO ÁLVARES CABRAL, in command of 13 ships headed around the southern tip of Africa to India, on April 22, 1500. Following a brief excursion on the beach, the expedition's chronicler, Pêro Vaz de Caminha, produced the first written report on the land and its people. Cabral sent one ship back to Portugal loaded with brazilwood, a red dyewood from which the later colony derived its name, and left behind two convicts to begin the process of mixing with the natives. The following year Florentine explorer AMERIGO VESPUCCI sailed along Brazil's southern coast. A number of French and Spanish expeditions followed. These initial contacts with the natives were largely peaceful, though here as elsewhere they resulted in the spread of European

A group of headhunters from the upper Amazon region in Brazil. Enslaving native peoples was the initial strategy of colonizers.

diseases against which native peoples had no biological immunity. These diseases led to rapid population declines in many areas long before Europeans arrived.

The years 1500–30 saw the growth of the brazilwood trade between Europeans and Brazil's coastal peoples. Relations between rival French and Portuguese traders soon degenerated into a series of violent clashes, with the French ignoring the Treaty of Tordesillas of 1494, to which it was not a signatory. In the early 1520s, the Portuguese established a garrisoned trading station at Pernambuco, where sugar cultivation was introduced in 1526. French-Portuguese hostilities along the coast intensified. In 1530, the Portuguese Crown responded by commissioning Martím Afonso de Sousa to begin the process of settlement and colonization, an expedition that in 1532 established the first permanent colony at São Vicente near modern São Paulo.

As conflicts with the French grew, in the mid-1530s King João III and his advisers devised the donatory system, which divided the coastland into 15 sections or donatories that extended along imaginary boundaries west into the interior, each to be ruled by a captain or hereditary lord. Entrusting colonization to a handful of private individuals who would exercise full authority within their respective domains, the Crown hoped to secure its claims against its French rivals. Most donatories languished and failed, with São Vicente and Pernambuco seeing the greatest albeit limited success.

Important in this early phase of colonization were a small number of individuals who mixed with the natives and acted as cultural intermediaries between indigenous peoples and the Portuguese. Sailor Diogo Álvares ventured into the interior near Bahia in the early 1500s, married the daughter of the chief of the Tupinambá tribe, learned their language and culture, and changed his name to Caramurú.

By the 1530s, he had become a respected tribal chieftain and from this position of authority worked to facilitate the process of colonization. That the Bahia captaincy failed was due mainly to poor administration and the settlers' failure to heed Caramurú's counsel regarding their interactions with the natives. Farther south, the settlement of São Paulo succeeded in large part by the efforts of Portuguese castaway João Ramalho, who had also married into a local tribe, the Goiana Tupinikin, and served as interpreter and intermediary. Portuguese colonists generally mixed with the local inhabitants to a greater extent than was true of other European powers, thereby facilitating subsequent cultural and linguistic melding of different ethnic and racial groups.

SUGAR TRADE

As the brazilwood trade faded, sugar became the colony's economic backbone. By the mid-1540s, two sugar-producing centers had emerged; one was around Pernambuco in the north, and the other was in São Vicente in the south. By this time, competition with French, Spanish, and other rivals had sharpened, prompting the Portuguese Crown to intensify colonization efforts. Consequently, the Crown would play a major role in the colony's economic development.

In 1549, Tomé de Sousa was appointed governor-general of Brazil at the head of a major expedition that included royal officials, artisans, soldiers, and Jesuit missionaries. Sousa established Salvador as the colony's capital. To the south, the French colony at the Guanabara Bay threatened Portuguese control of the southern littoral. In 1565–67, the Portuguese defeated and ousted the French colony and established the town São Sebastião de Rio de Janeiro. Sousa's successor Mem de Sá

(governor-general, 1558–74) consolidated royal control over these coastal population centers. Indigenous resistance to colonization intensified, particularly in consequence of slave-raiding expeditions organized by planters in the rapidly growing sugar industry. Indian counterattacks nearly destroyed the settlements of Bahia, Espirito Santo, and Ilhéus, and killed Brazil's first bishop, but could not stem the Portuguese tide.

The Jesuits played a key role in this early phase of colonization and in the centralization of royal authority. Though their numbers were never large (110 in all of Brazil in 1574), their economic, social, and cultural impact was huge. Young and aggressive, the Jesuit order (founded in 1540) was instrumental in establishing the town of São Paulo in 1557, and in facilitating generally peaceful relations between Indians and colonists in the south. Taking no vow of poverty, Jesuits made their missions (*aldeas*) self-supporting and profitable through farming, ranching, and related enterprises. They were also crucial to the colony's educational life. For most of the colonial period, Jesuit colleges in all the major towns served as the colony's principal schools.

By the mid-1500s, sugar planters considered that labor had become the colony's principal economic bottleneck. Land was plentiful, but sugar production in their view required a steady and reliable supply of bound labor. Enslaving native peoples was their initial strategy for meeting these rising labor demands. The period from 1540 to 1600 saw the most extensive use of Indian slave labor in Brazil's burgeoning sugar industry. By the late 1500s, disease and native resistance combined to make Indian slavery unable to meet sugar growers' labor demands, leading to conflicts among the Crown, sugar growers, and the Jesuits. The Crown tended to advocate the integration of Indians into the economy as free wage laborers; sugar growers promoted slavery; and Jesuits worked toward the transformation of Indians into a kind of smallholding or peasant class. Whose vision predominated hinged on a host of local and regional variables.

The transition from Indian to African slave labor was gradual, though by the early 1600s African slave labor dominated the sugar industry. The first Africans came as servants and sailors, while the first large-scale importation of African slaves did not begin until the 1570s. By the 1580s, the labor force on the 66 sugar plantations of Pernambuco is estimated at two-thirds Indian and one-third African slaves. In later decades, the proportion of African slaves grew, so that by 1600 Brazil's slave labor force was predominantly African. Over the next 250 years, Brazil became the single largest recipient of African slaves in the Americas, especially the Northeast, the colony's principal sugar zone.

Brazil's European population remained overwhelmingly concentrated in coastal areas. All the major cities founded in the 1500s were ports, including Bahia, São Vicente, Olinda (1537), Santos (1545), Salvador (1549), Vitória (1551), and Rio de Janeiro (1565). The pattern continued well into the 1600s, especially in the north and along the lower reaches of the Amazon. The Brazilian population remained heavily concentrated in coastal areas through the colonial period and after. As European coastal populations swelled, migrations of Indian peoples away from the coast intensified, producing a ripple effect throughout the interior. In 1585, São Paulo colonists officially authorized slave-raiding expeditions, and for the next 150 years the *BANDEIRANTES* hunted Indian slaves across much of Brazil in the service of Paulista sugar planters. From the 1550s on, a series of epidemics ravaged Indian populations, including those of 1552 around Bahia, 1554 around São Paulo, Espírito Santo in 1559, and continuing through the colonial period.

Further impelling the Portuguese Crown to consolidate its hold on the colony was the Dutch presence in the Northeast, from the 1620s until their expulsion in 1654. The discovery of gold in present-day Minas Gerais in the mid-1690s led to a gold rush in these regions from 1700 to 1760, while discovery of diamonds in the same region in the 1720s further propelled expansion into the interior. Many escaped African slaves also escaped into the interior, sometimes forming MAROON SOCIETIES of runaway slaves, called *quilombos*. The largest and most resilient, Palmares, endured through most of the 1600s. By 1700, the population of the colonized areas was an estimated 300,000, with 100,000 whites, 150,000 mostly African slaves, and 50,000 free blacks, Indians, and mixed-race groups.

Colonial Brazil's first 250 years set in motion a series of patterns and processes that profoundly shaped the subsequent development of Brazilian society. Especially important in this regard were the formation of an export-oriented economy (most notably brazilwood, sugar, gold, and diamonds); stark divisions of race and class; highly unequal landownership; a substantial degree of racial and ethnic intermingling, particularly among the lower classes; the gradual movement of the frontier of settlement westward; the subordination of Indian and African peoples within a relatively rigid social hierarchy; and the existence of vast unconquered lands beyond the western and northern frontiers.

See also Aztecs, human sacrifice and the; Dutch in Latin America; sugarcane plantations in the Americas; voyages of discovery.

Further reading: Burns, E. Bradford. *A History of Brazil*. New York: Columbia University Press, 1970; Hemming, John. *Red Gold: The Conquest of the Brazilian Indians*. London: Macmillan, 1978; Schwartz, Stuart B. *Sugar Plantations in the Formation of Brazilian Society. Bahia, 1550–1835*. Cambridge: Cambridge University Press, 1985.

Michael J. Schroeder

Brest, Council of

The Council of Brest took place in the city of Brest, in modern-day Belarus, on June 1, 1596. It produced a "union of the churches," an agreement between the Roman Catholic Church and Eastern Orthodox Christians who lived in modern-day Belarus, Poland, and Ukraine.

During the 16th century, a large number of Eastern Orthodox Christians found themselves living within the expanding Polish-Lithuanian Commonwealth. The Church of Kiev, historically a center of Byzantine Christianity, had avoided formally breaking ecclesial communion with either Rome or Constantinople after the Great Schism of 1054. The leader of this church, Metropolitan Isidore, had been an active participant in the Council of Florence (1438–39), which sought the reunion of all the Eastern Churches with Rome. In much of the Polish-Lithuanian Commonwealth, memory of the Council of Florence Union continued to guide church relations. For example, there are a number of extant letters of complaint between Kiev and Rome that refer to the directives of the Council of Florence.

Metropolitan Michael (Ragoza) of Kiev and a number of his colleagues began negotiations with Roman Catholic authorities and King Sigismund III of Poland in 1594. The Orthodox Church hierarchy wished to have the protections and privileges enjoyed by the Roman Catholic hierarchy. The Orthodox were facing discrimination and pressure from the local Protestant and Roman Catholic landholders and nobility. The hierarchs wished protection from these forces, and the Polish king wished to lessen the growing influence of Moscow upon the Orthodox faithful. The king promised the Orthodox hierarchs the same privileges the Roman Catholic hierarchs received. He also promised to preserve the Orthodox faith, rituals, and customs. These guarantees were proclaimed by the king on August 2, 1595. Pope Clement VIII accepted the union with additional conditions. The Orthodox hierarchs accepted the agreement at a subsequent synod held in Brest in 1596. While the Union was accepted by the bishops of Vladimir, Lutsk, Polotsk, Pinsk, and Kholm, it was rejected by the bishops of L'viv and Przemysl (ironically two of the centers of the Greek Catholic Church today) and numerous Orthodox monastics and laypeople. These laypeople formed religious brotherhoods led by Cossacks opposed to the Union and sought new Orthodox bishops from Constantinople.

The strongest reason for opposition to the Union was the belief that such an agreement would lead to the destruction of the autonomy of the Kievan Church and restrictions on its traditions, liturgy, and faith. Sadly all of these consequences eventually came to pass.

The success or failure of the Union was largely based on the strength of the Polish-Lithuanian Commonwealth, and later the Kingdom of Poland. After the partitions of Poland by Prussia, Russia, and Austria, the Union was violently abused under the Russian Empire. The Union continued to prosper within the Austrian Empire, however, and became centered in the Galician capital of L'viv. Today the largest of the Eastern Catholic Churches, the Greek Catholic Church in Ukraine (or Ukrainian-Greek Catholic Church), is the successor of the Union of Brest. Fifty years later, another agreement called the Union of Uzhorod, uniting the Orthodox Church of Mukachevo with the Roman Church, was extensively based on the Union of Brest.

See also Counter-Reformation (Catholic Reformation) in Europe.

Further reading: Gudziak, Boris A. *Crisis and Reform: The Kyivan Metropolitanate, the Patriarchate of Constantinople, and the Genesis of the Union of Brest*. Cambridge, MA: Harvard University Press, 2001.

Bryan R. Eyman

British East India Company

See Volume IV.

British North America

Italian merchant John Cabot's 1497 voyage from England west to what is now Newfoundland, Canada, was Europe's first contact with North America since the Vikings. Cabot's feat intensified English attention to the

In an engraving by John Hall published in 1775, William Penn is shown standing (center, right) as he negotiates with local Native Americans. Penn founded the colony of Pennsylvania in 1681 for those fleeing religious persecution.

New World, yet for more than a hundred years, England would trail Spain and other European nations in exploring and exploiting the hemisphere. By 1750, however, Britain, having overcome a multitude of political, religious, and economic crises, was poised to dominate North America.

EARLY UNDERTAKINGS

During the reign of Queen Elizabeth I, two efforts to establish English colonies in America ended in failure and death. In 1582, Sir Humphrey Gilbert personally led a large crew across the Atlantic to reclaim Cabot's Newfoundland for the queen. Its unfavorable climate and competition from Spanish and Portuguese fishermen dampened Gilbert's hopes. On the voyage home less than a year later, Gilbert perished in an Azores storm.

Somewhat more successful was Sir Walter Raleigh, Gilbert's half brother, and, for a time, a court favorite. Raleigh mounted a new colonial project in 1585, sending five ships bearing a hundred colonists to Roanoke Island, off the North Carolina coast. When these settlers abandoned their mission in 1586, a second group was shipped to Roanoke, including the parents of Virginia Dare, who was, in 1587, the first English child born in North America. By 1590, a series of reprovisioning and rescue missions were reporting that the colony had disappeared, leaving generations of historians to argue whether Indian warfare, internal clashes, famine, disease, or some combination of these had wiped out Raleigh's colonial ambitions.

As the 17th century dawned, England, despite its 1588 defeat of the Spanish Armada, followed by other triumphs over Spain, was still scarcely a presence in North America. At home, rapid population growth and policies that forced subsistence farmers off the land, combined with Reformation-fueled religious conflicts, were creating both crisis and opportunity. British colonization in America emerged as a patchwork process that sent royal

courtiers, London investors, religious dissident families, and the desperately poor across the Atlantic in search of profits and new hope.

COLONIAL "PLANTATION" BEFORE 1660

Britain's eventual dominion in eastern North America started unpromisingly in 1607 when JAMESTOWN was founded in the region Raleigh had earlier named "Virginia" for Elizabeth I, the presumed "Virgin Queen." Disciplinary measures imposed by soldier-adventurer John Smith, followed by John Rolfe's 1614 introduction of TOBACCO cultivation, eventually saved Jamestown, although major crises continued. Finding capable colonists in this wild and dangerous land remained difficult; Virginians turned to INDENTURED SERVITUDE and eventually slavery for their labor needs.

As religious conflict deepened in the mother country, British dissidents of varying faiths sought refuge, influence, and livelihoods in North America. In 1632, MARYLAND was founded near Virginia by George Calvert, the first baron Baltimore, a recent convert to Catholicism. He was granted a proprietary charter by King CHARLES I, who wife was Catholic. Together, Virginia and Maryland composed the Chesapeake region and survived with similar economies based on tobacco and coerced labor.

Meanwhile, in the MASSACHUSETTS BAY region other dissenting Englishmen deliberately sought exile from what they saw as a religiously and politically corrupt homeland. The Pilgrims, who made their way to Plymouth in 1620, and the PURITANS, who began arriving in large numbers in 1630, sought to create a religious commonwealth that would serve as a "light to the world" and end the reign of the hated STUART monarchy. Shrewd Puritan investors managed to assemble a joint-stock company that won Crown authorization to claim New England land. By the 1640s, more than 20,000 English men and women were living there.

Although more socially stable and economically diversified than the Chesapeake, the growing Puritan religious state experienced problems that fractured Massachusetts Bay. JOHN WINTHROP's leadership soon sparked internal religious dissent, led by ROGER WILLIAMS and ANNE HUTCHINSON, resulting their 1635–36 banishment to Rhode Island. Religious differences and a desire for more land led Thomas Hooker and others to relocate in 1636 to what became Connecticut.

With the end of the CROMWELL Commonwealth and the Restoration of King CHARLES II in 1660, Britain hit its imperial stride in the New World. Between 1660 and 1732, all the colonies that would eventually break away in the American Revolution came into existence or were wrenched from European rivals. Additionally, the British made significant inroads in the Canadian Maritime regions east of NEW FRANCE.

In 1664, as part of a consolidation of royal power, Charles II sent a fleet of ships to seize lands along the Hudson River that had been claimed in 1609 by the Dutch West Indian Company and settled by Dutch colonists. NEW NETHERLAND, soon renamed New York, was the king's gift to his brother James, duke of York, who became King JAMES II in 1687. As sole proprietor of a territory that also included New Jersey and Delaware, the duke ruled autocratically, parceling out some of his holdings to favored friends. Although he was also the duke's personal friend, WILLIAM PENN in 1681 became a very different kind of proprietor when, in payment of debts owed Penn's late father, the king granted him an extensive holding named Pennsylvania. To the dismay of family and his royal connections, Penn had become a member of the Society of Friends, known scornfully as "Quakers," and his "Holy Experiment" made Pennsylvania a refuge for Friends and others fleeing religious persecution.

In 1663, Charles II rewarded eight men who had supported his return to the British throne by granting them a proprietorship that they promptly named Carolina, Latin for *Charles*. By 1670, Carolina was peopled mainly by Virginians, moving south for better or more expansive lands, and Englishmen from West Indian sugar plantations.

This territory became the first in North America to depend heavily on slave labor from its inception. Within 20 years, the colony was profiting from such warm-weather commodities as cotton, indigo, timber, cattle, and rice. By the early 1700s, African slaves outnumbered white settlers in this "Rice Kingdom."

At its founding in 1732, Georgia was quite unlike other British colonies. Located between Carolina and Spanish-controlled Florida, it had a royal charter from King GEORGE II that allowed English general James Oglethorpe to fulfill his philanthropic dream of resettling poor British immigrants. To assure the virtue of these worthy poor, this new colony's overseers forbade alcoholic beverages and banned slavery. By 1750, however, Georgia had become a slaveholding society, much like neighboring Carolina.

MIX OF RELIGION AND GOVERNANCE

Britain's North American colonies began as a hodgepodge of religions, forms of governance, and economic systems. Clinging mainly to the continent's eastern seaboard, colonists of different regions and settlement

histories had little to do with one another. As Britain began to consolidate its imperial power and goals in the period of political stability that followed the Glorious Revolution of 1688, its colonies experienced enormous population growth and new social and political challenges both within colonial society and in dealings with the "Mother Country."

In 1651, during Cromwell's regime, Parliament passed its first Navigation Act, designed to assure that growing colonial holdings, including those in North America, would produce wealth only for Britain's benefit and not for its European rivals. Many more navigation acts would follow. These mercantilist laws attempted to control both agricultural and manufactured goods. Many colonists, including plantation owners and New England shipbuilders, were enriched, but these laws also restricted colonial growth and trade initiatives.

As part of its aggressive commercial policy, Britain, by the 18th century, had become the world's major trader in African slaves, surpassing the Dutch. Although the majority of slaves were destined for the sugar islands of the Caribbean, almost three hundred thousand slaves were "delivered" to the North American colonies between 1700 and the outbreak of the American Revolution. Slave importation outstripped robust immigration of whites. No longer suffering a manpower glut, England discouraged emigration by its own people (with the exception of convicted criminals) but wooed colonists from many countries, including France, the Netherlands, and German principalities, often offering religious freedom and British citizenship.

As colonial populations increased and competed, issues of governance and home rule emerged. Many colonies had set up assemblies—Virginia's House of Burgesses of 1619 was the first—to deal with local political problems. These were by no means representative elected bodies, but were dominated by large landowners and other men of importance. Colonies that traced their origins to proprietors (like Calvert and the duke of York) tended to have more autocratic governments. The New England colonies generally allowed broader participation in political decision making. Quaker Proprietor William Penn's policies allowed more than half of Pennsylvania's male population to have some political say. Royal governors, chosen by the king or Parliament, would often override local assemblies' intentions. As colonial populations grew in the 1700s, so too did their thirst for effective political power. Between the Glorious Revolution and the French and Indian War, assemblies in Pennsylvania, New York, Virginia, South Carolina, and Massachusetts often contested royal prerogatives and frequently had their way. Colonial legislators asserted their rights as British citizens to participate in lawmaking.

Britain's imperial dominance in the 18th century was closely connected to its relationships with Native American tribal groups and its use of diplomacy, or more often war, to keep Spain and France from gaining ground in the Western Hemisphere. Colonial policies were crafted with an eye to outflanking perceived threats from the these two powerful nations, and their native allies. Fearing that an alliance between Spain and France would imperil its colonial interests, Britain entered the 1701 War of the Spanish Succession. In the subsequent Treaty of Utrecht of 1713, Britain gained control of much of eastern Canada and wrested from Spain its remaining colonial slave trade. More conflicts flared up in succeeding years as the three powers competed for trade preferences and territorial control. Flare-ups occurred regularly between British Carolina and Georgia, and neighboring Spanish Florida. The "War of Jenkins' Ear" began in 1739 when Spanish customs officials stopped suspected British smugglers and perhaps cut off the English captain's ear. By 1744, Britain was fighting both Spain and France for North American and West Indian dominance in the War of the Austrian Succession.

Wars with Indian tribes were a constant from the earliest years of British incursion in North America. In 1622, Opechancanough, the chief who succeeded his brother, Powhatan, became convinced that whites had no intention of leaving. He and his men attacked Jamestown, killing 300 settlers. In 1675, Wampanoag chief Metacom, known to New Englanders as King Philip, launched a major but ultimately unsuccessful effort to drive out the rapidly growing white population. Twelve towns in Massachusetts were destroyed; a thousand whites and three thousand natives perished. At almost the same time, Virginians desperate for land were killing local Indians in an uprising known as Bacon's Rebellion.

But European powers also made alliances with tribes, hoping to recruit their military aid against other tribes allied with their rivals. The powerful Iroquois Confederacy, centered in New York and Pennsylvania, had once helped the Dutch, but later became an important British ally during King Philip's War. The Iroquois would help British and colonial forces attack the French and their set of Indian allies in the run-up to the 1754 French and Indian War.

By 1750, although not unchallenged, Britain's North American empire was near its zenith. Britain's mastery of the continent would soon be enhanced by its smashing

victory in the coming war with France. Yet from that victory grew the seeds of colonial rebellion that would, before the end of the century, lose Britain a major portion of North America.

Further reading: McFarlane, Anthony. *The British in the Americas, 1480–1815*. New York: Longman, 1994; Sosin, Jack M. *English America and Imperial Inconsistency: The Rise of Provincial Autonomy, 1696–1715*. Lincoln: University of Nebraska Press, 1985; Ubbelohde, Carl. *The American Colonies and the British Empire, 1607–1763*. Wheeling, IL: Harlan Davidson, 1973.

Marsha E. Ackermann

Bull of Demarcation

Christopher Columbus's first voyage to the Americas threatened to intensify the rivalry between the Catholic kingdoms of Spain (Castile) and Portugal into open warfare. Both kingdoms wanted to claim all newly discovered lands that were not Christian, that is, not Catholic. The Line of Demarcation was Pope Alexander IV's solution to this problem. He issued the Bull of Demarcation to prevent Spain and Portugal from battling over new territories with resources such as gold. The bull successfully prevented a war between Spain and Portugal in the 16th century.

Neither the pope nor the Spanish or Portuguese actually knew what this line was dividing. The knowledge of the lands west of Europe was sketchy, and most people thought that the land Columbus had reached was part of Asia. The pope may have believed that the Spanish would reach the same lands sailing west over the Atlantic that the Portuguese would reach sailing east around Africa. Previously in 1455, 1456, and 1481, popes had issued bulls about newly discovered land, although they had no knowledge of the actual geography of the earth.

The Roman Catholic nations left out of these bulls, including the French and Dutch, paid no attention to the papal decrees. The power of the Catholic Church in the Middle Ages had guided all international affairs in Europe up to the 15th century. France and Holland ignored the document, showing that the temporal power of the church was waning.

When Columbus returned from the Americas, he stopped in Portugal before going to back to the court of Ferdinand V and Isabella I of Spain. King João II of Portugal claimed the lands Columbus told him about even though the explorer had sailed for the Spanish monarchs. Ferdinand and Isabella appealed to Pope Alexander VI, a Spaniard, for a solution. He issued the *Inter caetera*, the papal Bull of Demarcation, which was very biased toward Spain. This document conferred all non-Christian lands found west of the designated line to Spain to explore and convert to Christianity. Portugal was to have all non-Christian lands east of the line. This decree in principle shut the Portuguese out of the Americas.

Dissatisfied, the Portuguese appealed to both the pope and Spain. Two more papal bulls followed—*Examinae devotionis* and another *Inter caetera*. These documents drew a line 100 leagues west of Cape Verde Islands. Discoveries east of the line were to belong to Portugal, and discoveries west of the line were to belong to Spain. This resulted in Spain's domination of all of South and Central America except Brazil, which the Portuguese claimed. The Treaty of Tordesillas modified the papal bull in 1494.

The Bull of Demarcation and later decrees gave the rights to colonize, exploit, and convert all non-Christian territory to Catholicism. These decrees treated all newly discovered nations and people as property and disregarded all non-Christian governments the Catholic explorers found.

Later the church realized these bulls were the cause of the enslavement and brutalization of native peoples and tried to emphasize peaceful, noncoerced conversion to Christianity. But it was too late; the system of Europeans' forcibly taking control of non-Christian lands was already entrenched in the Americas, Africa, and Asia.

There have been modern movements for the revocation of these papal bulls. Indigenous peoples feel they were used for the subjugation of non-Christian indigenous peoples and should be rescinded to reflect modern thinking. Certainly, the leaders in Rome could not have foreseen the horrendous decimation of native peoples that the conquest by the European powers caused. The Falkland War of the 1980s was in part justified by Argentina's claim that the Falkland Islands is based on the *Inter caetera*. However, the Treaty of Madrid in 1750 annulled the boundary line.

See also *reducciones* (*congregaciones*) in colonial Spanish America; *repartimiento* in Spanish America.

Further reading: Carman, Glen. "On the Pope's Original Intent: Las Casas Reads the Papal Bulls of 1493." *Colonial Latin American Review* (v.7/2); Williamson, Edwin. *Penguin History of Latin America*. New York: Allen Lane, 1992;

Spate, O. H. K. "The Alexandrine Bulls and the Treaty of Tordesillas," in *Spanish Lake,* Australian National University Press, N.D. epress.anu.edu.au/spanish_lake/ch02s02.html (cited November 14, 2005).

Nancy Pippen Eckerman

Bushido, Tokugawa period in Japan

When Tokugawa Ieyasu defeated Ishida Mitsunari at the Battle of Sekigahara in October 1600, Bushido, the "way of the warrior," which his victorious samurai followed, was just reaching its apogee. (*Bushi,* which means "warrior," is another term used interchangeably with *samurai*, which means "one who serves [a lord].")

It is an unwritten code that governed the lives of the upper-class warrior and was more severe than the law code governing the common people. In 1603, Tokugawa was recognized as the shogun, or military ruler of Japan, by Emperor Go-Yozei. A samurai served in the household of a *daimyo,* or lord. A samurai whose lord's line was extinct became a *ronin*, or masterless samurai. As a result of prolonged warfare between lords before 1603, there were many *ronin* in Japan.

Bushido's origins can be traced to the first appearance of Zen Buddhism in Japan in the 12th century. Zen Buddhism was widely adopted by an emerging warrior class.

Zen gave samurai the moral and intellectual strength to follow a demanding calling in life, for which only death could free the true warrior. Bushido emphasized strict loyalty to one's lord, even to the point of death in battle. And, if faced with disgraceful surrender, Bushido called for the samurai to meet death by his own hand. In *seppuku*, commonly called *hara kiri* in the West, a samurai disemboweled himself with a short dagger, after which a trusted friend or comrade, acting as his second, would sever his head with a blow of his sword.

Bushido also demanded the samurai lead a clean and honorable life, protect the weak, abstain from riotous living and drunkenness, conscious that he was the representative of the daimyo he served, whose heraldic badge was always displayed prominently on his clothing. Aside from giving him a code of honor, Bushido made the samurai a fearsome warrior with his sword. He strove for mental discipline achieved through swordsmanship akin to that achieved through the pursuit of Zen.

Perhaps the greatest statement of Bushido and the sword in the Tokugawa period is found in 1716's *Hagakure*, or "hidden leaves." It is a compilation of the philosophies of Yamamoto Tsunetomo that was sanctioned by the Tokugawa shoguns for its accurate representation of the prevailing philosophies during its reign. It blended the discipline and insight of Zen with the ancestor worship taught by Confucianism.

A ronin, or masterless samurai, fends off arrows in this Japanese print. The study of samurai philosophy continues today.

See also ronin, 47.

Further reading: Samuel, Robert T. *The Samurai: The Philosophy of Victory*. New York: Barnes and Noble, 2004; Sato, Hiraoki, trans. and ed. *The Sword and the Mind*. New York: Barnes and Noble, 2004; Musashi, Miyamoto. *The Book of Five Rings*. Translated by Thomas Cleary. Boston: Shambhala, 2003; Shigesuke, Tairo. *Code of the Samurai*. Translated by Thomas Cleary. Rutland, VT: Tuttle Publishing, 1999.

John Murphy

Cabeza de Vaca, Álvar Núñez

(c. 1490–1557) *Spanish explorer of America*

Álvar Núñez Cabeza de Vaca was the first European to see and travel through the U.S. Southwest and author of one of the most remarkable tales in the history of exploration. He and several companions survived a shipwreck off the Texas coast in 1528, were enslaved by Indians, escaped, and spent the next eight years wandering westward through Texas, New Mexico, Arizona, and possibly California before turning south into Mexico and reuniting with their countrymen. His official report of this remarkable odyssey of some 6,200 miles, submitted to the king under the title *La Relación* (*The Account*), was published in 1542. His report stirred the Spanish imagination with its speculations about the fabled "Seven Cities of Cibola," which he claimed lay just to the north of the lands through which he had journeyed, while also providing modern-day scholars with an unprecedented glimpse into Native American society and culture before the Spanish invasion and conquest of portions of the U.S. Southwest after 1550.

Born in Jérez, Andalusia, Spain about 1490, Álvar Núñez was the grandson of Pedro de Vera, renowned for his ruthless conquest of the Canary Islands in the early and mid-1400s. (*Cabeza de vaca*, or "cow's head," was an honorific title bestowed on his mother's side of the family from an incident in the reconquest of Iberia dating to the year 1212; this explorer is often referred to simply as Álvar Núñez.) After a distinguished military career in Spain from 1511 to the 1520s, in 1527 he was appointed second in command of an expedition of conquest in Florida led by Pánfilo de Narváez. It was Narváez's bungling leadership, along with bad luck and bad weather, that eventually led to the shipwreck off the coast of Texas, whence the Cabeza de Vaca's overland odyssey commenced.

Certain features of Cabeza de Vaca's *Relación* have received particular attention. One concerns the customs and lifestyles of the indigenous peoples whose paths he and his companions crossed. Descriptions of their foods, material cultures, gender relations, marriage rites, celebrations, religious beliefs and practices, languages, methods of warfare, and relations with other groups captivated European readers. Cabeza de Vaca's personal transformation is another element of the book that readers find striking. Stripped of the accoutrements of European civilization, Cabeza de Vaca grows humbler, more spiritual, and more appreciative and sympathetic with his native hosts. His journey has thus been interpreted as both a literal journey across unknown lands, and an inner spiritual journey in which he comes to acknowledge the humanity of the Indians. This is reflected, some maintain, in the reputation he and his companions earned as healers. Time and again they reportedly cured the ailments of those soliciting their assistance, an aspect of his *Relación* that has aroused considerable attention. In the 1930s, the scholars Carl Sauer and Cleve Hallenbeck attempted to retrace Cabeza de Vaca's overland journey. Hallenbeck's account is still considered the definitive study on the topic.

After reuniting with his countrymen and returning to Spain in 1537, Cabeza de Vaca was appointed governor of the Río de la Plata region. Undertaking further remarkable overland odysseys in South America, he ran afoul of the authorities, was imprisoned for two years, and was sent back to Spain, where he was found guilty but pardoned by the king. His odyssey inspired an award-winning film (*Cabeza de Vaca*, 1991), further testimony to the enduring interest inspired by his extraordinary odyssey as described in his *Relación*.

See also VOYAGES OF DISCOVERY.

Further reading: Hallenbeck, Cleve. *Álvar Núñez Cabeza de Vaca: The Journey and Route of the First Europeans to Cross the Continent of North America*. Glendale, CA: Arthur H. Clark, 1940; Covey, Cyclone, translator and annotator. *Cabeza de Vaca's Adventures in the Unknown Interior of America*. Albuquerque: University of New Mexico Press, 1993.

MICHAEL J. SCHROEDER

Cabot, John (c. 1451–c. 1498) and Sebastian (c. 1483–1557)

European explorers

Key figures among the European explorers during the age of discovery whose exploits gave important knowledge of the Americas to their European patrons, John Cabot (c. 1451–98) and his son, Sebastian Cabot (c. 1483–1557), have long been a source of controversy and speculation regarding various aspects of their lives and achievements. Probably born in Genoa around 1451, John Cabot moved to Venice in his youth, where he became a naturalized citizen. Believing, like CHRISTOPHER COLUMBUS, that he could reach the Far East by sailing west, he journeyed to England in the 1480s, residing mainly in Bristol until March 1496, when KING HENRY VII granted him the authority to launch an expedition of discovery in his name. Sailing from Bristol on May 20, 1497, with one ship and a crew of 18, he reached the North American coast on June 24. It is not known whether his son, Sebastian, accompanied him.

John and Sebastian Cabot are credited with the discovery of North America, although their exact landing spot is not known.

The precise location of his landing is a matter of some dispute but is generally believed to be Cape Breton Island. Cabot is conventionally credited with "discovering" North America on behalf of his English patrons, even though the fish-rich seas off the coast of northern North America had been visited for most of the previous century by commercial fishermen of various European nationalities. Regardless of which European first sighted the North American mainland during this era, Cabot's claims of discovery became the basis for English claims to North America.

Rewarded for his discovery with an annual pension of 20 pounds, Cabot launched a second voyage in 1498. He was never heard from again and is presumed to have died in or near North America. His son, Sebastian, also received a patent from the king of England to continue the explorations begun by his father. Searching for the fabled Northwest Passage through the Americas to the Far East, he is generally believed to have explored the northern shores of North America, perhaps sailing as far as Hudson Bay, in 1508–09. In 1512, he switched patrons, entering the Spanish service under Holy Roman Emperor CHARLES V. In 1518, he was named chief pilot, and in 1526, following the return of the ship of FERDINAND MAGELLAN, he sailed to the Río de la Plata region of southern South America, probably searching for gold and other treasure.

In 1530, after the expedition had largely failed, he returned to Spain. In 1548, he switched patrons again, returning to England and in 1553 becoming governor of a joint-stock company, later known as the Muscovy Company, much of whose capital was expended in the failed effort to discover the Northwest Passage. One of the company's expeditions did reach the White Sea, culminating in a commercial treaty with Russia and substantial weakening of the Hanseatic League. Sebastian Cabot claimed for himself many of the discoveries and

achievements of his father. Until the work of 19th-century scholars, it was thought that Sebastian, not John, had "discovered" North America for the English.

See also VOYAGES OF DISCOVERY.

Further reading: Firstbrook, Peter L. *The Voyage of the Matthew: John Cabot and the Discovery of North America*. San Francisco: KQED, 1997; Harrisse, Henry. *John Cabot, the Discoverer of North America, and Sebastian, His Son; A Chapter of the Maritime History of England under the Tudors, 1496–1557*. London: Stevens, 1896.

MICHAEL J. SCHROEDER

Cabral, Pedro Álvares

(c. 1460–1526?) *Portuguese explorer*

Commissioned by the king of Portugal Manuel I to follow the route of fellow Portuguese navigator VASCO DA GAMA around the Cape of Good Hope on a major trading expedition to India, the nobleman Pedro Álvares Cabral set sail from Lisbon on March 8, 1500, in command of 1,200 men in 13 ships laden with trade goods and provisions sufficient to last a year. Swinging far to the west—by some accounts to avoid a brewing storm, by others in consequence of being blown off course by a storm—on April 2, 1500, he encountered instead the coast of Brazil, with whose discovery he is generally credited. There, at various spots along the beach, he and his crew spent nine days peaceably bartering and interacting with the natives. Building a large wooden cross, planting a flag, and claiming the land for Portugal, Cabral and his expedition sailed on to India. He left behind two convicts, previously condemned to death, in the hopes that they would mix with the natives.

What became of them is not known, though the episode illustrates the Portuguese policy of promoting miscegenation as a way to draw unknown lands and peoples into the Portuguese orbit. Cabral also filled one of his ships, the *Lemos*, with brazilwood, a red-tinted tree whose pulp, he correctly surmised, would serve as a commercially viable textile dye. Cabral sent the *Lemos* and brazilwood straight back to Portugal, along with a long descriptive letter on the discovery from the ship's chronicler, Pêro Vaz de Caminha.

Caminha's letter was the first European eyewitness description of Brazil. In it he paid special attention to what he perceived as the simplicity, innocence, and primitivism of the people, represented especially in their nakedness. His report, like those of others who followed in subsequent years, fueled the European imagination regarding the "noble savages" inhabiting the New World. Caminha was also struck by the natives' lack of domesticated animals; their lack of knowledge of metal, including gold; and the limited commercial potential of the land and its people.

Fortunately for the Portuguese the lands Cabral and his men had just encountered fell well within the boundaries of the lands granted to Portugal as codified in the TREATY OF TORDESILLAS of 1494. In subsequent years, the Portuguese Crown commissioned a series of navigators to continue the explorations and trade relations begun by Cabral. By the 1530s, Brazil had been loosely incorporated into the Portuguese sphere of influence, though their superior position was tentative and under serious challenge by the French.

See also BRAZIL, CONQUEST AND COLONIZATION OF.

Further reading: Hemming, John. *Red Gold: The Conquest of the Brazilian Indians*. London: Papermac, 1978; Fausto, Boris. *Concise History of Brazil*. New York: Cambridge University Press, 1999.

MICHAEL J. SCHROEDER

cacao

Called *kakaw* in the language of the ancient Maya, associated with the merchant deity El Chuaj, or "black scorpion," cacao (processed into cocoa), from which chocolate is derived, was widely produced across large parts of lowland Mesoamerica and Central America, the regions to which it was indigenous. Like coffee, the seed of a small tree, cacao was one of the region's most important trade items, with cacao beans often used as a form of currency, as among the Aztecs. Cultivated since at least 600 B.C.E., cacao was one of the chief items of trade and export among some Maya polities, such as the Early Classic Pacific Coast city-state of Balberta. Its consumption limited to the elite, with strict taboos against commoners' production and use, cacao was mixed with foods and spices such as chili, maize flour, and cinnamon to make various chocolate drinks.

The CONQUEST OF MEXICO and CONQUEST OF CENTRAL AMERICA transformed the production and consumption of cacao in important ways. No longer restricted exclusively to the elite, cacao consumption soared among most all social groups—Indian, Spanish, mestizo, and, to a lesser extent, Africans. Spaniards also changed the traditional recipe, often dispensing with maize flour

and sweetening it with sugar and vanilla. By the mature colonial period, cacao had become a most popular nonalcoholic beverage in Spanish and colonial Mexico.

Cacao also became an important element in Spain's mercantile economy, along with other tropical export commodities such as sugar, TOBACCO, INDIGO, and cochineal. As a result of increased demand, both within the colonies and overseas, cacao production increased dramatically. Cacao plantations soon emerged across Mesoamerica and the circum-Caribbean, including Venezuela, along the Pacific coast from Guatemala to Ecuador and Peru, and southeast to the settled coastal areas of Brazil. Guatemala witnessed a cacao boom in the decades after the initial conquests that declined along with Indian populations after 1570. Cacao, along with maize, beans, and other staple crops, became one of the stock items that *ENCOMIENDA* Indians were required to pay in tribute to their *encomendero* masters.

Throughout the colonial period, as the European market for American tropical export commodities grew, cacao, transformed with sugar into various types of chocolate, became very popular among both the elite and Europe's burgeoning industrial working classes. This was part and parcel of a consumption revolution within Europe in consequence of overseas colonization and the Industrial Revolution, as urban working classes in particular consumed increasingly prodigious quantities of coffee, tea, tobacco, sugar, and chocolate. Cacao, like coffee, also became increasingly important across large parts of Africa, transforming local economies and local consumption patterns. An important element of the COLUMBIAN EXCHANGE, cacao, along with maize, manioc, potatoes, and other staple crops, represented yet another of the Americas' gifts to the world.

See also SUGARCANE PLANTATIONS IN THE AMERICAS.

Further reading: Burkholder, Mark A., and Lyman L. Johnson. *Colonial Latin America*. Oxford: Oxford University Press, 1990; Mintz, Sidney W. *Sweetness and Power: The Place of Sugar in Modern History*. New York: Viking, 1985; Sharer, Robert J., and Loa P. Traxler. *The Ancient Maya*. Stanford, CA: Stanford University Press, 2006.

MICHAEL J. SCHROEDER

caciques in Latin America

Cacique (ka-SEE-kay) is an umbrella term designating a wide variety of indigenous forms of political rule in pre-Columbian and postconquest Latin America, particularly Spanish America. In the Andean highlands, the equivalent term is *curaca* or *kuraka* (koo-RA-ka). *Cacique* refers to an individual political headman, chief, or local lord, almost always male, while *cacicazgo* (ka-see-KAZ-go) refers the political and social institution of rule by *caciques*. Most indigenous polities encountered by the Spanish in their explorations and conquests were governed by caciques. In many instances, such as highland Guatemala, Mexico, and Peru, the privileged social and political status of caciques/*curacas* was hereditary, though the specific degree of political authority they exercised varied enormously, from almost absolute to a kind of "first among equals" status in more egalitarian polities. In other cases, such as parts of Nicaragua, political power was exercised by a kind of council of elders, and *cacicazgo* as such did not exist.

In the postconquest environment, the Spanish found the institution of *cacicazgo* extremely useful, as it allowed for the formation of a class of indigenous leaders who would serve as intermediaries between the mass of indigenous inhabitants and Spanish priests, administrators, and *encomenderos*. Caciques, where they existed and where possible, were thus effectively transformed into agents of the colonial state. Where the institution of *cacicazgo* did not exist (as in parts of Nicaragua), it was essentially imposed upon indigenous societies by the Spanish conquerors in the effort to create viable institutions of indirect rule.

Overall the Spanish found the existence and perpetuation of indigenous nobility highly desirable. Such an elite class of local lords, loyal to the Crown, would minimize social disruption; legitimate the conquests; obviate the need for direct rule and the enormous expenditures of resources such rule would require; and provide a ready mechanism for social control among a defeated and potentially rebellious populace. In practice, the formation and reproduction of such a class of local lords proved exceptionally difficult, given the ambiguous structural position of caciques of essentially serving two masters, each with material and cultural interests antithetical to those of the other: on the one hand, the Spanish rulers, interested mainly in extraction of surplus labor and Christianization; and on the other hand, the mass of indigenous inhabitants, interested mainly in retaining as much surplus production and indigenous forms of religiosity as possible.

In the postconquest period, then, caciques/*curacas* thus often found their grip on power both tenuous and partial, able to meet the expectations and requirements of neither their Spanish overlords nor their indigenous underlings. The literature abounds with analyses of

the ambiguous structural position of caciques/*curacas*, which many scholars regard as crucial to understanding the colonial period as a whole.

In some respects the indigenous practice of *cacicazgo* paralleled the Spanish institution of caudillos and caudillismo, though there were important differences. Both were patriarchal institutions in which political power was exercised by political strongmen through extensive networks of clients and subordinates. In general, however, most caudillos were of Iberian extraction and gained power through their martial and political skills, while most caciques ruled indigenous communities by virtue of hereditary or natural right. In many communities, localized variants of the institution of *cacicazgo* continued into the 20th century, making it one of the most enduring forms of political practice in the Americas.

See also Andean religion; *encomienda* in Spanish America.

Further reading: MacLeod, Murdo J. *Spanish Central America: A Socioeconomic History, 1520–1720*. Berkeley: University of California Press, 1973; Stern, Steve J. *Peru's Indian Peoples and the Challenge of Spanish Conquest: Huamanga to 1640*. Madison: University of Wisconsin Press, 1982.

Michael J. Schroeder

A depiction of the seizure of the Inca Atahualpa at Cajamarca by Spaniards in the northern Andes Mountains

Cajamarca, Peru

Site of one of the most memorable and important set of events in the Spanish conquest of the Americas, the valley and town of Cajamarca sit high in the northern Andes Mountains. It was here, on Friday, November 15, 1532, that Francisco Pizarro's 62 horsemen and 106 foot soldiers had the striking good fortune to encounter the large military force of the Inca Atahualpa. The next day, after an initial exchange of pleasantries, the greatly outnumbered Spanish force launched a surprise attack from behind a series of walled enclosures, slaughtering an estimated 6,000 of the Inca's soldiers before taking the Inca himself hostage. The Inca soldiers, wielding slings and clubs, proved no match for the armored Spanish horsemen and their steel swords and pikes.

After witnessing the deaths of thousands of his troops, the captive Inca offered the bearded strangers an enormous ransom of gold, silver, and precious objects to secure his release—enough to fill a room measuring approximately 85 cubic meters: the famous Atahualpa's ransom. For the next seven months, trains of porters carted to Cajamarca precious objects from across the Inca realm. During this period, the Spanish had ample opportunity to observe the Inca and take careful note of his and his followers' customs and rituals. Regarded as a semidivine being, the Inca had his every need attended to by large numbers of servants and retainers.

In mid-February 1533, as the treasure slowly trickled into Cajamarca and his men grew increasingly restless, Pizarro sent a large reconnaissance expedition, led by his brother Hernando, south to survey the route to the Inca capital in Cuzco. In mid-April 1533, the 153-strong contingent of Diego de Almagro marched into Cajamarca from the Pacific coast, effectively doubling the Spanish force. Not having participated in the slaughter in the square or capture of Atahualpa, Almagro and his men were to receive a substantially lesser share of the ransom, sowing the seeds of the Almagrist civil wars that wracked the early years of the conquest of Peru. Eleven days later, on April 25, after some three months, the reconnaissance expedition of Hernando Pizarro returned to Cajamarca with important intelligence on the topography that lay between Cajamarca and Cuzco and the distribution of the Inca's military strength.

The melting down of the accumulated treasure began on March 16, 1533, and continued for nearly four

months, until July 9. Distribution of the loot commenced on July 16. An estimated 110,000 kilograms of gold objects were melted down in the furnaces of Cajamarca, transformed from vessels, ornaments, and other artistic objects into bars of bullion. Each Spanish soldier received an allotment based on his rank, status, and degree of participation in the events of November 15–16, 1532, with Almagro's men receiving a far lesser share than Pizarro's. Finally, on July 26, 1533, some 10 days after the distribution of the loot began, Pizarro decided not to honor the agreement to release Atahualpa but instead to execute him. All of these events mark Cajamarca as the site of one of the most dramatic and important episodes in the history of the European conquest of the New World.

Further reading: Hemming, John. *The Conquest of the Incas*. New York: Viking, 1979; Lockhart, James. *The Men of Cajamarca*. Austin, TX: Institute of Latin American Studies, 1972.

Michael J. Schroeder

Calvin, John

(1509–1564) *religious leader*

John (Jean) Calvin was a key figure in the Protestant Reformation. He influenced directly or indirectly the beginning of the Reformed churches (Swiss Reformed, Dutch Reformed, Presbyterian, and other "Calvinist" churches). Like Martin Luther, Calvin was a scholar and prolific writer. He is most famous for his *Institutes of the Christian Religion*, a systematic presentation of the Protestant Christian faith, but his influence extends far beyond this book. The British statesman Lord Morley wrote: "To omit Calvin from the forces of Western evolution, is to read history with one eye shut."

Born in 1509 at Picardy, a city south of Paris, Calvin studied law at the University of Orléans. He then studied under some humanist scholars at the Collège de France in Paris beginning in 1531. During this time, Calvin experienced what he later called a "sudden conversion" in his understanding of the Christian religion, becoming convinced that the Protestant thought of Luther and the humanist influence of Erasmus of Rotterdam were true.

At this time, France was completely Catholic and opposed any Protestant influences that came from nearby Germany or Switzerland. When Calvin's friend Nicholas Cop delivered his inaugural address at the University of Paris in 1533, it caused a sensation, as Cop used evangelical language drawn from both Luther and Erasmus. King Francis swiftly condemned the "Lutherans," and both Calvin and Cop had to flee, with Calvin settling in Basel, Switzerland (a Protestant city), in 1535.

Calvin felt compelled to make a defense for his beliefs to the French king. The result was the first edition of the *Institutes of the Christian Religion*. The original edition was divided into six articles or chapters and was ordered in a fashion similar to that of Luther's catechism. In later editions, Calvin added two chapters, but much more explanation (the eighth edition, written in 1559, was more than four times the size of the first). The emphasis in Luther's writings was on the doctrine of justification by faith, but Calvin's emphasis was on the sovereignty of God and for him it was a key to understanding man: "Nearly all the wisdom we possess, that is to say, true and sound wisdom, consists of two parts: the knowledge of God and of ourselves."

Calvin is perhaps best known for his views on predestination, "that terrible doctrine," where Calvin asserted that God's plan for individuals is foreknown and predestined. While a person still has free will, the person's free will intersects with God's foreknowledge. Since God "knows" in advance if a person is destined for heaven or hell, how do the person's own decisions affect this destiny? Calvin's views on this highly complex area were simplified by many readers to assert that God chooses which people go to heaven and which ones go to hell.

Calvin is also associated with Geneva, Switzerland. Because of the tight connection between church and state, various rulers in the early years of the Reformation would decide for a region whether it would become Protestant or remain Catholic. In Switzerland, each city ruled itself by means of a town council. In 1536, the general assembly of the city of Geneva voted unanimously to become Protestant. Calvin was asked by the Protestant preacher and leader William Farel to help organize the city. Calvin's legal training and gift of organization soon resulted in a novel form of separation of church and state in Geneva by means of a series of regulations called the *Ecclesiastical Ordinances*.

Geneva was ruled by the town council, but there was also a council of all the pastors in the city called a consistory, which included a group of men to watch over the morals of the city. The city had laws against various forms of immorality (ranging from prostitution to dancing, card playing, or wearing "slashed breeches"). The town council wanted to ensure that it had full authority for civil matters; yet the *Ecclesiastical Ordinances* recognized a shared authority in certain areas: "These arrangements do not mean that the pastors have

any civil jurisdiction, nor that the authority of the consistory interferes in any way with the authority of the magistrates and the civil courts." Though some have called this period of Geneva's history a time of "theocracy," this term does not accurately reflect the actual organization of the city.

Calvin's influence has extended to many churches throughout the world. Churches that are "Reformed" or "Calvinist" in their theology include Reformed, Presbyterian, Anglican/Episcopalian, Baptist, Methodist, and Congregational. There are many reasons for this influence. First, the *Institutes of the Christian Religion* was a remarkable work and is still used as a basis for Reformed doctrine to this day. Second, many English Protestant pastors and theologians fled to Switzerland during the persecution under the reign of Queen "Bloody" Mary (Mary I) of England. When Mary was succeeded by her sister Elizabeth I in 1558, the theologians were able to return, but did so convinced of reformed doctrine. Thus the English churches became largely reformed in their doctrine, though their various practices of worship differed. Finally, Calvin's close associate Theodore Beza must be credited with further systematizing the work Calvin began. Beza was an equally prolific writer and continued the influence of Calvin's thought and writing into the 17th century.

Calvin was an austere man, wholly dedicated to his preaching, governance, and writing. He married a widow named Idelette de Bure in 1541. She had three children from her previous marriage and bore a son, Jacques, on July 28, 1542, but Jacques only lived a few days. Idelette was in poor health after this time, and died in 1549. Calvin died in the arms of his disciple and friend Theodore Beza on May 27, 1564, at the age of 55.

Further reading: Chadwick, Owen. *The Reformation*. New York: Penguin, 1964; McGrath, Alister E. *A Life of John Calvin: A Study in Shaping of Western Culture*. Oxford: Blackwell, 1990; Spitz, Lewis W. *The Renaissance and Reformation Movements. Volume II: The Reformation*. St. Louis: Concordia, 1971.

Bruce D. Franson

Caribbean, conquest of the

The Spanish conquest of the islands of the Caribbean region constituted the first stage in a process of conquest and colonization in the Americas that lasted more than 300 years, and whose effects remain readily apparent to the present day. Prior to the Spanish arrival, the four large and scores of smaller islands of the Caribbean were inhabited by a diversity of ethnolinguistic groups whose total numbers, by the best estimates, ran into the millions. The Taino (or Arawak) Indians constituted the dominant group in the Greater Antilles—Hispaniola, Cuba, Jamaica, and Puerto Rico—while the Caribs, relative newcomers from the South American mainland, occupied many of the islands of the Lesser Antilles. Other groups inhabited different parts of the region, generating a complex mosaic of ethnolinguistic groups across the Caribbean in the centuries prior to the European arrival.

Population estimates for the preconquest Caribbean vary widely. For Hispaniola, the first large island the Spanish encountered and subdued, scholarly estimates of precontact populations range from a low of 60,000 to a high of 8,000,000. Most estimates fall between 300,000 and 1,500,000, though it will never be known with any degree of precision how many people inhabited Hispaniola, or the Caribbean, or any other part of the Americas, before the European arrival. At the same time there is broad scholarly consensus that by the late 1400s the Caribbean, like the Americas as a whole, supported a large and growing indigenous population, a growth that was suddenly and irrevocably reversed by the European invasion.

Genoese sailor Christopher Columbus, patronized by the Crown of Castile and Aragon (Spain), headed the expedition that inaugurated the modern encounter between the Old World and the New. His first landfall in the New World occurring on October 12, 1492, Columbus went on to skirt the shores of Cuba, Hispaniola, and other islands before beginning the journey back to Spain in mid-January 1493. Before departing he left a contingent of some 40 men on Hispaniola, at a fort called Navidad, to initiate the process of settlement.

Convinced he had reached the East Indies, Columbus called the native inhabitants *Indians*, the name by which the indigenous inhabitants of the Americas have been called ever since. The six Taíno Indians, as well as the finely wrought native gold work, parrots, and other items that he took with him to the Spanish court, which he reached in March 1493, convinced the Crown to finance a second voyage, much larger than the first.

Meanwhile, published versions of Columbus's report to the Spanish Crown circulated quickly throughout much of Europe, beginning in Italy in April 1493. The effect was electrifying, as early modern

A print made in 1884 shows Christopher Columbus presenting his request to sail west to reach the East Indies to Queen Isabella I and Ferdinand V and a gathering of royal courtiers.

Europe became aware of an entire world that hitherto had lain beyond their ken.

The Spanish Crown required and sought the pope's approval to engage in the process of settling unknown non-Christian lands and converting their non-Christian inhabitants to the Catholic faith. Pope Alexander VI responded to the Crown's solicitation by issuing a series of papal bulls, most importantly the 1493 bull *Inter Caetera*, which divided the lands of the New World between Spain and Portugal. Soon after the Spanish and Portuguese agreed to a modified version of the bull, the Treaty of Tordesillas (1494), which became the basis for Spanish and Portuguese claims to the newly discovered lands of the Americas.

Columbus's second voyage to the Indies was much larger than his first, with 1,200 men (no women) in 17 ships carrying ample weaponry and at least six months' worth of supplies. Making landfall in November 1493, the expedition claimed several islands in the Lesser Antilles before moving on to claim Puerto Rico (called Boriquén by its inhabitants) and returning to the Natividad garrison on the northern shore of Hispaniola. To the explorers's chagrin, the garrison was in ashes and all of the 40 men dead, most probably killed by the island's Taíno inhabitants. Hispaniola at the time was ruled by a series of chiefdoms ruled by Taíno caciques (chieftains), who had responded violently to the Spaniards' violent efforts to acquire women for sexual liaisons and to force men to pan for gold in the island's rivers.

In response, Columbus sailed a few miles east along Hispaniola's northern shore and established a new outpost called Isabela. Foraging parties into the interior returned with 30,000 ducats worth of gold—the most the island would ever yield. Retaining five ships and a strong contingent to protect the garrison, in February 1494 Columbus sent 12 ships back to Spain with instructions to return with more livestock, arms, medicines, and men. Leaving his younger brother Diego in charge of Isabela, Columbus sailed west, exploring the southern shore of Cuba, and Jamaica to the south,

before returning to Isabela in September 1494. In his absence, the colonists under Diego Columbus had enraged the island's Taíno inhabitants by their violent efforts to secure their women and labor.

Meanwhile Columbus had settled on the idea of enslaving the Indians, who would pan for gold and other precious metals in the islands and be sold as chattel in European markets. In February 1495, he approved the first shipment of some 500 Taíno to Spain to be sold as slaves. A month later, in the interior of Hispaniola, there occurred the first large-scale pitched battle between Spanish and Taíno forces. The Battle of Vega Real of March 1495 resulted in the Taínos' total defeat, their slings and arrows proving no match for the Spaniards' swords and armor. One of the defeated caciques, Caonabo, was put in chains and sent to Spain. He died en route and was buried at sea. A statue in his honor can be found in present-day Santo Domingo, where many remember him as the Americas' first indigenous martyr against the European invasion.

In the next few years, as news of Columbus's discovery spread and as the Crown determined to subjugate the Indies, ships and men poured into the Caribbean. In 1495–96, the island of Hispaniola was completely subdued and its surviving inhabitants enslaved. The Crown soon replaced outright enslavement with the institution of *encomienda*, in which the Crown granted groups of Indians to individual *encomenderos*, who were said to hold them in *encomienda*, or "in trust." The explorations continued through the late 1490s and into the 1500s. In 1508, the Crown's attention shifted from Hispaniola to Cuba, where a major expedition of conquest was launched in 1511 under the leadership of Crown-designate Diego Velázquez. The invading Spaniards slaughtered thousands of native Arawak (or Sub-Taíno), Ciboney, and Mayarí. By 1515, the conquest of Cuba was complete.

The conquest of the Caribbean thus took place in piecemeal fashion, with the Spanish "hopping" from one island to the next in their seaward march toward the west. By 1515, the native population of Hispaniola, Cuba, and other Caribbean islands had declined precipitously. In addition to warfare, violence, and forced labor, the principal cause of Indian deaths was their lack of biological immunity to European diseases, especially smallpox, as well as measles, bubonic plague, typhus, and cholera. By the 1550s, the indigenous inhabitants of the Caribbean had all but disappeared, only a few thousand surviving; by 1600, virtually all had died. The Caribbean islands, in turn, were used as launching-off points for further conquests in the Americas, beginning with the conquest of Mexico under Hernán Cortés in 1519–21.

See also Ferdinand V and Isabella I of Spain; voyages of discovery.

Further reading: Boorstin, Daniel J. *The Discoverers*. New York: Penguin Books, 1983; Denevan, William E., ed. *The Native Population of the Americas in 1492*. Madison: University of Wisconsin Press, 1992; Dor-Ner, Zvi. *Columbus and the Age of Discovery*. New York: William Morrow & Company, 1991; Fuson, Robert H., trans. *The Log of Christopher Columbus*. Camden, ME: International Marine Publishing Co., 1987; Stannard, David E. *American Holocaust: Columbus and the Conquest of the New World*. New York: Oxford University Press, 1992.

Michael J. Schroeder

Central America, conquest of

The Spanish conquest of Central America ranks among the most violently destructive processes in world history. The combination of prolonged warfare, forced labor, enslavement, and disease decimated the indigenous population, which nonetheless survived and endured both the conquest and 300 years of colonial rule. The conquest profoundly affected every aspect of life across the isthmus.

After consolidating their conquest of Hispaniola and establishing garrisons along the coast of Cuba in the 1490s, Spanish explorers began probing the coast of the Yucatán Peninsula and the Caribbean coasts of Central and South America. In 1509, the Spanish Crown granted two concessions for colonization of these unexplored lands. One was christened Nueva Andalusia, covering the territory east of the Gulf of Darién (at the junction of present-day Colombia and Panama). The second, Castilla de Oro, extended from the Gulf of Darién north to Cabo Gracias a Dios (at the modern Nicaragua-Honduras border). Initial forays along these coastal regions met with stiff native resistance, disease, hardship, and failure.

These early Spanish encounters with the Caribbean littorals of Central and South America implanted virulent European diseases among the native inhabitants that quickly spread north, south, and west. Within a decade, smallpox and other pathogens were decimating the population of both the Andes and the Central American isthmus, years before Spaniards actually set foot in these areas. Weakening indigenous polities by causing precipitous demographic declines and generating profound cultural and political crises, the rapid spread of these highly contagious pathogens helped to make subsequent conquests possible.

The first Spanish successes in these regions were those of Vasco Núñez de Balboa, a minor nobleman, indebted farmer, and gifted military leader. Invading the Darién region, Balboa subdued numerous polities and accumulated considerable treasure before hacking his way across the Central American isthmus in Panama at the head of 190 Spaniards and numerous Indian porters and guides. On September 29, 1513, Balboa discovered the Pacific Ocean, which he dubbed the "South Sea." By the late 1520s, Panama City, the settlement at the Pacific terminus of the land corridor through Panama, had become an important shipbuilding center and the launching-off point for subsequent expeditions of exploration and conquest, including the CONQUEST OF PERU.

MOSAIC OF GROUPS

Pre-Columbian Central America was populated by a mosaic of ethnic and linguistic groups divided politically into scores of kingdoms, city-states, and smaller polities. This political fragmentation was paralleled in subsequent divisions and conflicts among the Spanish, a key feature of the Central American and Peruvian conquests. These conflicts first erupted in 1519, when the conquistador Pedrarias Dávila executed Balboa after accusing him of treason. Establishing the settlement of Panama City the same year, Pedrarias was supplanted by royal orders by Gil González Dávila, who launched exploratory expeditions north into Costa Rica and Nicaragua, slaughtering and enslaving the native inhabitants.

A key moment in these initial incursions came in 1522 along the shore of Lake Nicaragua, when Dávila convinced the Nicaráo CACIQUE Nicaragua to submit to Spanish suzerainty and embrace Christianity. Soon afterward, the Chorotega cacique Diriangén assaulted and defeated Dávila's forces, compelling his hasty retreat back to Panama. To this day, the opposite paths chosen by the caciques Nicaragua and Diriangén in response to Spanish demands—peaceful submission versus armed resistance—serve as symbolic counterpoints in discussions regarding Central America's relations to more powerful adversaries.

A bitter conflict soon arose between Pedrarias and Dávila, the latter refusing to relinquish his claims on the Nicaraguan territories. In 1524, Pedrarias's subordinate Francisco Hernández de Córdoba returned to Nicaragua with a stronger force, determined to subjugate the region's indigenous polities. Meeting initial success, he founded two towns, Granada and León.

The next two years saw a series of civil wars erupt in Nicaragua between the competing conquistadores and their respective allies, as Dávila attacked Hernández and the latter rebelled against Pedrarias, who in turn defeated and executed Hernández.

Meanwhile, with the CONQUEST OF MEXICO consolidated, HERNÁN CORTÉS and his lieutenants turned their attention south. In 1523, Cortés dispatched PEDRO DE ALVARADO south to the Guatemalan highlands. Deftly exploiting the political rupture between the Cakchiquel and Quiché kingdoms, much as Cortés had exploited indigenous divisions in Mexico, Alvarado allied with the Cakchiquel and defeated the Quiché in a series of battles and massacres. A legendary moment came in the Battle of Quetzaltenango of April 1524, when the combined Spanish-Cakchiquel force slaughtered the much larger Quiché army and Alvarado personally killed the Quiché chieftain Tecún Umán. Alvarado's Guatemalan campaign was marked by a series of atrocities and outrages that later became memorialized in highland Indian oral and written culture. Soon after the Battle of Quetzaltenango, Alvarado captured and burned alive a large number of Quiché lords and nobles. Then, after using his Cakchiquel allies to defeat their enemies the Tz'utujils, Alvarado betrayed the Cakchiquels by executing their leaders and committing other atrocities.

Surviving Cakchiquels fled into the mountains, where for four years they engaged in a guerrilla campaign against Alvarado's forces. Relentlessly pursuing his erstwhile allies, Alvarado's forces captured many rebel leaders and hanged them in the central plaza of the Cakchiquel capital of Iximché as an object lesson to other potential rebels. Alvarado then destroyed the capital city. These and related events were later recorded in a native manuscript, the *Annals of the Cakchiquels*. In the coming years, Alvarado, his lieutenants, and their successors continued their conquest of the highlands, committing many outrages and establishing the kingdom of Guatemala under the jurisdiction of New Spain. Soon after, Alvarado went on to become a leading figure in the conquest of Peru. The last autonomous polity in Guatemala to be subdued by the Spanish was the kingdom of Tayasal in the jungles of the Petén in 1697. It is estimated that warfare, forced labor, and disease during the first 50 years of the conquest killed more than one-third of Guatemala's 2 million inhabitants.

Alvarado's forceful leadership in Guatemala effectively quelled incipient disputes among his men. This was not the case in the rest of Central America, where conflicts among Spaniards frequently erupted into open civil wars. In 1524, after dispatching a seaborne expedition under Cristóbal de Olid to the Gulf of Honduras, Cortés discovered that Olid had rebelled against his authority and allied with Cortés's nemesis, Governor Diego Velázquez of Cuba. After sending Francisco de las Casas to relieve

Olid, Cortés marched overland hundreds of kilometers through the steamy jungles of Yucatán and the Petén to subdue Olid himself. The 19-month-long campaign was a disaster. When he finally reached Honduras, his forces thinned and exhausted, Cortés found that Las Casas and González had already vanquished and beheaded Olid. Despite a Mexican tribunal's sentences of death, Cortés ensured that neither was punished for the act.

CIVIL WARS

From the 1520s to the 1550s, in short, much of Central America became a vast killing ground. Civil wars between rival conquistadores continued, while divisions and fractures among indigenous polities led the Spanish to adopt a piecemeal strategy, prolonging the process of conquest and the violence that accompanied it. Frustrated in their efforts to discover large caches of gold and other treasures and repeat the experience of Cortés in Mexico, the Spanish invaders turned to whatever marketable commodities from the region might turn a profit. In the late 1520s, gold was discovered in Nueva Segovia in north-central Nicaragua. The mines soon proved disappointing.

By this time it had become apparent that the region's most valuable marketable commodity was human labor. The slave trade thus became the most important pillar of Central America's early colonial economy. Many indigenous peoples fled into the interior, joining other native groups that maintained stiff resistance against determined Spanish efforts to subdue them. What the Spanish called *indios bravos* (wild Indians) in the tropical mountains and jungles of eastern Nicaragua and pockets of Honduras, Guatemala, and elsewhere remained outside the orbit of Spanish control throughout the colonial period.

Estimates for the Pre-Columbian population of Central America vary widely. By the best estimates, as many as 5 million people inhabited the isthmus before the Spanish arrival, with well over 1 million in western Nicaragua and southern Honduras. From 1528 to 1550, an estimated 400,000 to 500,000 indigenous inhabitants of this latter region were enslaved. Many died en route, the survivors shipped primarily to Panama and Peru. A report to the Crown of 1535 estimated that by that time approximately one-third of western Nicaragua's Indians had been enslaved. The slave trade peaked between 1536 and 1540. In 1550, the practice was banned, by which time it had slowed to a trickle, for the simple reason that there remained few Indians left to enslave. By this time, warfare, forced labor, the slave trade, and diseases had reduced western Nicaragua's indigenous population by around 90–95 percent. Following a larger pattern in the Americas—wherein lowland indigenous populations experienced more precipitous declines than highland populations—the highlands of Guatemala saw a lesser decline, but still of enormous magnitude.

As elsewhere in the Americas, the Spanish intended that a spiritual conquest accompany the military conquest. Religious conversion of the natives was meant to be integral to their economic and political subjugation. In practice, the spiritual conquest was much more partial and incomplete than the military conquest, as many indigenous spiritual beliefs and practices survived for centuries beneath a veneer of Roman Catholicism.

In sum, and by almost any measure, the Spanish conquest of Central America represents one of world history's most destructive holocausts, one that bequeathed to subsequent generations across the region a legacy and social memory of violence that endure in various forms to the present day.

See also Brazil, conquest and colonization of; Caribbean, conquest of the; sugarcane plantations in the Americas; voyages of discovery.

Further reading: MacLeod, Murdo J. *Spanish Central America: A Socioeconomic History, 1520–1720*. Berkeley: University of California Press, 1973; Newson, Linda A. *Indian Survival in Colonial Nicaragua*. Norman: University of Oklahoma Press, 1987; Recinos, Adrián, Delia Goetz, and Dionisio José Chona, trans. *The Annals of the Cakchiquels*. Norman: University of Oklahoma Press, 1958; Woodward, Ralph Lee, Jr. *Central America: A Nation Divided*, 3rd ed. New York: Oxford University Press, 1999.

Michael J. Schroeder

Charles I

(1600–1649) *English monarch*

Charles I, the most tragic king of the House of Stuart, was born at Dunferline in Fifeshire in Scotland on November 19, 1600. Charles was the second son of James VI of Scotland and Anne of Denmark. When Charles was three, his father became king of England in March 1603, on the death of Queen Elizabeth I, the last from the House of Tudor.

Charles became heir to the throne in 1612, when his elder brother Prince Henry died. In November 1616, he was made Prince of Wales, and thus first in line to succeed his father on what were now the combined thrones of England and Scotland.

On the death of his father, Charles became King Charles I on March 27, 1625. He almost immediately married Henrietta Maria, King Louis XIII's sister. During this period, he became heavily influenced by George Villiers, duke of Buckingham. Villiers had also been a favorite of JAMES I. Buckingham propelled England into a distastrous policy of foreign intervention that the economy of the country simply could not support. Buckingham was widely disliked, and although he was impeached by Parliament in 1628, he was killed before he could lead another failed international expedition.

DIVINE RIGHT OF KINGS

The main point of contention between Charles and the Parliament was his belief in the divine right of kings. His father, James I, had taught him that, as king, he was answerable only to God. Indeed, the impeachment of Buckingham by Parliament was as much a challenge to Charles's belief in absolute royal authority as it was an attack on the king's favorite courtier. While Parliament conceded that the king had a right to appoint his own government ministers, members of Parliament felt that Charles should govern with their advice and consent. Parliament attempted to use the voting of subsidies for the king's government as leverage to gain such equality with the king in matters of governing the kingdom.

Religion also became an issue. Although the country had been officially Protestant since the Act of Supremacy in 1534 established the king as the head of the CHURCH OF ENGLAND, Charles's queen, Henrietta Maria, carried out private Roman Catholic religious rites in the court. Even more, the king himself favored Catholicism rather than the Church of England, the religion of the state.

Charles dissolved Parliament three times during his reign. He also imprisoned in the Tower of London his chief parliamentary opponent, Sir John Eliot, who died in the Tower in 1632. When Charles dismissed his fourth Parliament in March 1629, he played out his belief in the divine right of kings and ruled as the sole authority in England. He did not call another Parliament for 11 years. Deprived of subsidies voted by the other governing bodies, Charles depended on ship money, a royal levy first applied to towns that depended on maritime trade for their livelihood, but later extended to inland cities. Charles also sold monopolies, giving to royal favorites control of certain industries in return for funds, a thinly disguised attempt at royal influence peddling in return for financial gain.

Charles's attitude toward religion also became a political point of crisis. The archbishop of Canterbury, William Laud, who governed the Church of England in the name of the king, was head of the "High Church Party," which in effect was still similar in many ways to Roman Catholicism, more often than not referred to now in England as the Church of Rome, as distinguished from the Church of England. Laud and the king further affronted supporters of Parliament during the years of the king's personal rule because the monarchy was turning more to bishops for counsel than to nobles.

At the same time, the rise of Sir Thomas Wentworth, the earl of Strafford, was seen as another indication of the king's belief in royal ABSOLUTISM. Wentworth was appointed president of the Council of the North and was later to rule Ireland. Wentworth's determination to rule in the king's name had made a close friend of Archbishop Laud, but an army of enemies among those opposed to the king's growing authoritarian rule. In the end, the crisis came in September 1639, when Archbishop Laud had attempted to impose his vision of the Church of England, with its BOOK OF COMMON PRAYER, on Scotland.

REFORMATION

The Protestant REFORMATION under JOHN KNOX followed a different path in Scotland than it had in England. Scottish Presbyterianism was violently opposed to the Church of England's neo-Catholic hierarchy and it was Laud's ambition to impose the Church of England upon Scotland, supported by Wentworth and the king, that led the Scottish to assert their rights in defense of their Presbyterian Church in 1638. When an attempt to come to an agreement with the king failed at Glasgow, open rebellion broke out in Scotland in September 1639. Believing Scottish liberty to be under siege by Charles I, hundreds of veterans of the THIRTY YEARS' WAR flocked to the Scottish army.

Wentworth advised Charles to summon Parliament to raise money for an army to defend England from a likely Scottish invasion. When Parliament was called in April 1640, its members, especially those in the House of Commons, quickly asserted Parliament's right to share in the governing of England with the king. On May 5, 1640, Charles closed what became known in history as the Short Parliament. On his own again, Charles called Wentworth to northern England, where he attempted to raise an army to face the Scots. In response, the Scots crossed the historic boundary between England and Scotland, the River Tweed, in August 1640. By this time, an unspoken alliance united the Scottish Presbyterians with leading opponents of Charles's absolutism in Parliament.

The Scottish invasion forced Charles to convene Parliament again in November 1640. Parliament, furious at Charles's virtual dictatorship, struck back. Wentworth and Laud were brought before Parliament by an act of attainder, denied legal advice, and imprisoned. Wentworth was soon executed, in an act of parliamentary absolutism as strong as any that Charles had ever been accused of by Parliament. The crisis came to a head in October 1641, when the Irish Catholics rose up in bloody rebellion against the Protestants. Charles and the Parliament engaged in a back-and-forth battle of legislation, each attempting to bring the other under control. The unprecedented forced entry by Charles into Parliament in January 1642 brought to an end any hopes of compromise.

Charles abandoned London to Parliament and raised the royal standard at Nottingham in August 1642, making Oxford the temporary royal capital. The first battle of what would be the English Civil War took place at Edgehill in October 1642, but was inconclusive. The earl of Essex withdrew his parliamentary forces after the battle, leaving the road to London open to Charles. But the king did not press his advantage, and Essex was soon able to gather reinforcements to block the way. In 1643 Parliament formed an alliance with the Scots against the king. Partly from exposure to the Scottish military tradition, Sir Thomas Fairfax began to form the New Model Army, perhaps the first truly professional force in British history. Oliver Cromwell, an English squire, emerged as the driving force behind the New Model, which scored decisive victories over the king at Marston Moor (1644) and Naseby (1645).

At last, Charles realized his cause was lost, and large-scale military operations ceased. Negotiations were entered into with Charles but rather than treat with Parliament in good faith, he urged on the Scots to attack again for a Second Civil War in 1647. In January 1649, Charles I was tried for treason by Parliament, with his alliance with the Scots one of the gravest of charges leveled against him. On January 30, 1649, Charles I was beheaded.

See also Counter-Reformation (Catholic Reformation) in Europe; Henry VII.

Further reading: Ashley, Maurice. *The Stuarts*. Fraser, Antonia, ed. Berkeley: University of California Press, 2000; ———. *A Brief History of British Kings and Queens*. New York: Carroll and Graf, 2005; Fraser, Antonia, ed. *The Lives of the Kings and Queens of England*. Berkeley: University of California Press, 1998.

John Murphy

Charles II

(1630–1685) *English monarch*

Charles II was born on May 29, 1630. His upbringing was tumultuous, given his father, King Charles I's, power struggles with Parliament. As early as his teenage years, Charles II accompanied his father in military operations and was even put in command of some regiments. Charles I had previously sent his wife, Henrietta Maria, to France for safety, where she had received a warm welcome. She was the daughter of Henry IV, king of France and Navarre, and Marie de Médicis, of the ruling family of the city of Florence in Italy.

Eventually, Charles I was imprisoned, tried for treason, and executed. Charles II then became the king of both England and Scotland. In June 1650, Charles arrived in Scotland, promising to recognize that the Presbyterian Church was the dominant sect in Scotland. The Scottish Covenanting Army under David Leslie was defeated by Oliver Cromwell, now virtually the ruler of England, at Dunbar in September 1650. A year later, determined to press his right to the throne, Charles and Leslie invaded England. Cromwell would ever after call his victory at Worcester his "crowning mercy." For some 45 days, Charles remained in hiding before he could make his escape to France,.

Cromwell ruled in England until his death, when his son, Richard, assumed the role. However, he was unable to muster public support and resigned in May 1659. Charles was called back to England, and he returned on his 30th birthday—May 29, 1660. Charles's reign was seen by most as a welcome return to normality after the harsh Protectorate of Cromwell, who had eventually divided England up to be ruled by major-generals answerable only to him. Even the theaters had been closed because of strict Puritan morality—not to be opened again until Charles had become king. Determined to be a very different king than his father had been, Charles was careful to avoid the frictions over church and state that had cost his father so much.

At home, he attempted to find some common ground between the Scots Covenanters and the Church of England. Although his efforts eventually ended in failure, he permitted on the whole both churches to follow the dictates of their own consciences. While his efforts at ecclesiastical reform did not meet his expectations, Charles's relations with Parliament—his father's sworn enemy—were much more fruitful.

In 1665, growing commercial rivalry at sea led Parliament to encourage Charles to declare war on the Netherlands. While the British Navy was large,

the Dutch had more gifted commanders. To complicate matters further, Charles was distracted in the middle of the war by the Great Fire of London and the great plague of London and was unable to wage the war fully against the Dutch. A peace was reached in 1667, leaving conditions almost unchanged from before the war began. With an eye toward the future, Charles continued the program of modernizing the British fleet.

REVENGE ON THE DUTCH

In 1670, Charles's determination to have revenge on the Dutch led to the Treaty of Dover with Louis XIV, king of France, who would attack the Dutch in 1672. Charles, whose finances were subject to the approval of Parliament, agreed by the secret treaty to become a Catholic (he already had Catholic sympathies from his mother) and to support Louis in his coming war with the Dutch. Knowing nothing of his secret agreements, Parliament urged Charles to support the Dutch against the French. Charles, without actively going to war against his ally Louis, made peace with the Dutch at Westminster in 1674.

With military matters settled, the question of the succession to the throne became a dominant concern of Charles. Lacking any legitimate heirs, the next in line to the throne was his brother James, the duke of York. James was a proven military leader, but unlike his brother, he was openly Roman Catholic. Consequently, the Protestants in Parliament moved to bar his succession to the throne. Two test acts, which involved allegiance to the Church of England, had already been passed to bar Roman Catholics from sitting in either house of Parliament, the House of Commons or the House of Lords. A "Popish Plot," inflamed by an Anglican agitator named Titus Oates inflamed sentiments against the Catholics in 1678 and was one of the reasons that Charles dissolved Parliament in 1679, despite its having sat without interruption since he had come to the throne in 1660.

Between 1679 and 1681, the struggle continued between the Parliament and the king. At about this time, the Rye House Plot was discovered, which included an apparent attempt to assassinate the king. Public sentiment veered toward the king again, and the last four years of Charles's reign passed mostly uneventfully. A much-needed alliance with Parliament remained largely intact.

When Charles II died on February 6, 1685, the people remembered him for his bright court life, his colorful mistresses, and the style that graced his reign. For the British, Charles II would always be remembered as the "Merry Monarch."

See also Counter-Reformation (Catholic Reformation) in Europe; Medici family; Reformation, the.

Further reading: Ashley, Maurice, and Antonia Fraser, eds. *The Stuarts*: *The Lives of the Kings and Queens of England*. Berkeley: University of California Press, 1999; Ashley, Mike. *A Brief History of British Kings and Queens*. New York: Carroll and Graaf, 2005; Fraser, Antonia. *Charles II*. London: Orion, 2004; ———. *Cromwell*. London: Grove Press, 2001; Howarth, David. *British Sea Power: How Britain Became Sovereign of the Seas*. New York: Carroll and Graf, 2005; Wedgwood, C. V. *The King's Peace, 1637–1641*. London: Collins, 1977; ———. *The King's War, 1641–1647*. London: Collins, 1977.

John Murphy

Charles V (Charles I of Spain)

(1500–1558) *Holy Roman Emperor, king of Spain*

Charles V of the Holy Roman Empire was the first monarch who was in the position to aspire to universal dominion. From his paternal grandfather, he stood to inherit the paternal domain of today's Austria and South Tyrol, as well as claims to parts of Switzerland and southwest Germany. In addition, the Habsburgs had held the elected position of the Holy Roman Emperor (a collection of lands that included today's Germany, Austria, the Czech Republic, northern Italy, Switzerland, the central eastern part of France, and the Low Countries). Although the constituent lands of the Holy Roman Empire (mostly Germany and adjacent lands) were basically independent, the title held great prestige as it implied a primacy in Western Christendom. The fall of Constantinople in 1453 placed the Western Empire in a position of primacy in Europe.

Charles's inheritance from his paternal grandmother was also impressive. The House of Burgundy, although an offshoot of France, had amassed a whole series of lands that included the Netherlands and adjacent areas, such as the County of Burgundy (*Franche-Comte*) and Luxembourg. At that time, the Netherlands not only included the present-day countries of Holland and Belgium, but also much of northern France and parts of northern Germany. In many ways, it was the wealthiest country in Europe with textile products, crafts, commerce, and precapital financial processing, thereby making it a center of the European economy.

After the death of an older sister, Charles's mother, Juana of Spain, became the heiress of the fabled Indies. From his grandmother, Isabella, Charles inherited the Crown of Castile, which comprised 60 percent of the Iberian Peninsula. More importantly, it included the title to the Indies, which turned out to be western South America, most of the present West Indies, Central America, and present-day Mexico, including parts of the present-day Southwest United States. From his maternal grandfather, he inherited the Crown of Aragon, about one-quarter of Iberia. Significantly, this included claim to Naples, Sicily, and Sardinia, together about 40 percent of modern-day Italy. Charles inherited these territories at an early age.

His father died in 1506, and soon thereafter, his mother was declared insane. His maternal grandfather and grandmother, Ferdinand V and Isabella I, passed away in 1515 and 1504, respectively, while his paternal grandfather, Maximilian, passed away in January 1519.

FAR-FLUNG GOVERNMENT

With these vast inheritances came vast responsibilities. All of Charles's land possessions had separate governments that warranted consideration. Castile had separate governments not only in Granada, which had recently been conquered, but also overseas. The American possession was so vast that separate viceroyalties had to be set in Peru, New Spain (Mexico), and lesser jurisdictions in Colombia and Santo Domingo. In addition, Castilian claims to territories in North Africa included Ceuta and Melilla. Aragon also had its own separate parliaments, as did Naples, Sicily, and Sardinia. The Netherlands had 18 separate jurisdictions in addition to *Franche-Comte*, as did the landgravate of Alsace and the Austrian possessions. While all of these could at least contribute to the exchequer, the Holy Roman Emperor was a title without much power.

Germany also at this time was composed of 300 separate states. To complicate matters further, Charles faced the menace of the Turks under their greatest ruler, Suleiman I the Magnificent, who were advancing into the Balkans. He forced the Turks back after they invaded Austria in 1531, but much of the Balkans remained under Turkish control. Charles captured Tunis in 1535 and helped drive the Turks out of northern Africa temporarily.

Among Charles's greatest challenges was France and its monarchs, the Valois. The French, especially under Francis I (1515–47), resented his position in Europe and feared encirclement by Charles and his family, the Habsburgs. The French sought to regain French-speaking sections of the Netherlands and wanted to gain power in Italy with claims to both Milan and Naples. The result was a series of wars between 1521 and 1559 between the French and Charles and his son, Philip II of Spain. In the end, the Spaniards remained supreme in Italy with Lombardy under their control, in addition to Naples, Sicily, and Sardinia.

The Protestant Reformation, which broke out in the German territory between 1517 and 1521, was another of Charles's major challenges. The Reformation split Germany and prevented unity against the Turks and the French. After earlier successes, opposition that appeared in 1552 forced Charles to retreat as some of his allies—both Catholic and Protestant—felt he was too powerful. The resulting Peace of Augsburg froze existing section lines in place between Catholics and Protestants.

In broad terms, Charles's job was to preserve his inheritance. He tried to maintain his inheritance via marriage alliances and aiding his royal family, although he was not always successful. He tried to gain peace with France through the marriage of his widowed sister Eleanor to Francis I. On the other hand, he could not help his brother-in-law, Christian II of Denmark, who was deposed. And although he supported his aunt, Catherine, whose husband, Henry VIII, divorced her, he could not stop the divorce. More successfully, after his sister's husband, Louis of Hungary, perished at Mohácz in 1526, he arranged a marriage of his brother Ferdinand to Anne of Hungary, which led to the annexation of Czech territories and that part of Hungary not conquered by the Turks. His own marriage to Isabella of Portugal led to the annexation of that country in 1580 when the last male heir of the royal house of Portugal died.

Ultimately Charles realized that his empire, lacking real cultural or administrative unity, could not be sustained. Realizing that his health was failing (he had gout and dropsy), he handed over his Spanish, Italian, and Netherlands possessions to his son, Philip II, in October 1556, and his Austrian lands and Holy Roman Emperor title to his brother Ferdinand I. He died two years later. Although not a brilliant ruler, Charles accomplished his goal of maintaining his empire so as to pass it on to his heirs.

Further reading: Brandi, Fernand. *The Emperor Charles V*. London: Oxford University Press, 1965; Elliot, J. H. *Imperial Spain*. London: Oxford University Press, 1961; Prescott, W. H. *History of the Reign of Charles*. London: Routledge, 1888;

Rodriquez-Salgado, M. J. *The Changing Face of Empire: Charles V, Philip II, and Habsburg Authority.* Cambridge: Cambridge University Press, 1988; Tyler, Royall. *The Emperor Charles the Fifth*. London: Oxford University Press, 1956.

Norman C. Rothman

Chilam Balam, books of

The sacred books of the Maya of Yucatán, the books of Chilam Balam were written in the Mayan language in Mexico in the 17th and 18th centuries. They supposedly contain the secrets of the Mayan civilization. They are a major source for contemporary knowledge of Mayan religion, history, folklore, medicine, and astronomy. Historians believe that once the books of Chilam Balam collection held many more books, although only a handful, named for the towns in which they were written, have survived. Most important among the remaining books of Chilam Balam are Mani, Tizimin, Chumayel, Kaua, Ixil, Tusik, and Codice Perez.

The books of Chilam Balam is named after the last and greatest Mayan prophet, Chilam, or *chilan*, meaning the mouthpiece or interpreter of the gods. *Balam* means jaguar, but it is also a common family name in Yucatán. The title of the present work could be translated as the Book of the Prophet Balam, who lived during the last decades of the 15th century and foretold the arrival of strangers from the east who would establish a new religion. The prophecy came to pass and established the prophet Balam as the authority for many other prophecies in the older books of the same kind, so the Maya named the other books after Balam.

HIEROGLYPHIC WRITING SYSTEM

The Maya developed a complex system of hieroglyphic writing to record astronomical observations, calendar calculations, and historical and genealogical information centuries before the Spanish conquest. To the Maya, the written word had sacred significance and the priests were the only members of the community who wrote. Texts were considered divine objects, containing the religious and moral principles of the community, the path of the truth, and the example of ancestors and prescriptions of the gods. Priests read the sacred books during religious ceremonies imbuing the community with the meaning of its existence.

A party of shipwrecked sailors who landed in Yucatán in 1511 was the first group of Spaniards to encounter the Maya. In the next 150 years, expeditions of Francisco de Córdoba, Francisco de Montejo, and Pedro de Alvardo extended Spanish domination of Maya territory. Finally Martín de Ursúa, the Spanish governor of Yucatán, completed Spanish domination of the entire Maya region in 1697 when he conquered the small group of Maya in the central Petén area. The Spanish brought European diseases against which the Maya had no natural immunity; consequently many of them died. The Spanish also killed many Maya in battle and forced the survivors to labor on Spanish farms or in gold and silver mines.

Among the Spaniards' goals was eradicating Mayan language and culture. The Catholic Church of 16th-century Mexico sought to educate and to evangelize. Shortly after the Spanish conquest of the Maya, Spanish monks and friars learned the Mayan language for evangelical purposes and adapted the Latin alphabet to Maya, improvising when necessary to include sounds foreign to the Romance languages. Spanish monks and friars wrote the books of Chilam Balam in the Mayan language, but used European script instead of Mayan hieroglyphs. Each book is a self-contained library covering a vast array of subjects. Besides the prophecies there are brief chronicles, fragmentary historical narratives, rituals, native catechisms, mythological accounts of the creation of the world, almanacs, and medical treatises. The Spanish friars and the Maya undoubtedly transcribed some of the material from older hieroglyphic manuscripts that still existed in northern Yucatán at the close of the 17th century. As time passed, more European material was added to the native Mayan lore. In some books, there are a mixture of the old faith with Christianity and translations of Spanish religious tracts and astrological treatises into Maya as well as notes of events occurring during the colonial period. Part of a Spanish romance translated into Mayan is found in two of the books.

The Spanish grudgingly admired the Mayan graphic system, but they were determined to destroy the old manuscripts and erase all knowledge of the hieroglyphs from the minds of the converts. For their part, the Maya revered their hieroglyphic writing, which symbolized their old religion. The Spanish intended their new, improved version of the Mayan language for Christian use only, but the Maya quickly adapted it to their own purposes. They recorded everything from prophecies and rituals to petitions to the Crown, but the books of Chilam Balam were the most important

manuscripts that the Mayans recorded in the century after the conquest. Shaped by the dominant Spanish culture, they contain much information about life in colonial Yucatán, but basically reflect the religious and mythological traditions of the Maya.

The Maya and the Spanish produced two categories of books during this time of transition and translation. The Spanish authorities often solicited books written for legal purposes, and the second type were written as new sacred literature of the communities. The first type of books served to secure privileges such as reducing tributes and conserving ancestral lands. The authors tried to please the Spanish authorities, by demonstrating that they had assimilated the teachings of the friars and endeavoring to prove that they had embraced the doctrines of Christianity instead of the stories of their own past.

Books in the second category, new sacred literature of the communities, were written out of the desire of the Maya to reclaim the truth of their religion and their customs that the Spanish had invalidated. New sacred books were written to replace the ancient codices and they reproduced the myths of the gods and the history of the Maya ancestors as well as recording the oral traditions passed down from father to son. They also recorded the explanations that the old priests gave of the codices. These new books did not serve any legal purpose, but were designated to be read in native community ceremonies as sources of songs and dances and rituals of prehistoric tradition. The impetus for writing the new books in the Mayan language, using the writing that the Spanish taught, spread across the entire Yucatán peninsula and the entire Mayan area. Although the style of the Yucatán books is different from the style of the Guatemala books, the structure and contents of all of the books faithfully preserve the religious traditions and the memory of the past. All of them represent the moment in Mayan time when the Spanish conquered them and imposed a new religious, social, political, and economic way of life on them while reducing them to servitude in their own homelands.

Many of the old Mayan communities have preserved the books, some secretly. The Maya had to hide some of these books that contained ancient spiritual rituals, because the Spaniards pursued and killed those who performed and participated in the rituals, considering them demonic. Families closely guarded these books and passed them down from father to son. The existence of these books did not become known until the 18th century, when scholars discovered them. The most important of these books were the Popol Vuh of the Quiches, the *Memorial de Solola* of the Cakchiqueles, and the *Libros de Chilam Balam* of the Yucatán Mayans.

The majority of the texts of the books of Chilam Balam are religious, describing individual parts of cosmological myths without a discernable connection between them. Others are ritual texts, prophesies of the Katunes, symbolic formulas of religious initiations, calendar and astronomical texts, and historical descriptions about the main groups of Yucatán and the Spanish conquest. The work ends with the famous prophesies about the arrival of a new religion, attributed to Chilam Balam and other prophets.

The myths and prophesies are written in archaic, symbolic language, using metaphors, colors, and natural beings to express ideas. The authors use cryptic language and secret texts and as in many sacred books there are parallels, repetition of the same thought in different terms, and numberings that give the texts a rhythm that allows them to be recited or sung. The books of Chilam Balam were written on European paper and bound in notebooks, some with cowhide covers. The existing versions of the books of Chilam Balam are not the 16th century originals, but are copies of copies made in the last part of the 17th and 18th centuries.

ORIGINS

Historians surmise that the Chilam Balam de Chumayel originates in Chumayel, a district of Texhax, Yucatán, and that the compiler was a native of Yucatán named Juan José Hoil. His name appears on page 81 of the manuscript next to the date listed as January 20, 1782. Later, other people integrated other texts and Justo Balam, the secretary of Jose Hoil, next owned the book. He wrote two baptismal registrations on one of the blank pages of the book in 1832 and 1833.

During the following decades, the book of Chumayel passed through several hands and in 1868, Dr. Carl Hermann Berendt copied it by hand and Daniel Brinton published fragments of it in his work *Maya Chronicles*. In 1910, George B. Gordon, director of the Museum of the University of Pennsylvania, made a photographic reproduction and edited it in a facsimile form in 1913. Juan Martínez Hernández published a translation in Spanish from these chronicles and from other fragments of the book in 1912, 1913, 1927, and 1928. Antonio Mediz Bolio did the first complete Spanish translation of the books of Chilam Balam, which the Repertorio Americano edited in Costa Rica in 1930. Ralph L. Roys translated the second complete version into English, edited by the Carnegie Institution of Washington in 1933. Alfredo Barrera Vásquez and Silvia Rendon included various fragments in their version of the *Libros de Chilam Balam* in 1938, and the Universidad Nacional Autonoma de

Mexico edited the version of Mediz Bolio in the Biblioteca del studiante Universitario in 1941. In 1952 and 1973, the second and third editions were published. The same version was reedited in 1980, in the anthology titled *Literatura Maya*, prepared by Mercedes de la Garza for the Biblioteca Ayacucho, of Caracas, Venezuela.

See also YUCATÁN, CONQUEST OF THE.

Further reading: Echerarria, Roberto Gonzalez, and Enrrqua Pruo-Walker. *The Cambridge History of Latin American Literature*. Cambridge: Cambridge University Press, 2000; Foster, David Willran, ed. *Mexican Literature: A History*. Austin: University of Texas Press, 1994; Freidel, David, and Linda Schele. *A Forest of Kings: The Untold Story of the Ancient Mayan*. New York: Harper Collins, 1990; Portilk, Miguel Lelon, and Earl Shorris. *In the Language of Kings: An Anthology of Mesoamerican Literature-Pre Columbian to the Present*. New York: W. W. Norton & Company, 2001; Restall, Matthew. *Maya Conquistador*. Boston: Beacon Press, 1998.

RON YOUNG

Christian century in Japan

Francis Xavier, a founder of the Society of Jesus, arrived in Japan in 1549, inaugurating a century of Catholic Christian missionary activity in that country. After enjoying enormous success, Christians suffered brutal persecution and were almost eliminated a century later.

Japan was ruled by warring feudal lords in the mid-16th century who sought to wrest power from the failing Ashikaga Shogunate. These lords eagerly welcomed the newly arrived Portuguese to their domains in order to purchase European firearms. Observing the respect the Portuguese merchants showed toward Catholic priests, many Japanese lords converted to the new faith and ordered their subjects to convert also. Some Japanese even mistakenly thought that Christianity was a variant form of Buddhism. Jesuit missionaries came under the protection of the Portuguese Crown and were soon joined by the Franciscans, who came via Spain's colony the Philippines and were under the protection of Spain. The southern island of Kyushu as well as the imperial capital Kyoto became centers of Christian missionary activity. Japan became the most successful area of Christian conversion in Asia. By 1582, an estimated 150,000 had become Christians, with the number rising to 300,000 by the century's end, and 500,000 at its height in 1615.

Christian missionaries were welcomed as allies by Japan's first aspiring unifier, ODA NOBUNAGA (1534–82), in his military confrontation with powerful Buddhist sects. Oda destroyed his formidable Buddhist opponents and their castles, but was assassinated. He was followed by HIDEYOSHI TOYOTOMI (1536–98), who continued the wars of unification. Hideyoshi was ambivalent toward Westerners, on the one hand welcoming their trade. He also feared their influence, both the authority of the pope and Spain's colonial ambitions, which had made the Philippines a colony. Thus he banned all missionary activities in 1587, but did not enforce the law until 1597, when he ordered nine missionaries and 17 Japanese Christians executed. Hideyoshi died in 1598. Another succession struggle ensued until another nobleman, TOKUGAWA IEYASU (1542–1616), won a definitive battle in 1603, after which he was confirmed shogun by the emperor, thus inaugurating the Tokugawa Shogunate (1603–1868).

The newly victorious and as yet insecure Tokugawa Ieyasu regarded Christians as potentially subversive and began to move against them in 1606. His son and successor continued his policies, expelling missionaries and ordering noblemen and ordinary people in his domain to renounce Christianity; he went so far as to execute those who remained Christian clandestinely. The shogunate then forced all lords throughout Japan to conform to anti-Christian laws. Suspected Christians were forced to trample on the cross or other Christian symbols while those who refused were tortured to death. Persecution climaxed in 1637–38 when oppressed Christian peasants revolted in western Kyushu. They were put down and slaughtered. A law in 1640 compelled all Japanese to register at a local Buddhist temple. Christianity was wiped out in Japan except for a few small underground communities. The Catholic Church recognized 3,125 Japanese martyrs between 1597 and 1660, several of whom were beatified by Pope John Paul II. The Tokugawa Shogunate enacted other laws that banned trade with Europeans except for two Dutch ships annually and took other measures that almost totally isolated Japan from the Western world until 1854.

Thus between 1549 and 1640, Japan presented the paradoxical picture of success and then total prohibition of the Christian missionary movement.

See also BUSHIDO, TOKUGAWA PERIOD IN JAPAN; JESUITS IN ASIA; TOKUGAWA BAKUHAN SYSTEM, JAPAN.

Further reading: Berry, Mary Elizabeth. *Hideyoshi*. Cambridge, MA: Harvard University Press, 1982; Boxer, C. R. *The Christian Century in Japan, 1549–1650*. Berkeley: University of California Press, 1967; Elison, George. *Deus Destroyed: The Image of Christianity in Early Modern Japan*. Cambridge, MA: Harvard University Press, 1974; Ooms,

Herman. *Tokugawa Ideology: Early Constructs, 1570–1680*. Princeton, NJ: Princeton University Press, 1998.

Jiu-Hwa Lo Upshur

Christina Vasa
(1626–1689) *Swedish monarch*

Christina was born on December 8, 1626, in Stockholm as the only legitimate child of King Gustavus Adolphus (1594–1632) and his wife, Maria Eleanor of Brandenburg. She was mistakenly thought to be a boy at her birth; consequently Gustavus Adolphus had her raised as a boy. Her mother, who had suffered numerous miscarriages and desperately wanted a son, repudiated Christina at birth because she was a female and "ugly." The masculine-looking Christina was trapped in a female body, causing her difficulty throughout her life. Gustavus insisted on raising her as a prince. He died as a martyr for Protestantism at the Battle of Lutzen on November 6, 1632, when Christina was six years old.

Christina was tutored by the liberal-minded Bishop Johannes Matthiae Gothus (1592–1670), her father's court chaplain, and received a male rather than a female oriented education. He taught Christina religion, history, and classical languages and considered her a brilliant student. Axel Oxenstierna (1583–1659), Sweden's powerful statesman, taught her political statesmanship. She grew up to be extravagant, with a restless and whimsical nature and aspirations toward intellectual pursuits rather than governance. She was egotistical, considering herself superior to those beneath her. Having received a masculine upbringing, Christina adamantly refused to accept the traditional feminine role expected of her. She was determined to follow her own path and ignored criticism about her actions.

Christina's 12-year regency consisted of five guardians, headed by Chancellor Oxenstierna. Christina was crowned in 1644 at age 18. She was a very accomplished and astute businesswoman, perhaps the most capable woman of her era. And although she had a strong sense of purpose, she was not suited to be a monarch.

The willful, eccentric Christina decided never to marry because of her aversion to sexual contact and to avoid the restrictions submission to a male would place on her. Her advisers wanted her to marry the prince of the Palatinate, Charles X Gustavus (1622–60), her cousin and dearest childhood friend. Despite the wishes of the Privy Council and Oxenstierna, Christina forcefully declined. She had the Riksdag (parliament) name Charles X Gustavus as her eventual successor in 1649 and he became a hereditary prince of the realm in 1650.

Christina was intent on focusing her attention on the sciences and on peace. She impulsively ended the war with Denmark and obtained territory for Sweden at the 1645 Brömsebo Treaty. She went against the advice of Oxenstierna at the Peace of Westphalia in 1648 at the conclusion of the Thirty Years' War and followed her own ideas. Although Sweden received Gotland and Saaremaa, some counties in Norway, and authority over Estonia, it lost control over the lucrative Polish ports. However, huge reparations were to be paid by the Catholic German states and at the conclusion of the war most of the Baltic Sea trade belonged to Sweden.

Christina caused considerable internal discord in Sweden with her obstinate eccentricities and reckless extravagance. She squandered Crown property and created noble positions that led to dissension and revolt. She gave unwarranted distinction to the unworthy and caused difficulties for her realm with her arbitrary manners. A split developed with the old ministers, some of whom were extremely loyal and had worked well with her father, on one side, and the people who benefited from her largesse on the other.

On the positive side, Christina gave towns new privileges. She instigated enormous trade and created manufacturing industries. She initiated Sweden's first school ordinance in 1649. She lionized the arts and sciences and encouraged countless institutes with her patronage, and she attracted great luminaries to her court such as the revered scholars Hugo Grotius and René Descartes, with whom she conversed as equals.

Tired of the minutiae associated with governance, in 1651 Christina decided to abdicate but was persuaded to stay. She thereafter firmly focused primarily on philosophy, art, and religion. Although her actions after 1651 indicated she no longer had much interest in Sweden, it was her distaste for Lutheranism that lay behind her grievance about governing. The Pact of Succession of 1544 made it illegal for any Swedish monarch not to be Lutheran, but she refused to practice a faith she abhorred.

The restraints against her caused Christina to abdicate in 1654. She renounced the Crown in Uppsala Castle on June 6, 1654. She gave herself an income and complete independence with complete power over her household, and her cousin Charles X Gustavus succeeded her. She converted to Roman Catholicism in Innsbruck and was confirmed by Pope Alexander VII (1599–1667) in Rome, who deemed it a great coup for Catholicism. She was renamed Maria Christina Alexandra. He granted her a grandiose apartment in the

Vatican. Christina's personal appearance and masculine manners were berated during her visit to France in 1646, but she was admired for her intellect. She had her grand equerry Giovanni Monaldeschi executed in 1657; he had betrayed her plans to take over the throne of Naples, a plan that ultimately failed. She was quickly removed from France and temporarily lost the support of Pope Alexander.

When Charles X Gustavus died in 1660, Christina visited Sweden, pretending to arrange her personal affairs but in reality trying to reclaim the throne intended for Crown Prince Charles XI (1655–97). The Swedes rejected Christina and forced her to sign a formal abdication agreement. A second attempt to recover the throne failed in 1667. Her endeavor to obtain the Polish throne was rejected, along with her numerous other intrigues. Resigned, Christina moved to Rome permanently and pursued her literary, artistic, and scientific interests. Her salons made her the center of Roman society.

Christina died in Rome on April 19, 1689. She was buried in St. Peter's Basilica in the Vatican. Her huge library was donated to the papacy.

See also Luther, Martin; Reformation, the.

Further reading: Åkerman, Susanna. *Queen Christina of Sweden and Her Circle: The Transformation of a Seventeenth Century Philosophical Libertine*. Leiden: E. J. Brill, 1991; Buckley, Victoria. *Christina, Queen of Sweden: The Restless Life of a European Eccentric*. New York: Fourth Estate, 2004; Mackenzie, Faith Compton. *The Sibyl of the North: The Life of Christina, Queen of Sweden*. New York: Grosset & Dunlap, 1930; Garstein, Oscar. *Rome and the Counter-Reformation in Scandinavia: The Age of Gustavus Adolphus and Queen Christina, 1622–1656*. New York: E. J. Brill, 1992.

Annette Richardson

Church of England

The Church of England was the national and reformed church established and amended by parliamentary statutes during the English Reformation of the 16th and 17th centuries. Its institutions included Governorship in the Monarchy, Prelateship in the Archbishop of Canterbury, and the threefold episcopal ministry: bishops, priests, and deacons. Its theological doctrines and liturgies sought to absorb truths from the Bible, the early Christian tradition, and reason, and to comprehend Catholic, humanist, and reformed elements of the time. The Church of England was not a theocracy, because in these two centuries, the legislative authority belonged to "King in Parliament."

The Church of England was established in 1534 by the parliamentary Act of Supremacy, which recognized Henry VIII (r. 1509–47) as the "only supreme head on earth" of the Church of England, or the Anglican Church. The Reformation Parliament (1529–36) abrogated papal authority and declared royal supremacy, but made no attempt theologically or liturgically to break with the Catholic past. Rather, the Six Articles enacted by the Parliament of 1539 reiterated Catholic teachings and practices and put a check on the spread of the embryonic Protestantism in England.

The ambiguities left from the reforms were tested after Henry VIII's death. Under Edward VI (r. 1547–53), antipapal rhetoric increased, the apparatus of worship became simplified, and the Parliament reformed the Church of England to meet Calvinist essentials. Then, Queen Mary I (r. 1553–58) restored Catholicism, persecuted Calvinist heretics, and pushed her Protestant subjects into exile, or confined their worship in rural cells.

Queen Elizabeth I (1558–1603) undertook the precarious task of reconstructing the Church of England according to Henry VIII's blueprint and simultaneously finding a satisfactory settlement for the great majority of her subjects. In 1559, her first Parliament enacted a new Act of Supremacy, which established her, using a slightly softer tone than her father's, as the "supreme governor" of the Church of England. Despite the political independence from the papal authority, the church remained administratively and judicially the same. The convocations of Canterbury and York survived. The diocesan hierarchy and administrative systems continued. The church courts, the ecclesiastic laws, and judicial proceedings followed basically medieval precedents and routines. Under the queen, one novel practice was to require Anglican clergy to take an oath of allegiance to the queen, as all her civil servants did.

In 1563, Parliament sanctioned the Thirty-Nine Articles. In 1571, under the queen's personal instruction, a slightly altered version was approved by the convocation of the Church of England and was printed as an appendix to the Book of Common Prayer, a revision of Thomas Cranmer's book of the same title issued originally in 1549. While the Articles and the Book adopted some of the Protestant theological teachings and liturgical regulations (especially in the administration of baptism and Holy Communion) into the Church of England, they held firmly royal supremacy as the church's

foundation and episcopacy as its government. The Book served as the textbook, compelling local people to weekly church attendance and other services in liturgical uniformity and in the English vernacular, which managed to mask the differences between Catholic and Calvinistic followers within the church.

Although the queen's sincere and meticulous compromise won the people's broad acceptance, she could not pacify ardent opposition to her settlement. Neither was she able to persuade all her subjects to conform to the national and reformed church required by the Act of Uniformity of 1559. The Marian bishops and their followers adamantly rejected her breach with Rome and her governorship of the church. After Pope Pius VI issued a bull in 1570 deposing her and absolving her Catholic subjects from allegiance, a series of plots were carried out against her life, including one led by her cousin Mary, Queen of Scots, in 1586. At the same time, radical Calvinists refused to conform to the Church of England because of their resentment of its episcopal structure. To a great extent, the Catholic conspiracies confirmed the Calvinist conviction that the Church of England had to be purified of the accreted institutions, doctrines, and liturgies inherited from medieval Catholicism.

KING JAMES BIBLE

In the 17th century, both the popish plots, real or imagined, and radical movements of the Puritans would test the vitality of the Elizabethan Church of England. At the Hampton Court conference of 1604, the first Stuart king, James I (r. 1603–25), met his Puritan subjects to receive their petition for purifying the Catholic remnants from the Church of England. The king commissioned a panel of 54 to produce an authorized English Bible. The so-called James I Version was finished in 1611, and the Church of England began to have its own standardized book for centuries to come. However, at the same conference, the king was displeased by the demands of the Puritan nonconformists to reform the episcopacy, and later responded to it with his succinct statement "No bishop, no king." Afterward, the Gunpowder Plot by Catholic extremists, aiming at blowing up all of royalty at the opening session of Parliament of 1605, further inflamed anti-Catholic sentiment in England, and helped the Puritan cause to gain growing support from its popular base. The leading Puritan parliamentarians under King Charles I (r. 1625–49) became infuriated when the king refused to transform the Church of England toward congregational structure, and they linked the episcopal structure of the church to the king's personal tyranny.

CIVIL WAR

Although the Puritans' frustration alone might not have caused the breakout of the Civil War in 1642, the uncompromising antipapal and antiepiscopal attitude of the Puritan politicians and military men undoubtedly shaped the fate of England and its church in the next 20 years. After the regicide of 1649, General Oliver Cromwell, a Puritan providentialist and a pragmatic politician, was forced to suppress his fellow Puritan extremists, the levellers and the followers of the fifth monarchism, in order to preserve the episcopal organization in his Puritan-styled Church of England. During the Restoration (1660–88), endeavors were made among different religious leaders to find a new settlement, but King Charles II (r. 1660–85) and the Anglicans now in power refused to recognize the nonconformists who had been previously ordained to serve in their congregations. The king expelled about 2,000 of them from the church after they refused to pass the test, defined by the Act of Test of 1673 as taking oaths of allegiance and receiving Holy Communion in the Church of England.

The national church became schismatic, and the specter of the Civil War loomed. When the nation faced a very real possibility of the restoration of Roman Catholicism under James II (r. 1685–88), Parliament met in 1688 to contemplate how to contend with the crisis. In Parliament, the majority of the Tories supported royal authority, but cared about the future of the Church of England more than King James II; the Whigs favored parliamentary supremacy, but were willing to work with the Tories in order to prevent Catholic resurgence. After suffering military defeats at the hand of the king's opponents, James II abandoned the throne and fled to France at the end of 1688. In 1689, Parliament offered the Crown jointly to Mary (r. 1689–94), the Anglican daughter of James I, and her husband, William III (r. 1689–1702), the Calvinist duke of Orange. In the same year, Parliament required William and Mary to accept the Bill of Rights, which was designed to guarantee the members of Parliament freedom of speech and immunity from prosecution for their opinions presented in parliamentary debates. In 1689, the Parliament also adopted the Toleration Act, which offered some freedom of worship to the nonconformist Protestants; their right to hold public offices, however, was still technically restricted by the Act of Test of 1673, which would be finally repealed in 1828. But the Catholics did not gain religious freedom until 1829.

Political and religious struggles continued to disrupt the English life from the Glorious Revolution in England to the succession of the first Hanoverian king, George I (r. 1714–27), when the restoration of

Catholicism became not only barred by law but also less and less realistic. However, the Glorious Revolution of 1688–89 was the great landmark in the history of the Church of England. In general, the religious strife and bloodshed that had troubled England for more than a century began to subside, and the national and reformed church began to operate within the Elizabethan framework of the church constitution. Moreover, the church spread throughout the British Empire in the 18th and 19th centuries, and hundreds of episcopacies all over the empire lived under the governorship of English monarchs.

Today, the Church of England is still the religion of the English monarchy but no longer enjoys any privileges over other religions in the British parliamentary democracy. The archbishop of Canterbury, as St. Augustine's successor, is honored as the universal primate among the Episcopalian believers in more than 400 dioceses all around the world, but he exercises no authority over them. At the same time, the church is currently playing an important role in women's ordination, Christian ecumenical dialogue, and interfaith communications among world religions.

See also Bible translations; Calvin, John; Luther, Martin.

Westminster Abbey, one of England's most celebrated buildings, is also home to the Church of England.

Further reading: Block, Joseph S. *Factional Politics and the English Reformation, 1520–1540*. Rochester, NY: Boydell Press, 1993; Dickens, Arthur G. *The English Reformation*. London: Batsford, 1989; Hirst, Derek. *Authority and Conflict: England 1603–1658*. Cambridge, MA: Harvard University Press, 1986; Jones, Norman L. *Faith by Statute: Parliament and the Settlement of Religion, 1559*. Atlantic Highlands, NJ: Humanities Press, 1982; Kishlansky, Mark A. *A Monarchy Transformed: Britain 1603–1714*. New York: Penguin Books, 1997; Speck, William A. *Reluctant Revolutionaries: Englishmen and the Revolution of 1688*. Oxford: Oxford University Press, 1988.

Wenxi Liu

Clement VII

(1478–1534) *pope from the Medici family*

Pope Clement VII was born in 1478 as Giulio de Medici and died on September 22, 1534, in Rome. He was a member of the powerful Florentine de' Medici family. In his youth he was educated by his uncle, the powerful Lorenzo the Magnificent. Another uncle, Pope Leo X (Giovanni de' Medici), made him cardinal on September 28, 1513. Because of his family's control over much of the politics of northern Italy, he was one of the favorite candidates for pope in the next conclave, but he was not elected to the papacy until November 18, 1523.

During his reign as pope, Clement was heavily involved in the conflict between French king Francis I and Holy Roman Emperor Charles V. Clement took the side of the French and organized the League of Cognac of France, Venice, and Florence on May 22, 1526. On Italian soil Clement was thrown into an ongoing territorial conflict with the city-state of Colonna, which had for years been invading the Papal States. On September 20, 1526, Clement was shut up in the Castle of Sant' Angelo while the Vatican was plundered by Colonna soldiers. German Lutheran soldiers also sacked Rome during his pontificate, possibly with the blessings of the Holy Roman Emperor. A treaty with Charles V in February 1530 brought peace once again to Italy, a peace that did not last long. Clement VII is best known as the pope who denied the divorce of Henry VIII, king of England, and Queen Catherine of Aragon and denied the validity of the marriage of Henry to Anne Boleyn. Clement eventually excommunicated the king and the English Reformation ensued. Clement helped support the Capuchin reform of the Order of St. Francis of Assisi and

continued the patronage of the great artists Michelangelo and Raphael Santi. Clement was the pope who ordered the painting of the great fresco of the Last Judgment in the Sistine Chapel.

See also Holy Roman Empire.

Further reading: Duffy, Eamon. *Saints & Sinners: A History of the Popes*. New Haven, CT: Yale University Press, 2002; Maxwell-Stuart, P. G. *Chronicles of the Popes: A Reign-by-reign Record of the Papacy from St. Peter to the Present*. New York: Thames & Hudson, 1997; Pham, John-Peter. *Heirs of the Fisherman: Behind the Scenes of Papal Death and Succession*. Oxford and New York: Oxford University Press, 2004; Reardon, Wendy J. *The Deaths of the Popes: Comprehensive Accounts, Including Funerals, Burial Places, and Epitaphs*. Jefferson, NC: McFarland & Co., 2004.

James Russell

Clive, Robert

(1725–1774) *British empire builder*

Robert Clive went to India as a clerk of the British East India Company. Through daring and ability he was instrumental in defeating the French and their Indian allies. He consolidated British power in Bengal in the Battle of Plassey in 1757 and twice served as governor of Bengal.

The English (later British) East India Company was established in 1600, the French East India Company in 1664. The goal of both was to establish trading stations in India, and neither harbored territorial goals until after Emperor Aurangzeb's death in 1707, when the Mughal Empire began to disintegrate. The French governor-general at Pondicherry (the leading French trading station in India) Joseph Dupleix (1697–1764) was first to make alliances with native rulers and train Indian soldiers (called *sepoys*) under French command and with European firearms. Through these means Dupleix gained land and influence for France. Significantly Dupleix's forces captured the British Fort St. George (Madras) in 1746 and took Robert Clive, a clerk recently arrived from England, prisoner. Clive escaped, took a commission in the British East India Company's army, and in a brilliant maneuver, defeated the forces of the ruler of Hyderabad, France's major ally in the Deccan, and captured an important port called Arcot against great odds. As a result Dupleix was recalled to France in disgrace. Clive then took a page from Dupleix's book and began to train sepoys.

In 1756, the new Mughal governor of Bengal, Siraj-ud-Daula, sent an army against the British trading settlement at Calcutta. Most of the 146 English men and women who could not flee died in a dungeon in which they were imprisoned. This episode, called "The Black Hole of Calcutta," gave Clive the pretext he needed for expanding British power in Bengal. He recaptured Calcutta and with a small force of 1,000 Europeans and 2,000 sepoys and eight pieces of artillery decisively defeated Siraj-ud-Daula's 35,000 infantry, 15,000 cavalry, and 50 cannons manned by Frenchmen, with only 22 Europeans killed and 49 wounded. This was the famous Battle of Plassey, after which Clive made a pro-British Indian governor of Bengal under his tutelage until he returned to England in 1760. In recognition the British government ennobled him as Baron Clive of Plassey. Britain and France were once again enemies between 1756 and 1763 during the Seven Years' War when Britain's superior navy blocked French reinforcements from reaching India. In 1761, Britain captured Pondicherry, finally ending French imperial aspiration in India.

Clive returned to India in 1765 as governor of Bengal to settle problems that had arisen since his departure. He made an agreement with the now very weak Mughal emperor whereby the British East India Company was made revenue administrator for the provinces of Bihar and Bengal, making it de facto territorial ruler of this huge Indian territory. After organizing the administration of Bengal, Clive returned to Britain in 1767. He faced a parliamentary inquiry instigated by his enemies for corruption while in India but was exonerated. Depressed by the charges, he committed suicide in 1774.

Clive's was a remarkable career of empire building. He played a crucial role in the elimination of France from India and set the stage for the British Empire on the subcontinent. For this reason he is called Clive of India.

Further reading: Bence-Jones, Mark. *Clive of India*. London: Constable and Company, 1974; Chaudhuri, K. N. *The Trading World of Asia and the East India Company, 1600–1760*. Cambridge: Cambridge University Press, 1978.

Jiu-Hwa Lo Upshur

coca

Coca (family Erythroxylaceae) is the generic name for several varieties of shrub that grow in the Andean mountains and adjacent tropical forests from whose leaves cocaine is derived. Archaeological evidence from the

Valdivia culture of southwestern Ecuador and elsewhere, including small ceramic figurines and containers, indicates that coca cultivation and chewing date back to at least 2500 B.C.E., making it likely that coca was among the first plants cultivated by the indigenous peoples of South America. Known today as the *gran remedio* (great remedy), the plant's small fleshy leaves are chewed, producing a mild narcotic effect that diminishes hunger and fatigue and produces an overall sense of well-being.

Traditionally viewed as a sacred plant, whose cultivation and ingestion were linked to various social rituals, coca was and remains integral to indigenous highland Andean culture, particularly among Quechua- and Aymara-speaking peoples. The word *coca* itself derives from the Aymara word for tree. Several varieties of coca are cultivated in a variety of ecosystems, from windswept highlands to tropical lowlands. Its chemical composition, including its cocaine content, makes the plant highly resistant to pests and predators. It will also tolerate many harvests a year, a harvest consisting essentially of plucking a portion of the shrub's leaves. The lifespan of a single shrub will typically extend up to 40 years, while the plant itself will tolerate a wide range of soils and ecological conditions, making it, in these respects, an ideal cultigen.

The first documented use of coca by the indigenous inhabitants of the Americas comes from the 1499 journal of European explorer Amerigo Vespucci during his second voyage to the New World, in which he described the practice of coca chewing among the inhabitants of a Caribbean island off the coast of Venezuela. Later Spanish chroniclers decried the natives's persistent use of coca, but proved unable to eradicate it. The tens of thousands of indigenous laborers forced to work in the silver mines of Potosí, for instance, routinely chewed coca, combined with ground seashells or other sources of alkalinity (which facilitates the body's absorption of the plant's active chemicals) in order to alleviate the effects of mine labor—a tradition that continued in Andean mines and elsewhere through the 20th century.

There is an important distinction between coca and cocaine. *Coca* refers to the plant and its leaves. Cocaine is but one chemical component of the plant, isolated and refined by chemical and physical processing. A chemical isolate, cocaine is highly addictive. Such chemical refinement is wholly antithetical to the traditional social and cultural use of coca leaves in highland South America. There is no evidence that traditional coca chewing is addictive or harmful. On the contrary, abundant evidence exists that coca's beneficial effects far exceed any potential negative side effects. Rich in vitamins and minerals, the plant is used for everything from toothaches to altitude sickness.

Coca, in short, is integral to highland Andean culture. Many informed observers are convinced that contemporary efforts to eradicate the plant from the Andes in the U.S.-led "War on Drugs" constitute a direct assault on indigenous culture and are doomed to failure. Suggestive of the continuing cultural and political vitality and power of coca in the Andes, in 2006 the newly elected president of Bolivia ran on a platform of defending *cocaleros* (coca growers) from the assault on their traditional lifeways.

See also Andean religion; voyages of discovery.

Further reading: Moseley, Michael E. *The Incas and Their Ancestors*. London: Thames & Hudson, 2001; Weil, Andrew. "The New Politics of Coca." *New Yorker* (May 15, 1995).

Michael J. Schroeder

Colbert, Jean-Baptiste

(1619–1683) *French statesman*

Jean-Baptiste Colbert was born on August 29, 1619, in Reims, France. His father was a draper, but Jean-Baptiste was educated in business. At age 20 he began service in the Ministry of War under Michel Le Tellier. In 1651, he became Jules Cardinal Mazarin's (1602–61) personal financial attendant; it was Mazarin who later recommended Colbert to Louis XIV, king of France (1638–1715).

Colbert became Louis XIV's comptroller (minister of finance) in 1665 and held that position until 1687. France's financial system had been plagued by corrupt and weak administration, and funds collected scarcely made their way to the proper authorities. Due to Colbert's investigations, superintendent of finance Nicolas Fouquet (1615–80) was tried for embezzlement in 1661 and imprisoned for life. The office of superintendent was abolished, and numerous other officials lost their positions. Colbert restructured French finances, which were thereafter ruled by a council of finance bound to a new set of accounts to keep to the budget.

Colbert reduced interest rates on France's public debt to free funds for other projects. He made tax collections and distributions so efficient that he reaped a 50 percent tax decrease in costs. Soon, he managed to increase France's net revenues by 30 million livres. Colbert also oversaw the *corvée,* the much

despised free labor that peasants owed to their lords. He was a gifted financier and administrator, but he found it exceedingly difficult to control Louis XIV's extravagant spending, which often brought French to the brink of bankruptcy.

A mercantilist intent on market reforms, Colbert expanded commerce and maintained a positive trade balance. He also pushed for protective tariffs and subsidies and introduced government control over commerce and trade in 1644 with price and quality controls. He declared more than 100 edicts to govern guilds. With an eye toward the world market, he introduced the luxurious silk trade, Venetian glass blowing, and Flemish cloth trades to France.

Colbert initiated massive roadwork projects and had the Canal of Languedoc built to facilitate easier commercial communication. His model factories used specific production standards to ensure quality along with volume. He closely supervised colonization costs by establishing the French East Indian Company and the French West India Company.

In 1669, Colbert became marine minister. He ordered arsenals and harbors to be built including the ports of Rochefort and Brest. He immediately wrote new navigation laws and then instituted the merchant marine and the French navy. To improve the navy's training and patriotism, he established naval schools and instituted a system of classes for the service to ensure loyalty. Every seaman would provide six months of service once within a four-year period in which he would receive full pay and then receive half-pay and a pension when these conditions were met. To fill up the ranks, Colbert used condemned criminals, North American Indians, and slaves to serve in the navy.

A patriot of France, Colbert declared new codes to centralize power in the monarchy. These included a civil code in 1667, a criminal code in 1670, a commercial code in 1772, a marine code in 1681, and colonial codes in 1685. Because he believed in the superiority of French art and science, his avid support of these institutions led him personally to found at least four major prestigious French academies.

Although Colbert had dealt with various challenges with the extravagant King Louis XIV, the king's decision to declare war on the Netherlands in 1672 forced him to change some of his basic policies. For example, he had no choice but to raise funds for the war by increasing taxes, selling office, and borrowing money. Despite Colbert's track record prior to the war, these unpopular policies created strong dissent. Moreover, he had never really gained much support within court circles, probably because of the power he wielded. For all his efforts to make improvements at all levels of France, he was not rewarded with the appreciation of his countrymen. Still, most historians consider him a great French statesman.

Colbert died on September 6, 1683.

Further reading: Cole, Charles W. *Colbert and a Century of French Mercantilism*. Hamden, CT: Archon Books, 1964; Meyer, Jean. *Colbert*. Paris: Hachette, 1981; Murat, Inès. *Colbert*. Vervier: Marabout, 1984; Sargent, Arthur J. *The Economic Policy of Colbert*. New York: B. Franklin, 1968; Trout, Andrew P. *Jean Baptiste Colbert*. Boston, MA: Twayne Publishers, 1978.

Annette Richardson

Columbian exchange

Two ecological systems, evolved for thousands of years in near total isolation from each other, suddenly thrust together, flooding each side with the organisms of the other over the course of nearly five centuries—this is the concept of the Columbian exchange, a term coined by historian Alfred W. Crosby in 1972 to describe the biological intermingling of the Old World and New World in the centuries following the first contacts of Europeans, Africans, and indigenous Americans. Encompassing all classes of animals, plants, and microbes, and the attendant cultural and social transformations they engendered, the Columbian exchange forever transformed the face of the planet and represents one of the most important consequences of the European encounter with the Americas.

Plants comprised one broad category of this centuries-long biotic exchange. In 1951, Russian botanist Nikolai Ivanovich Vavilov listed 640 of humanity's most important cultigens. Of these, more than 500 originated in the Americas. Among the most important staple crops of the Western Hemisphere to make their way to Europe, Africa, and beyond were maize, beans (of many varieties), potatoes and sweet potatoes, squashes and pumpkins, peanuts, and manioc (cassava). Also important were the papaya, guava, avocado, pineapple, tomato, chili peppers of many varieties, and cacao. Maize cultivation originated in Mesoamerica around 5000 b.c.e. before spreading to both South and North America at least 1,000 years before the European arrival. The most important staple crop of the Americas, maize soon became one of the most important cultigens in both Europe and Africa. Beans, of which there are more than a thousand species, formed one pillar of the maize-beans-squash triad of staple crops common

Florida Native American (Timucua) men cultivate a field while women plant seeds of maize or beans. From a 1591 engraving.

among many pre-Columbian American cultivators. Not all beans are American in origin—soybeans, for instance, originated in the Eastern Hemisphere—but many of the most popular varieties are American, including the lima, Rangoon, kidney, navy, snap, and *frijole* beans (pinto, red, black, and others).

Potatoes, indigenous to the Andes, were developed into hundreds of varieties in the centuries before 1500. After the CONQUEST OF PERU, Spaniards selected several varieties to transport back home, particularly the white potato, which soon spread across much of Europe. Wealthier classes tended to look upon the potato as a quasi-food, while for many of the poor it became an important staple crop, most infamously in Ireland, where overreliance on a few varieties led to the Irish famine of the 1840s. Another tuberous American starch was manioc. Known in its form as tapioca pudding among many Europeans, and as cassava across much of Africa and Asia, where it became an important staple crop and famine food, manioc has very little nutritional value but grows where many other cultigens will not, thriving in a broad belt extending 30 degrees north and south of the equator.

Far and away the most important nonfood cultigens transferred from the Americas to the Old World were TOBACCO and coffee, both of which rapidly became extremely popular in Europe before their subsequent spread across the globe. Also important were some varieties of cotton, and, from the 19th century, rubber. The most important plant crops making their way from the Old World to the Americas included wheat, rice, bananas, sugar, grapes, olives, mangos, breadfruit, and African yams. Also important were chickpeas, melons, onions, cauliflower, cabbage, lettuce, and radishes. European fruits transplanted to the New World included oranges, lemons, pomegranates, citrons, and figs. Wheat was taken to NEW SPAIN soon after the CONQUEST OF MEXICO. By 1535, New Spain was exporting wheat to the Caribbean and beyond, while wheat cultivation soon spread to wherever conditions permitted. Bananas were taken to the Antilles from the Canary Islands in 1516, after which banana cultivation spread rapidly throughout the Caribbean Basin and beyond.

Sugar, originating in the Mediterranean and cultivated in the Canary Islands and Azores in the 1400s, was taken to Hispaniola in 1493 by Columbus. Its subsequent spread in the Spanish Antilles was slow until the Spanish Crown intervened actively to promote its cultivation, while its spread in Brazil was due mainly to the actions of planters. Grape cultivation, overwhelmingly for wine production, met many obstacles in the Caribbean and New Spain but proved successful in Peru and Chile; by the 1650s, they were producing wine for export. Olives followed a similar path, with initial failures in the Antilles and New Spain followed by success in Andean highland valleys.

Another category of plants consisted of weeds, plants for which people had not devised a use, and whose exchange across the Atlantic was unintended; examples include the dandelion, daisy, and Kentucky bluegrass. Though no definitive study has determined the precise number of such species exchanged, there is little doubt that it runs into the thousands.

ANIMALS

The introduction of cattle, pigs, sheep, and goats also profoundly affected peoples and cultures across the Americas, with important regional variations. Pigs proliferated across the Caribbean from early on, and there were few places thereafter where abundant pigs did not accompany both Spanish and Portuguese or were not adopted by indigenous Americans. Cattle ranching emerged as an important economic pillar across much of the hemisphere, with beef, hides, and tallow becoming major commodities across most of the Americas save the Amazon Basin and the Andes. Sheep thrived especially on the high plateau of Central Mexico and Rio Grande Basin, the Andes, and across southern South America. Native peoples were quick to adopt whatever of these animals the environment permitted, generating widespread variations across the hemisphere. The unin-

tended consequences of sheep and cattle proliferation in some regions included widespread overgrazing and soil erosion. During the colonial period, the environmental effects of unrestrained sheep herding in central and northern Mexico were especially deleterious. Animals unintentionally taken to the Americas by Europeans included thousands of species of insects, rats, and a variety of other vermin.

Animals comprised another broad category of organisms exchanged between Old World and New. The pre-Columbian Americas had no beasts of burden save the camelids of the Andes, the llama and alpaca. Other domesticated New World animals included the guinea pig, dog, turkey, and duck. European introductions included horses, donkeys, mules, cattle, oxen, pigs, sheep, goats, chickens, and many varieties of larger dogs. While many indigenous peoples rejected wheat and other European crops, many also readily adopted these four-legged European domesticates. The horse, several varieties of which had evolved in the Americas and become extinct at the beginning of the Holocene, exercised a profound influence across the hemisphere. From the Argentine pampas to the Great Plains of North America, horses and their kin transformed fundamental aspects of society and culture, beginning with their introduction into the Antilles by Christopher Columbus in 1493. Herds of wild horses spread quickly north after the conquest of Mexico, reaching the Great Plains by the mid-1700s and perhaps before. The introduction of horses to South America is generally attributed to Pedro de Mendoza's few animals taken to Buenos Aires in 1535. Fifty years later, vast herds populated the vast open prairies of the pampas.

PATHOGENS

A final and monumentally important category of organisms exchanged between Old World and New consisted of microbes. While the vast majority were harmless, a handful were deadly pathogens responsible for one of the most precipitous and widespread demographic declines in world history. The overwhelming direction of the flow of disease was from Europe to the Americas. By the 16th century, after centuries of plagues and epidemics, European peoples inhabited a highly evolved disease pool in which immunities to the most virulent pathogens were widely shared. Such immunities did not exist in the Americas, although a wide variety of diseases were endemic in the Western Hemisphere, including tuberculosis, histoplasmosis, leishmaniasis, Chagas' disease, amebic dysentery, various rickettsial fevers, syphilis, and many types of intestinal parasites. Of the diseases transplanted from Europe to the Americas, smallpox was the deadliest killer, along with typhus, measles, bubonic plague, and malaria.

The one pathogen that migrated the other way was syphilis, a disease and a process of transmission that spawned a huge body of literature and debate. A broad scholarly consensus emerging from this debate holds that both venereal syphilis and an endemic nonvenereal strain (caused by various strains of the bacterium *Treponema pallidum*) were most likely first contracted by European men through sexual relations with indigenous women and spread by the captured Indians taken to the Spanish court by Columbus in 1493. It is believed that the epidemic that spread among the men of Christopher Columbus at the garrison of Isabela on Hispaniola in 1493 during the conquest of the Caribbean was a form of syphilis, probably contracted through the rape of Indian women. The disease was unknown in Europe before 1493. By 1496, it had spread to France, Germany, Holland, Switzerland, and Greece, and by 1503, to China, spreading farther and becoming endemic thereafter.

In sum, scholarly debates and investigations continue on these and many other environmental and biological consequences engendered by the coming together of Europe, Asia, Africa, and the Americas after 1492.

See also epidemics in the Americas; sugarcane plantations in the Americas; tobacco in Colonial British America.

Further reading: Cook, Noble David. *Born to Die: Disease and New World Conquest, 1492–1650*. New York: Cambridge University Press, 1998; Crosby, Alfred W. *The Columbian Exchange: Biological and Cultural Consequences of 1492*. Westport, CT: Greenwood Press, 1972; Melville, Elinor G. K. *A Plague of Sheep: Environmental Consequences of the Conquest of Mexico*. New York: Cambridge University Press, 1994; Redcliffe, Salaman, and J. G. Hawks, eds. *The History and Social Influence of the Potato*. New York: Cambridge University Press, 1985.

Michael J. Schroeder

Columbus, Christopher

(1451?–1506) *Genoese navigator*

Genoese navigator and explorer, most renowned for his voyage to the Americas on October 12, 1492, Christopher Columbus (Cristóbal Colón) ranks among the most important actors in the early modern era. His encounter with the Americas ranks among the most consequential

events in world history, placing Old World and New into sustained contact with repercussions that are still being felt today.

Sometimes erroneously credited with the notion that the Earth was spherical and that sailing west would permit reaching the Far East, Columbus was but one of many European navigators in the late 1400s to hold such views. His fame is not based on his pursuit of an original idea, but on his dogged determination, despite many setbacks, to achieve his goals, combined with the striking good fortune to be the first to reach the Americas and return with evidence of a world that hitherto had lain beyond the ken of Europe.

As a youth Columbus followed his father's trade and worked as a weaver, also spending some of his time at sea. In 1475, in his early 20s, he journeyed to the eastern Mediterranean. The following year he arrived in England. Settling in Lisbon in 1477, he married and became enmeshed in the heady world of Portuguese navigators, who at that time were in the forefront of European efforts to reach India and China by sea and thus skirt the Muslim-dominated lands of the Middle East. Adopting the conviction, widespread among experienced navigators, that uncharted lands lay west across the sea, Columbus for several years tried and failed to secure the patronage of King João II of Portugal for his exploratory venture. Rebuffed in Lisbon, Columbus took his scheme to the court at Castile, the largest and most powerful of the Spanish Christian kingdoms, and at that time in the final stages of expelling the Moors from Iberia. After eight years, his persistence finally paid off, when Ferdinand V and Isabella I of Spain, flush with their victory over the Moors in Granada, agreed to patronize the scheme of the Genoese navigator.

Setting sail from Palos, Spain, on August 3, 1492, Columbus commanded three small caravels: the *Santa María*, which he himself captained; the *Pinta* under experienced navigator Martín Alonso Pinzón; and the *Niña* under Vicente Yáñez Pinzón. After replenishing supplies in the Canary Islands, the convoy headed due west from September 6 to October 7, changing course to southwest at the suggestion of Martín Pinzón. Quelling a small mutiny on October 10, Columbus and his convoy sighted land on October 12, probably Watling Island in the Bahamas.

Erecting a cross, planting a flag, and claiming the land for Spain, Columbus christened the island San Salvador. He also interrogated the natives about the source of the gold ornaments they were wearing. As in subsequent expeditions, gold was paramount in the litany of marketable commodities from which Columbus and his subordinates were seeking to profit. After exploring and charting neighboring islands, on October 27, the convoy sighted Cuba, and on December 5, Hispaniola. Earlier, in late November, in an act of insubordination, Martín Pinzón took the *Pinta* east in search of the island of Babeque, reputed to be a source of gold. Columbus did not see Pinzón again until January 6, 1493, when they reunited on the north coast of Hispaniola. On December 20, the *Santa María* and *Niña* sailed into Acul Bay on the north coast of Hispaniola. On December 24, in the midst of Christmas Eve celebrations, the *Santa María* drifted onto a coral reef and was destroyed.

Interpreting the wreck as a sign from God, Columbus used what remained of the *Santa María* to create the rudiments of the first European settlement in the New World, which he called Villa de la Navidad (Christmas Village). Leaving some 40 men behind at Navidad, Columbus linked up with the *Pinta* under Pinzón, and together they continued exploring the north coast of Hispaniola. On January 15, 1493, Columbus decided to return to Spain. After a brief and unexpected stop in Lisbon, he, Pinzón, their crews, and six native Taínos sailed into Palos, Spain, on March 15.

Received at the court with great pomp and majesty, Columbus was granted a coat of arms and other high honors, including being named Admiral of the Ocean Sea as stipulated in his contract. Less than two months later, on April 29, his letter to King Ferdinand and Queen Isabella describing his discoveries was published in Italy, and within the year was circulating widely throughout Europe.

The overall effect was electrifying and distinguishes Columbus's voyage from others who may have reached the Americas before him. Its political impact was also immediate and profound, ratcheting up the competition between Spain and Portugal in particular. Fortunately for Spain, Pope Alexander VI declared Spain's right to claim all new lands west of a north-south line 100 leagues (less than 500 kilometers) west of the Azores, into which all of the Americas fell. In 1494, the line was modified, to the benefit of Portugal, in the Treaty of Tordesillas.

Columbus made three subsequent voyages to the New World in 1493, 1498, and 1502, making many additional discoveries, none of which, however, compared to his first. During this period, his reputation at the Spanish court declined markedly, as he proved a great explorer and self-promoter but a very poor administrator of the numerous settlements he had founded. Indeed

in 1500, the newly appointed governor of Hispaniola sent Columbus back to Spain in chains in consequence of the colony's dismal conditions.

Until the end of his days, Columbus was convinced that he had reached the East Indies, while the scramble for lands and resources that his discoveries initiated forever transformed the face of Europe, Africa, and the Americas.

See also VOYAGES OF DISCOVERY.

Further reading: Columbus, Ferdinand. *The Life of Admiral Christopher Columbus by His Son Ferdinand*. New Brunswick, NJ: Rutgers University Press, 1959; Dor-Ner, Zvi. *Columbus and the Age of Discovery*. New York: William Morrow & Co., 1991; Morison, Samuel Eliot. *Admiral of the Ocean Sea: A Life of Christopher Columbus*. Boston: Little, Brown, 1942.

MICHAEL J. SCHROEDER

Commonwealth of England

See CROMWELL, OLIVER.

Copernicus, Nicolaus

(1473–1543) *astronomer*

Nicolaus Copernicus presented an alternative model of the universe that broke with that proposed by Ptolemy in the second century C.E. and thus with the prevailing assumptions of astronomers in his own time. Although he did no observations and lacked advanced mathematical skill, he nonetheless ushered in the "new" science and physics of GALILEO and ISAAC NEWTON.

The Latinized name *Copernicus* belonged to the man born in Torun, Poland, as Mikolaj Kopernik. His wealthy merchant father died when his son was only 10 or 11 years old; Copernicus spent his youth in the household of his maternal uncle, Lucas Waczenroade, who was also bishop of Ermeland. He therefore received a good education that enabled him to succeed when he went on to the University of Krakow in 1491. He developed an interest in astronomy while in Krakow, but he instead pursued law and medicine while in Bologna and Padua. He became a doctor of canon law in 1503. His participation in the broader humanist movement was made manifest by his 1519 publication of his translation from the Greek into Latin of letters by a seventh-century Byzantine poet. His uncle appointed him canon at Frombork Cathedral in 1503, but Copernicus did not reestablish residency in Poland until 1506. He served his uncle as secretary and physician until the bishop died in 1512. Thereafter, Copernicus devoted his time to astronomy, along with his responsibilities as canon, physician, and local mathematician. In the latter capacity, he developed a plan for currency reform. He also took command of a castle at Allenstein in 1520 after the Teutonic Knights invaded the region.

Copernicus did not at first widely disseminate the ideas that later made him famous, even though he had developed them by 1510. His doubts about the Ptolemaic model of the universe focused on a few weak points that had also been identified by other astronomers. First, the Ptolemaic system required the Moon's orbit to be offset from the Earth to explain apparent variations in the speed of the Moon's motion around the Earth.

The magnitude of this offset would entail equally dramatic variations in the apparent size of the Moon, dependent on its distance from the Earth. No observer had witnessed anything of the kind. Second, Copernicus disliked the complexity and incoherence of Ptolemy's model. He expected that a single principle governed the organization of the universe, whereas Ptolemy dealt with each planet, the Sun, and the Moon individually and gave each body its own epicycles and own offset from the Earth. Copernicus aspired to formulate a far more elegant model that would better evidence the unity of what he believed to be God's creation.

Shortly after he first became interested in astronomy, Copernicus read a book published by German natural philosopher Johannes Mueller, known as Regiomontanus. Regiomontanus published *Epitome* in 1496. In this work, he provided a summary of the *Almagest*, included new observational data, and added critical textual commentary. For example, he highlighted the problem of the Ptolemaic model with regard to the apparent size of the Moon.

Copernicus circulated his own model among close friends soon after 1510 in the form of a manuscript, called *Commentariolus*. It attracted the interest of various astronomers, and it was mentioned by papal secretary Johan Widmanstadt in a lecture at the Vatican given to an audience that included the pope and cardinals. Cardinal Nicholas von Schönberg requested that Copernicus publish his ideas; his letter was reproduced at the beginning of Copernicus's *De revolutionibus orbium coelestium (On the Revolution of the Celestial Spheres*), published in 1543.

Copernicus remained somewhat dissatisfied with his model; that may in part explain his reluctance to publish. Although placing the Sun at the center and arranging the

orbits of the planets around it had several advantages (for example, it accounted for observations of the planets and allowed estimates of their distance from each other), it did not completely satisfy his desire for unity and order. The Moon orbited around the Earth, for instance. Also, he could not explain the seeming acceleration and deceleration of planets in their orbits because he assumed that orbits were perfectly circular (rather than elliptical) and that the universe could have an exact center.

Further, Copernicus continued to believe that the stars were fastened upon a crystalline sphere beyond the spheres that carried the planets. If the Earth was moving, he and other astronomers anticipated that an observer on Earth should see the stars appear to move. The absence of the so-called parallax effect results from the fact that the stars lie thousands of times farther than the outermost planet, such that the parallax is too small to be seen by all but the most careful observers using sophisticated telescopes not available until the 19th century at the earliest. Last, Copernicus offered no explanation for why people on Earth perceive no evidence that the planet constantly moves, such as a wind. After much hesitation and work on other tasks, Copernicus yielded to the request of mathematics professor Georg Joachim von Lauchen (called Rheticus), who arrived at Frombork in spring 1539 to meet with him. He agreed to allow Rheticus oversee the publication of his work.

Rheticus published *First Account of the Revolutionary Book by Copernicus* in 1540, but he left his post at Wittenberg for one at Nuremberg before he could complete preparations for *De revolutionibus*. Rheticus left the project to Andreas Osiander, whose unsigned preface made explicit that Copernicus offered a model, not an assertion of fact. Osiander, a Lutheran minister, would have known that Martin Luther had condemned the notion of a Sun-centered universe as contrary to the cosmology hinted at in the Bible. Leaders of the Roman Catholic Church expressed no concerns about the theory at the time, however.

PUBLISHED WORK

Copernicus died before he could read the published version of his book. *De revolutionibus* did not have many readers, in fact: All of its first edition of 400 copies did not sell. In England, an astronomer by the name of Thomas Digges discussed the Copernican model in his book of 1576, but the theory did not gain much additional attention until the declared heretic Giordano Bruno was executed in 1600. Bruno subscribed to an assortment of heterodox beliefs and to the cult of Hermes Trismegistus, which worshiped the Sun; he claimed that the Egyptian religion was the true faith. Bruno also happened to believe in the Copernican model of the universe, a circumstance that may have brought the idea into disfavor with the church in a form of guilt by association. The Vatican placed *De revolutionibus* on the Index of Forbidden Books in 1616 (it was removed in 1835).

When Johannes Kepler derived his laws of planetary motion after postulating a Sun-centered universe and after Galileo defended the theory as a description of reality and confronted the church with new evidence, Copernicus's ideas began to exercise an important influence on the course of scientific inquiry. As with any useful theory, that of Copernicus directed research in particular directions and could be tested by observation.

Further reading: Gingerich, Owen. *The Book That Nobody Read: Chasing the Revolutions of Nicolaus Copernicus*. New York: Walker and Co, 2004; Gribben, John. *The Scientists: A History of Science Told through the Lives of Its Greatest Inventors*. New York: Random House, 2002; Hoyle, Fred. *Nicolaus Copernicus: An Essay on His Life Work*. New York: Harper and Row, 1973; Kuhn, Thomas S. *The Copernican Revolution: Planetary Aastronomy in the Development of Western Thought*. Cambridge, MA: Harvard University Press, 1957; Westman, Robert S. *The Copernican Achievement*. Berkeley: University of California Press, 1975.

Melanie A. Bailey

Coronado, Francisco Vásquez de

(1510–1554) *Spanish explorer*

Francisco Vásquez de Coronado was the Spanish explorer who led the expedition looking for the fabled Seven Cities of Cibola rumored to be located in southwestern North America. Coronado served in the entourage of Antonio de Mendoza, Spain's first viceroy to Mexico. He served as governor of New Galicia from 1538–39, when he was named the commander of the expedition Mendoza was putting together to look for the Seven Cities of Cibola. The expedition spent 1540–42 looking for the cities, but did not find them. After the expeditions returned to Mexico, Coronado faded into obscurity and died in 1554.

Born into a wealthy family in Burgos, Spain, in 1510, Coronado decided to go to the New World to make his fortune. He arrived in Mexico in 1535 as part of Mendoza's following, where he was appointed as governor of New Galicia in August 1538. New Galicia was a frontier outpost on Spain's northernmost border

of Mexico. During the preceding years, rumors had circulated in Mexico of a fabulously rich kingdom of seven cities called Cibola in the American Southwest. In 1539, Mendoza determined to send an expedition into that area to find the Seven Cities of Cibola, and he named Coronado to command the expedition.

The expedition set out on April 22, 1540, and headed where the first of the cities was supposedly located. Arriving on July 7, Coronado discovered only an unimpressive pueblo village. Attacking the village Coronado was knocked out by a stone and almost killed, but was saved by two of his officers. The Spanish eventually captured the village, and Coronado made the pueblo his temporary camp from which he sent out parties to scout the surrounding area in hopes of finding Cibola.

These parties scouted a large part of the American Southwest and were the first Europeans to see the Grand Canyon. In November 1540, the main body of the expedition caught up with Coronado. He then moved his base camp into the valley of the Rio Grande in December, where they spent the winter forcing the local natives to give them food and warm clothing.

The expedition set out again in spring, leaving camp on April 22, 1541. They moved east into Texas and then southwest. They picked up a local guide, who told them of rich kingdoms to the north. Coronado sent most of the expedition back to the previous winter's camp and headed north with a small group of horsemen to try to find these kingdoms.

The rich villages turned out to be Wichita Indian villages made up of grass huts along the Arkansas River in what would become Kansas. Finding no gold, Coronado returned to his camp. In December 1541, Coronado was thrown from his horse under another horse and nearly killed. The following April, Coronado decided to return to Mexico.

Upon returning to Mexico, Coronado lost his governorship and was charged with incompetence and mistreating the local natives. He was cleared of both charges but never held another command or office. He died in 1542.

See also Mexico, conquest of.

Further reading: Bedini, Silvio A., ed. *The Christopher Columbus Encyclopedia*. News York: Simon & Schuster, 1992; Flint, Richard, and Shirley Cushing Flint, eds. *The Coronado Expedition: From the Distance of 460 Years*. Albuquerque: University of New Mexico Press, 2003; Golay, Michael, and John S. Bowman. *North American Exploration*. Hoboken, NJ: John Wiley & Sons, 2003; Hammond, George P., and Agapito Rey. *Narratives of the Coronado Expedition, 1540–1542*. Brooklyn, NY, and Albuquerque: University of New Mexico Press, 1940.

Dallace W. Unger, Jr.

Cortés, Hernán

(1485–1547) *Spanish conqueror*

Famed for his ruthlessly brilliant leadership in the Spanish conquest of Mexico, Hernán Cortés (Hernando [or Fernando] Cortez) occupies a peculiar position in Mexican national memory, remembered by all but revered by none. A contemporary of Niccolò Machiavelli, Cortés through his exploits in Mexico earned the reputation as one of the early modern era's most Machiavellian of historical actors.

Born in Medellín, Estremadura, Spain, in 1485, of minor nobility, his mother related to the family of Francisco Pizarro, Cortés studied briefly at the University of Salamanca before opting for a life of militarism and adventure in the recently discovered Americas. In 1504, he journeyed to Hispaniola, and soon after, from 1511, participated in the conquest of Cuba under Governor Diego Velázquez. His successes earned him a substantial *encomienda*, sufficient to provide a steady stream of revenue for the rest of his life, though his adventures and conquests had only begun. In 1518, after much behind the scenes maneuvering by Cortés, Governor Velásquez appointed him to head an exploratory expedition to the Mexican mainland. Over the next three years (1519–21), Cortés revealed the extraordinary courage, ambition, single-minded determination, and political cunning for which he became justly renowned. Time and again, faced with seemingly insurmountable odds, he managed to turn the political and military tide to his favor. Among his most brilliant maneuvers were his swift recognition and deft exploitation of the political divisions between the Aztecs and their subject polities; his keen perception of the Aztec emperor Moctezuma II's psychological weaknesses and the stratagems he devised to exploit them; his instillation of a sense of unity of purpose and inevitability of victory among his men; his winning over of members of the Narváez expedition sent by Governor Velázquez to bring him to heel; and his successful representation of himself to King Charles V and the court as a loyal subject acting only on behalf of church and king.

This latter capacity is especially apparent in the five lengthy letters Cortés dispatched to King Charles from 1519 to 1526, reporting on and justifying his actions.

After reducing Tenochtitlán to rubble, he continued the conquests, sending expeditions north, west, and south into northern Central America. His appointment as governor and captain-general of New Spain in 1522 was considered the high point of his life, along with his admission into the Order of Santiago in 1525. In 1524–26, he headed an expedition overland through the Maya zones into Honduras, along the way executing his prisoner, the Aztec lord CUAUTEMOC, in 1525. The expedition a disaster, he returned to Mexico City in 1526 only to find that his enemies had gained power at his expense. Journeying to Spain (1528–30), he was appointed marqués of the Valley of Oaxaca by King Charles, who granted him the colony's largest encomienda (of 23,000 Indians), making him one of the richest men in all of Spain's dominions.

Upon his return to New Spain in 1530, his enemies again had gained the upper hand, including (from 1535) Viceroy Antonio de Mendoza, among others, against whom he spent years in fruitless squabbling and defending himself in a long series of accusations and judicial inquiries. After embarking on an expedition to the Pacific and discovering and naming California in the late 1530s, he once again returned to Spain in 1540 to continue to press his claims, was largely ignored by the court, and died.

Insights into Cortés's political and military brilliance during the conquest of Mexico, and his political shortcomings later in life, can be gleaned from his five letters, along with the narrative of BERNAL DÍAZ DEL CASTILLO, and a range of other accounts.

See also VOYAGES OF DISCOVERY.

Further reading: Cortés, Hernando. *Five Letters of Cortés to the Emperor*. J. Bayard Morris, trans. New York: Norton, 1969; Thomas, Hugh. *Conquest: Montezuma, Cortés, and the Fall of Old Mexico*. New York: Simon & Schuster, 1993.

MICHAEL J. SCHROEDER

Cossacks

The Cossacks originally settled in the southern steppes of Europe and into Russia. As early as 1380, the Cossacks along the Don River are recorded as fighting with the Russian grand duke Dmitri against the Mongols. On September 8, 1380, Dmitri won a decisive victory over the Mongols at Kulikovo by the Don River, effectively marking the end of Mongol rule over much of Russia.

By the 16th century, the Cossacks had merged into two large autonomous bands, the Don Cossacks and the Zaporojie, who lived along the bends of the river Dnieper. (*Zaporojie* is translated as "below the bend in the river.") Other historians have pointed to additional areas of Cossack settlement as time progressed, including areas in which entire settlements of Cossacks resided. While surrounded by the power of the growing Russian state of Poland in addition to the Crimean Tartars (or Mongols), the Cossacks still managed to keep a large measure of independence because of their military prowess.

Many serfs, or slaves, ran off to join the Cossacks because the measure of freedom enjoyed under the Cossack leaders (called atamans or hetmans) was not found anywhere else in Russia or East Europe during that period. The word *Cossack* is derived from the Turkic term *kazak*, meaning "free man." Most of the Cossacks were of Slavic descent, and the majority Christian, usually of the Russian Orthodox faith. The Cossacks were governed by the Rada, or Legislative Assembly, led by the ataman. During wartime, the ataman served as the supreme war commander.

The Cossacks realized that keeping their freedom meant keeping their military skills at a high degree of readiness. Their lifestyle reflected the influence of the Mongols before them. Boys were given weapons almost as soon as they could hold them and taught to ride sometimes before they could even walk. Indeed, the main strength of the Cossacks came from the quick charges they could execute on their horses. The atamans staged sham battles with the younger boys to accustom them to a military life from as early an age as possible. Brave and daring boys were noticed by the leader and were marked from an early age for advancement.

Cossacks began to use their centralized position to raid the domains of the nations growing around them, although most of their attacks were directed toward the Muslim Tartars of the Crimea and the Turks of the OTTOMAN EMPIRE. At the same time, when the frontiers of the powers in East Europe were so fluid, each county could see the value of the Cossacks as frontier troops, perfectly suited to counter raiders from enemy lands.

In 1569, Poland and Lithuania formally became the Union of Lublin. Lithuanian grand duke Jogaila ruled the united monarchy as Ladislas (Władysław) II Jagiello, first of the Jagiello dynasty. The pact that set the state for his marriage to the queen of Poland stipulated that he become a Roman Catholic, the religion of Poland. In 1596, the Union of Brest united the Russian Orthodoxy of Lithuania with the Roman Catholicism of Poland to form what was known as the Uniate Church. The

Uniate Church began a persecution of Orthodox believers who would not convert, and perhaps thousands fled to the Sech Commonwealth of the Cossacks. In 1645, Ladislas IV sought to involve the Cossacks, who by now were within the boundaries of Polish power, in war against the Ottoman Empire. When his plans were revealed, the Cossacks feared becoming the scapegoats for the two countries.

In addition to the continued persecution of the Orthodox Church, the exposure of Ladislas's secret treaty led the Cossacks under Bohdan Khmelnitsky to rise up against Poland in 1648, the very year that the Treaty of Westphalia sought to bring peace to Europe by ending the Thirty Years' War (1618–48). Khemelnitski formed an alliance with the Tartars and the Zaporojie Cossacks and led an invasion of Poland. Polish serfs rose up when Khmelnitski approached. For six years, the rebellion ravaged Poland and the Ukraine. Thousands of Poles and Jews were massacred in some of the most savage butchery ever seen in Europe. Finally in 1654, seeing that the destruction of the Polish Kingdom was beyond his means, Khmelnitski took the irrevocable step of making an alliance with Czar Alexei, the second of the Romanov dynasty. Tragically for the Cossacks' love of freedom, Khmelnitski had exchanged one master for another, the Polish king for a Russian czar.

Under the Romanovs, the 17th century saw a tightening of the control of Russia over the Cossacks. The Russians saw the Cossacks as excellent troops to be used against the Ottoman Turkish Empire. The Cossacks carried out fierce raids against the Tartars and in 1663, Turkish sultan Mohammed IV sent a large army against the Zaporojie Cossacks. Although the Zaporozhians were asleep after a drinking bout, one aroused himself in time to see the Turks approaching. Incredibly, the Cossacks were able to fend off their attackers and force them to retreat.

Eventually, the tension between Russian rule and the Cossacks' desire for freedom led to the rebellion of Stephan (Stenka) Razin in the last years of Czar Alexei's reign. Razin turned against the Russians in 1670, beginning what became a full-fledged Cossack revolt. Although many Cossacks joined him, others allied themselves with the Russians, whose disciplined troops soon crushed Razin's uprising at Simbirsk. After undergoing torture in Moscow, Razin was beheaded in 1671. Ever after, he became a symbol of Russian resistance to tyranny.

The son of Czar Alexei, Peter I, or Peter the Great, recognized the military potential of the Cossacks, despite their rebelliousness. In 1696, Peter seized the Black Sea port of Azov from the Turks, thanks to his Cossack allies. The greatest test of Peter's reign came in the Great Northern War against King Charles XII of Sweden (1700–21). Ivan Mazeppa was the leading Cossack hetman at the time, and he reestablished the Cossacks as an important factor in eastern European affairs, balancing the ambitions of Poland and Russia. When Peter decisively defeated Charles at Poltava in July, Mazeppa was forced to flee. Mazeppa died of natural causes in September 1709, before Peter could catch him. After Mazeppa, the Cossacks became a part of the Russian Army, even raiding Berlin in the army of Czarina Elizabeth during the Seven Years' War (1756–63) against Frederick II of Prussia.

However, the Cossacks' love of liberty would lead to one more rebellion before the close of the 18th century. When Elizabeth died in 1762, her son Peter III was overthrown and killed in a palace coup by his wife, Catherine. Catherine, who would be known to history as Catherine the Great, was faced in September 1773 with the rebellion of the Don Cossack Emelian Pugachev. To the serfs of Russia, little better than slaves, Pugachev seemed to be their champion, as he fought against the oppressing landlords. In March of 1774, Pugachev was defeated by Catherine's troops at Orenburg; as was Razin, he was executed by beheading. The rebellion of Pugachev was the last real defiance against the loss of the Cossacks' liberty. It is one of the great ironies of history that in later years, the Cossacks would become some of the most ruthless defenders of the Russian despotism against which they once had fought so bravely.

See also Mughal Empire.

Further reading: Erickson, Carolly. *Great Catherine: The Life of Catherine the Great, Empress of Russia*. New York: St. Martin's, 1994; Grant, R. G. *Battle: A Visual Journey through 5,000 Years of Combat*. London: Dorling, Kindersley, 2005; History of Cossacks, Chereshneff, Colonel W.V., www.armymuseum.ru/kaz1_e.html (cited February 2006); Massie, Robert K. *Peter the Great: His Life and World*. New York: Ballantine Books, 1981; Ure, John. *The Cossacks: An Illustrated History*. New York: Overlook Press, 2002.

John Murphy

Counter-Reformation (Catholic Reformation) in Europe

Beginning in the late 15th century, calls for reform of the Catholic Church "in head and members"—that is,

in respect to both the papal administration and the life of the faithful—had become commonplace in all ecclesiastical circles. However, in the early 16th century, there were increasing calls from many sides for the calling of a General Council. The Fifth Lateran Council of 1512–17, called by Pope Julius II, undertook various reforms, but its pronouncements had little effect.

If reform "in the head" was stymied by political and bureaucratic inertia, reform "in the members" was proceeding ahead. The late 15th century saw reforms within the Franciscan, Augustinian, and Carmelite orders, leading, in the case of the Franciscans and Augustinians, to the founding of separate branches of the orders incorporating friars following a stricter version of their rule. It was indeed from the observant branch of the Augustinians that Martin Luther came.

There was also a revival of the study of the theology of St. Thomas Aquinas, whose work had been neglected in most universities (outside his own Dominican order) in favor of the *via moderna* represented by William of Ockham and Gabriel Biel. Cardinal Tomasso de Vio (1469–1534), known as Cajetan, a leading Dominican scholar and superior general of the order, led the way with new works on Thomistic theology. At the same time, scholars using humanistic methods called for new approaches to education and theology, most notably Desiderius Erasmus (c. 1466–1536), Jacques Lefèvre d'Etaples (c. 1455–1536) in France, John Colet (1467–1519) and Sir Thomas More (1478–1535) in England. In Spain Cardinal Francisco Jiménez de Cisernos, an Observant Franciscan, carried out reforms of the church in Spain and opened the University of Alcalá in 1508, where many of the new methods of learning were cultivated. It was there that the Complutensian Polyglot Bible, incorporating Hebrew, Greek, and Latin texts, was completed in 1517 and published three years later.

During the 15th century, a movement of spiritual renewal known as the Modern Devotion (Devotio Moderna) had attracted followers among both clergy and laity, especially in Northern Europe. This movement stressed personal devotion and conversion, rather than theological speculation. The *Imitation of Christ* by Thomas à Kempis (1418) was the most popular representative work of this period. By the end of the century, groups of reformers that focused on personal piety and charitable works had emerged in several cities in Italy. The Oratory of Divine Love, founded in Genoa by a layman, Ettore Vernazza, in 1497, brought together both clergy and laity in pursuit of holiness and good works. Vernazza moved to Rome early in the 16th century and founded an Oratory there. Branches of the Oratory were founded in a number of Italian cities, where they were the seedbeds of many later reform initiatives.

The foundation of new religious orders was central to the reforming efforts of the period. Several of these orders were of a new type, "clerks regular"—that is, priests (and in some cases lay brothers) living according to a religious rule, but not bound to celebration of the Divine Office in community as were monastic or mendicant orders. This mode of living suited their orientation to active life, including preaching, teaching, and the hearing of confessions. The first of these orders were the Theatines, founded by Gaetano Thiene (1480–1547) and Gian Pietro Carafa (1476–1559), then bishop of Chieti, both of whom had been members of the Oratory of Divine Love. Their order was approved by Pope Clement VII in 1524. Other such orders included the Clerks Regular of St. Paul, also known as the Barnabites, founded in Milan by Anthony Maria Zaccaria in 1533, and the Society of Jesus (Jesuits), the best-known Counter-Reformation order. The Capuchins, officially approved in 1528 and active in spreading Catholic reform, were one of several offshoots of the Observant Franciscans, whose apostolate was nevertheless similar to that of the new orders. The period also saw the foundation of the first orders of women oriented to the active life, including teaching and care of the sick. The best known of these were the Ursulines, founded in Brescia in 1535 by Angela Merici, a Franciscan associate who had also been a member of the Oratory of Divine Love.

For the first 20 years after Luther's emergence onto the general European scene in 1517, it was by no means clear that his movement would provoke a split in the church. The doctrine of justification, which formed the basis of Luther's teaching, had been much debated in the 15th century, especially within the schools of the *via moderna* from which Luther himself had emerged. While his interpretation of this doctrine led Luther to reject the sacramental and hierarchical system of the Catholic Church, there were many who desired to preserve that system but at the same time adopt at least some of his theology. Likewise many of the attacks by Luther and his followers against corruption in the church echoed the concerns of both humanist and Observantine reformers. Thus the writings of important bishops and thinkers were suspected of heresy in their teachings on grace and justification. The suspicions of the more traditional among the hierarchy were further confirmed when Bernardino Ochino, vicar-general of the Capuchins, and the popular preacher Pietro Martire Vermigli fled to Switzerland in 1542 and openly espoused Protestant doctrines.

The most prominent order of the Counter-Reformation was the Society of Jesus, founded by Saint

Ignatius Loyola (1490–1556). Loyola, a Basque from a family of minor nobility, was converted after being seriously wounded while serving in the army of the king of Spain. After preliminary studies in Spain, he went to the University of Paris, where he assembled a group of like-minded young men, nine of whom took religious vows along with him in 1534. The group put themselves under obedience to the pope, and their rule was approved in 1540.

GAINING MOMETUM FOR REFORM

The program of institutional reform gained momentum in the 1530s. Paul III, pope from 1534 to 1549, made a number of the leading reformers cardinals, increasing their influence within the church. In 1536, he commissioned a group of these same men to study the problems confronting the church. Their report, the *Consilium de emendanda ecclesiae*, presented in 1537, advised reform of the papal curia, better discipline for bishops, and reform of the religious orders. This was the agenda for a coming General Council, for which not only church reformers, but likewise many secular rulers, in particular the Holy Roman Emperor Charles V, had been calling for some time. Convocation of a council, however, was impeded by the continuing war between the emperor and the king of France.

The council was finally convened at Trent in 1545. Protestants were invited to send observers, but none attended. The French likewise stayed away from the early sessions of the council, both because of its location in Imperial territory and because of suspicion that it would take measures that would interfere with the French king's attempts to control the church in France.

The council's doctrinal decrees reaffirmed traditional teaching in areas challenged by Protestants, such as the doctrine of free will and the sacraments. The disciplinary decrees of the council strengthened the authority of bishops over the clergy in their dioceses, at the same time demanding that bishops and other holders of pastoral responsibilities personally reside in their jurisdictions. The council mandated the foundation of seminaries in every diocese for the training of priests, an innovation that was perhaps the most influential in the formation of the early modern Catholic Church. The council also recognized the importance of the new medium of print by establishing the Index of Forbidden Books and providing that all works dealing with religious questions be approved beforehand by the local bishop.

The publication of the first index was the work of Pope Paul IV, whose reign was marked by an intensification of the efforts to stamp out heresy in Italy. While he himself was a reformer, he had suspected many Counter-Reformation figures of excessive sympathy with Protestantism, some of whom had to appear before Inquisition tribunals.

COUNCIL OF TRENT

The institutional reforms mandated by the Council of Trent were put into action only gradually. Pius IV set up a Congregation for the Council in 1563 to supervise its implementation; this was the first of the Roman congregations that became the central administration of the Catholic Church. His successor, Pius V (reigned 1566–72), issued the Roman Catechism, a summary of Catholic teaching, and a revision of the Roman Missal that imposed a uniform standard for the liturgy of the Roman Rite.

Beyond Rome, the application of the Council of Trent, which proceeded gradually, nation by nation and diocese by diocese, depended on both the local bishops and the cooperation of secular rulers. The council was applied relatively quickly in Spain and in parts of Italy. Cardinal Charles Borromeo (1538–84), archbishop of Milan and nephew of Pope Pius IV, set the pattern for many of these reforms. He established a seminary and enacted other provisions of the council in the administration of the diocese. He brought the Ursulines and other new orders to Milan, and encouraged the work of the Confraternity of Christian Doctrine, which had been founded in 1536 for the purpose of the religious education of children and included both clergy and laypersons. His efforts extended beyond his diocese throughout northern Italy and Switzerland.

By the end of the Council of Trent, the Jesuit order had gained numerous vocations and considerable influence. Several Jesuit theologians participated in the council. The Jesuits had begun the first overseas missionary work in America, Africa, and particularly East Asia; Saint Francis Xavier (1509–52), one of Ignatius Loyola's original companions, traveled to Goa in 1542 and spent the rest of his life evangelizing in India, the East Indies, and Japan, dying as he was preparing to enter China.

The Jesuits were also active within Europe, establishing schools and preaching to the public. In their schools, they combined humanist and Scholastic methods, aiming at attracting the ablest boys and those from the most influential social groups. In many areas where substantial portions of the population had been converted to Protestantism, such as Austria and Bohemia, Jesuit education was one of the means by which these areas were returned to Catholicism by the first part of the 17th century. Jesuit preachers like Peter Canisius

(1521–97) began a revival of what had become, by the middle of the 16th century, an almost moribund Catholic Church in Germany.

In Spain, a country where Protestantism had attracted very few followers, the Counter-Reformation was marked by a revival of religious and mystical life. The most prominent figure in this revival was the Carmelite reformer and spiritual writer Teresa of Jesus (or Teresa of Ávila, 1515–82) and John of the Cross (1542–91).

The revival of religious life characterizing the Counter-Reformation went beyond, however, religious orders and the clergy. The application of the Council of Trent affected the religious experience of laypeople in all parts of Catholic Europe. Circles of "the devout" or "friends of God" had grown up in many places even before the advent of institutional reform. Reforming orders like the Jesuits built on these groups to form organized lay confraternities and sodalities to pursue prayer, education, and charitable works. Confraternities devoted to the Virgin Mary and especially to the Blessed Sacrament held public processions and reaffirmed Catholic doctrines under attack by Protestants. At the same time, reforming bishops and pastors attempted to suppress quasi-magical devotional practices unapproved by church authority, which in many cases had attracted the criticism of Protestant reformers.

The Counter-Reformation left the Catholic Church more organized and disciplined. In many ways, the changes in the Catholic Church paralleled those introduced by Protestants in the areas under their control. Both created a disciplined and educated clergy and clearer teaching on doctrinal matters and attempted to bring about effective conversion of the mass of the population. Both relied to a greater degree on the cooperation of secular governments. While many scholars have recognized the contribution of the Counter-Reformation to the strengthening of the Catholic Church, others have suggested that by raising the standards of education of the clergy and attempting to impose a uniform discipline on the laity, the Counter-Reformation alienated many of the uneducated masses and prepared the way for the secularization that began in the 18th century.

See also Franciscans in the Americas; humanism in Europe; Jesuits in Asia; justification by faith; Reformation, the; Theresa of Ávila and John of the Cross.

Further reading: Bireley, Robert. *The Refashioning of Catholicism, 1450–1700*. Washington, DC: Catholic University of America Press, 1999; Bossy, John. *Christianity and the West, 1400–1700*. Oxford: Oxford University Press, 1985; Delumeau, Jean. *Catholicism between Luther and Voltaire*. Philadelphia: Westminster, 1977; Evenett, H. Outram. *The Spirit of the Counter-Reformation,* ed. John Bossy. Cambridge: Cambridge University Press, 1968; Hsia, R. Po-Chia. *The World of Catholic Renewal, 1540–1770*. Cambridge: Cambridge University Press, 1998; Jedin, Hubert, and John Dolan, eds. *History of the Church*, vol. 5, *Reformation and Counter-Reformation*. New York: Seabury, 1980–81.

D. Henry Dieterich

Cromwell, Oliver

(1599–1658) *British ruler and Puritan religious leader*

The controversies over Oliver Cromwell's character and his politics began when he was still serving as the General and the Lord Protector of the Commonwealth in England during the Interregnum of the mid-17th century. The fact that Cromwell was the first private individual to have occupied the highest position in a major European state and had dramatic impact upon his contemporaries all over the British Isles has continued to fascinate historians and political scientists even in modern times.

A country gentleman by birth and a Puritan by faith, Cromwell, whose great-grandmother was the older sister of the Tudor statesman Thomas Cromwell, became the member of Parliament for his hometown Huntington in the parliament of 1628–29. He first gained fame during the second session of the Long Parliament (1641-42), where he urged Parliament to fight against the treacherous plot of King Charles I against the House of Commons, and to take control over the army, which had been sent to Ireland to suppress the Catholic rebellion. After the English Civil War broke out, 43-year-old Cromwell joined the Parliamentary Army in the summer of 1642, leading a cavalry unit composed of lightly armed volunteers with devotion and capacity but without noble blood.

In the battlefields Cromwell, although an inexperienced commander, led his highly disciplined soldiers to successive victories over the Royalist Army in East Anglia. In January 1644, he outmaneuvered the Bohemian prince Rupert, the nephew of King Charles I and a war veteran in continental battles, and defeated the Royalist cavalries at the Battle of Marston Moor. Because of his military successes, he was promoted to the rank of lieutenant general in charge of cavalry in the parliamentarian New Model Army under the leadership of the gen-

English Civil Wars: Battle of Naseby, June 14, 1645. A decisive victory over Royalists by Parliamentarians under Lord Thomas Fairfax and Oliver Cromwell. The Parliamentarians abolished the monarchy and established a commonwealth in England.

eral Lord Thomas Fairfax. In 1646, Cromwell played a decisive role in securing the surrender of the Royalists at Oxford, which ended the First Civil War.

During the interval between the two civil wars, Cromwell was the only general to be allowed to hold his parliamentary seat. He made a few attempts to persuade his colleagues, especially the radical Puritan members of Parliament, to reach a compromise with King Charles I, but his conciliatory efforts were frustrated by the king's refusal to give up his dream of divine kingship. After the Scottish Army intervened into English affairs, the Second Civil War broke out, and General Cromwell was forced back to battle against the joint forces of the English Royalists and the Scottish Presbyterians.

In August 1648, he executed brilliantly the Battle of Preston Pans, which resulted in the complete defeat of the Scottish interventionists. After cleansing the Royalist remnants in northern England, he marched back to London. One day before his arrival, Colonel Pride, persuaded by Henry Ireton, Cromwell's son-in-law, who was supported by officers of the New Model Army, had purged 110 hostile members from the Long Parliament. The Pride's Purge scared another 160 members away and left a "rump" (merely enough for a quorum). The Rump Parliament voted to rename England as a commonwealth on January 4, 1649. In the Rump Parliament, Cromwell became a relentless advocate for trying to convict King Charles of war crimes and for being a traitor to the English people. The king was executed on January 30.

COMMONWEALTH

England was formally declared a commonwealth on May 19, 1649. General Cromwell, his colleagues in the army, and the Rump abolished the kingship, the House of Lords, and the Stuart administrative institutions with the intention of reconstructing the state of people with all original just power under God. In reality, the commonwealth was governed by the Council of State, accountable to the Rump and elected by and among its members.

In August 1649, Cromwell landed his army in Dublin against the Irish rebels, who had proclaimed Charles II, the son of Charles I, their new sovereign. Within a year, Cromwell defeated the rebels in their strongholds of Drogheda and Wexford. In the following years, the New Model Army devastated all of Ireland, where about one-third of the people were killed either as a result of the war, the persecution of Catholics, the forced ethnic relocation of the Celts, or starvation. In May 1650, after assigning Henry Ireton to govern Ireland, Cromwell marched to Scotland, where Charles II had been crowned king. Since Lord Fairfax refused to be involved in the Scottish campaign, Cromwell was commissioned the general of the New Model Army, and thus assumed the highest leadership position of the commonwealth. Cromwell first defeated the Scottish army at Battle of Dunbar in 1650, and then crushed the Scottish monarchists led by Charles II at the Battle of Worcester in northern England in September 1651. The subjugation of Scotland finally concluded the civil war in the British Isles and resulted in the expansion of the Commonwealth to include both Scotland and Ireland. However, added to the 600,000 Irish victims of the war were 60,000 Scottish and 200,000 English deaths. In Europe, such a death toll was unprecedented at the time and might have only been exceeded during the world wars of the 20th century.

DOMESTIC POLICY

At home, Cromwell was preoccupied by the restoration of law and order in England. He imposed restrictions on uncompromising Catholics and Anglicans, and at the same time promoted a policy of toleration toward all non-Anglican Protestants and Jews. However, a Puritan himself, he did not give Protestants freedom to materialize their sectarian claims in the Commonwealth. He excluded Ranters and Quakers from the policy of toleration, because they were too ecstatic and mystic in practicing their faith and too defiant of the state authority. Of his fellow Puritans, he first dispersed the diggers for their radical demand for land reform, he then destroyed the rebellious levellers in the New Model Army for their mutinies and advocacy of equal right to both men and women, and, finally, he suppressed the militant fifth monarchists, who attracted many Puritan officers and soldiers in the army, for their accusation that he "took the crown off from the head of Christ, and put it upon his own."

Cromwell was an ardent providentialist, inspired by the faith in divine wisdom to guide his policies. He was also a pragmatist, who sought to organize different religions within the framework of a Puritan-styled Church of England. Therefore, he sincerely hoped that his moderate policy of religious tolerance would ultimately ease the century-long religious frictions among his people and transform their inner religious conscience into a civil obligation of obedience of authority in the name of public order. Some of his fellow Puritans, though in the minority, were determined to establish a godly kingdom on earth. The constant clashes between Cromwell and his power base often rendered his policies impracticable in the Commonwealth.

FOREIGN POLICY

Cromwell's foreign policy was brilliantly designed and executed. A staunch antipapist, he did not execute English diplomacy in hopes of a lasting peace with its Catholic rivals on the Continent. However, the Navigation act of 1651 redirected English foreign policy from settling old scores with Catholic France and Spain to meeting new challenges from Calvinist Dutch dominance of international trade and commerce. The act required all international trade of England, both imports and exports, be carried in English ships with one exception: Ships of a country exporting its native-produced goods might be permitted. This act eventually excluded all foreign ships, especially the targeted Dutch ships, from trade profits from the emerging British Empire. The First Dutch War broke out in 1652. Within two years, the antagonistic navies fought nine battles. In 1653, Cromwell ordered a blockade of the Netherlands, and forced the Dutch to agree to a peace dictated by England. A peace treaty was signed in 1654, which recognized English supremacy in the Channel.

While the Dutch War was in progress, unrest at home continued to mount with a growing demand for extending voting rights and redistributing property. In April 1653, Cromwell dissolved both the Council of State and the Rump Parliament, replacing them with a new council and the so-called Barebone's Parliament, comprising 140 members from the New Model Army and local congregations. This government survived for about nine months and was abandoned in December 1653. Soon, the army leaders drafted a new constitution, the Instrument of Government, which entrusted the state authority to Cromwell as Lord Protector, eventually enabling the general to exercise his personal rule over England with the support of the military elites.

In next five years, despite English victories over the Dutch in 1654 and over the Spanish island of Jamaica in the West Indies in 1655, Cromwell's personal rule garnered less and less popular support from the English people. He made a few attempts to restore a parliamen-

tary government, but apparently never figured out how the medieval constitutional formula "King in Parliament" could be adapted to his faith in people's power under divine guidance.

When the general and Lord Protector died in September 1658, his son Richard (1626–72) succeeded him in title and power. Without possessing his father's charisma, determination, or ability, Richard resigned in May 1659. The army took over the government of the Commonwealth, and its leaders began to contemplate restoring monarchy. In April 1660, General Monck, one of Cromwell's lieutenants, quietly persuaded the temporarily reinstated Rump Parliament to invite Charles II back to England, and then dissolve itself. The Long Parliament was finally closed. The bloody and unnatural war that had ravaged England for about two decades was finally over, and the Commonwealth was dead. Cromwell's legacy was temporarily suspended when his body was exhumed from its grave and hanged on a gallows in a macabre form of legal retribution by the monarchists. His spirit, however, would certainly come back in the efforts of other modern revolutionaries.

See also Calvin, John; Counter-Reformation (Catholic Reformation) in Europe, Puritans and Puritanism; Reformation, the; Stuart, House of (England); Tudor dynasty.

Further reading: Ashley, Maurice. *Charles I and Oliver Cromwell: A Study in Contrasts and Comparisons*. London: Methuen: 1987; Coward, Barry. *Cromwell*. Essex: Longman, 1991; Gaunt, Peter. *Oliver Cromwell*. New York: New York University Press, 2004; Gentles, Ian. *The New Model Army in England, Ireland and Scotland, 1645–1653*. Malden, MA: Blackwell, 1992; Morrill, John. *Oliver Cromwell and the English Revolution*. Essex: Longman, 1990; Stone, Lawrence. *The Causes of English Revolution, 1529–1642*. Oxford: Routledge, 2002.

Wenxi Liu

Cuautemoc

(d. 1525) *Aztec defender*

Young cousin of Aztec emperor Moctezuma II, married to Moctezuma's daughter, and the son of Ahuitzotl, Moctezuma's uncle and the previous Aztec emperor, Cuautemoc assumed command of defense of Tenochtitlán after Hernán Cortés and the Spaniards killed Moctezuma and laid siege to the island-city in June 1521. He had been a lord of Ixtatecpan and royal administrator of Tlatelolco, the "fifth ward" of Tenochtitlán. His name has come to be associated with implacable resistance to the Spanish invasion.

His decisive leadership during a catastrophic period in Mexican history is often contrasted to the vacillating stance taken by the emperor Moctezuma. This is seen, for example, in the Codex Ramírez, which has Cuauhtémoc denouncing Moctezuma for his weak leadership immediately prior to the latter's death in June 1520, an event that preceded the Night of Sorrows in which the Spaniards were forced to flee the island-city.

After the siege of Tenochtitlán began, and despite a raging smallpox epidemic and severe shortages of water, food, and other supplies, Cuautemoc refused negotiations and did everything possible to prevent a Spanish victory. According to one account, during the darkest hours of the siege he delivered the following speech: "O Brave Mexicans . . . remember the bold hearts of the Mexica–Chichimeca, our ancestors who, though few in number, dared to enter this land and to conquer it. . . . Therefore, O Mexica, do not be dismayed or cowardly. On the contrary, strengthen your chests and your hearts . . . and . . . do not scorn me because of my youth."

After the Spanish had reduced Tenochtitlán to rubble, they captured Cuautemoc and brought him prisoner before Cortés. "I beg you to end my life" were his reported words to the victorious conquistador. Cortés instead installed him as a figurehead emperor, imprisoned him, and designated lesser notables to take charge of the day-to-day maintenance of the island-city. His empire in ruins, Cuautemoc did everything he could to lessen the suffering of his surviving subjects, supervising the repair of the city's water supply and other tasks crucial to the health and well-being of the people. Because he and his men were hungry for gold, which they were convinced was hidden somewhere, Cortés had Cuautemoc tortured so he would reveal its location, tying him to a pole, dipping his feet and hands in oil, and setting them aflame. The tortures crippled Cuautemoc for the rest of his life.

A prisoner of the Spanish for four years, Cuautemoc died in 1525 at the hands of Cortés, who had him hanged on the pretext of his fomenting rebellion during the latter's ill-fated overland expedition to Honduras. His memory among Mexicans remains strong, as evidenced by reports of his remains' being found in Guerrero state in 1949, and by naming practices, most notably Cuauhtémoc Cárdenas, a leading political figure of the late 20th century and son of Mexican president Lázaro Cárdenas.

Further reading: León-Portillo, Miguel. *The Broken Spears: The Aztec Account of the Conquest of Mexico*. Boston:

Beacon Press, 1992; Thomas, Hugh. *Conquest*. New York: Simon & Schuster, 1993.

Michael J. Schroeder

Cuzco (Peru)

Cuzco was the center of the great Inca Empire, located in modern-day Peru. The word *cuzco* means "navel of the universe." As in many other civilizations throughout history, this term suggests that the Incas saw themselves as the center of the world. The Inca Empire itself incorporated not just modern-day Peru, but also parts of Chile, Argentina, Bolivia, Ecuador, and Colombia. Cuzco, with a very pleasant climate, is situated in a valley at an altitude of 3,250 m (10,000 ft.).

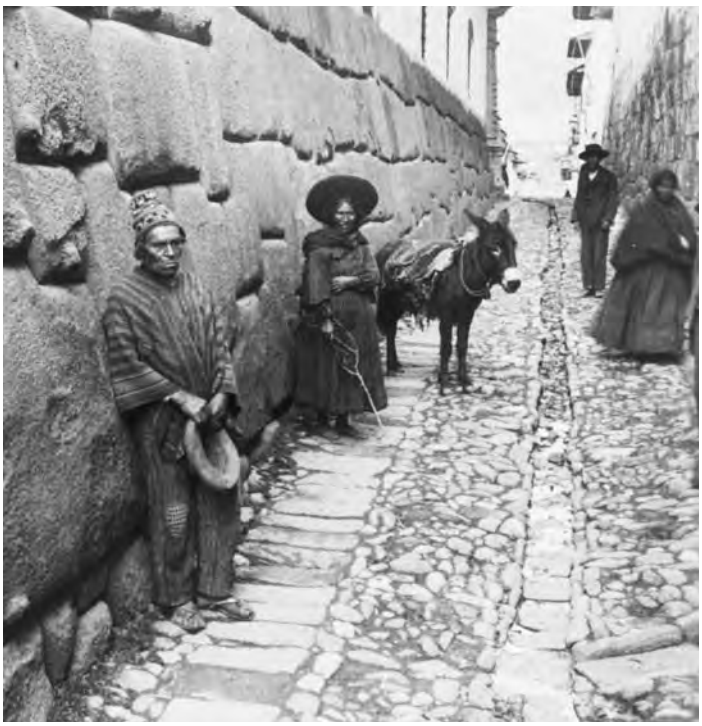
In terms of pre-Columbian Latin American history, the Incas were relative latecomers to the area, similar to the Aztecs in Mexico. It was really in the 1400s that the Inca Empire flourished. By the time the Spaniards arrived in 1533, the empire had been in existence about 200 years.

Modern knowledge of the origins of Cuzco comes from legends. Legend holds that Cuzco was founded by Manco Capac, the first Inca ruler. There are two similar legends regarding the founding of Cuzco.

In the first, four brothers and four sisters left a cave just south of Cuzco. One of the siblings carried a golden rod that was stuck into the ground at several points during their travel. As these people were the children of the God of Sun, they were looking for a homeland.

When they arrived at Cuzco, only four children were left, one of whom was Manco Cápac. In another version, the God of Sun sent out his two children, one of each gender, from Lake Titicaca. They were told to drive a golden rod into the ground wherever they stopped to rest or eat. The staff would drive into the ground and disappear. According to the legends, it was the place where the staff disappeared that became Cuzco.

Despite the legends, archaeologists have determined that the Incas did move to Cuzco, which was previously occupied by a different tribe. Their rule from Cuzco is believed to have begun somewhere around A.D 1200. During the 1300s the Incas were an ordinary tribe residing in the general Cuzco area. The name *Inca* itself means "ruler," and this group often fought with other tribes in the area for control of both the land and water. When compared to other South American tribes, the Incas were not initially considered as advanced as others.



Peruvians surrounded by the mortarless masonry of the ancient Incas, in Cuzco, Peru

Using Cuzco as a starting point, the Incas began to raid their neighbors. Many historians have pointed out that the Incas themselves were not so much innovators as they were adapters. Whenever a new tribe or group of people were conquered, the Incas immediately took note of their industrial and artistic strengths, drawing from their knowledge to increase their own. Skilled artisans or artists were often sent to Cuzco to demonstrate their knowledge to the Inca ruler. At its height, Cuzco was a stunningly beautiful city. The temples and palaces were massive and extravagantly decorated with gold.

Although the Inca Empire expanded rapidly, it was not necessarily through the use of brute force. Often the Incas would send out a courier to a new tribe or group of people. These people were given a choice—either incorporate into the Inca Empire willingly or military force would be used. Cuzco itself was the target of numerous attacks. Sapa Inca Pachacutic, an Inca king, became a hero for defending Cuzco and calming the areas around the city. He also helped to raise Cuzco back up into a major center for both empire administration and scientific learning.

The Incas relied upon the oral tradition to preserve their heritage. Historians know of approximately 11

Inca kings; there may have been more, but their names are forgotten. According to Inca heritage, it was better to forget the name of a corrupt person or ruler than to remember that person at all. To be forgotten was considered to be a terrible shame.

As an administrative center, Cuzco controlled an empire of approximately 350,000 square miles. The streets of Cuzco were laid out according to a planned, geometric design. There were carefully defined sections of the city. The empire's best masons were brought in to work on the imperial palaces. Some of the stone blocks used to build the palaces were delicately cut pieces as long as 20 feet. Ordinary houses, however, were made of adobe with a straw thatch. Cuzco was thus a great center for government, religion, commerce, and military life. Great wealth, both public and private, was apparent in Cuzco. But the city was not without its problems. Besides the threat of invasion from outside, many of its residents lived in decadence. Drinking and addiction to COCA were major problems.

There were no attempts to curb drunkenness on a social level. As for the use of coca, its cultivation was restricted to a specific area. Its use provided the user with great endurance, even without the use of food for nourishment. As opposed to drinking, the Incas restricted the use of coca to those of the upper echelons of society. The conquest of America at the hands of the Spanish is a story well known and documented. In 1533, the conquistador FRANCISCO PIZARRO entered the city of Cuzco. The city was swiftly conquered, and plundered.

The conquering Spanish then built up Cuzco as a colonial city, even to the point of using the foundations of the Inca buildings that were destroyed or damaged. Cuzco remains a thriving town today. It has good transportation access and a commercial base. Cuzco was hit by a devastating earthquake in 1950, but the town was rebuilt, and most of the ancient buildings were restored.

See also ANDEAN RELIGION; PERU, CONQUEST OF.

Further reading: Brundage, Burr Cartwright. *Lords of Cuzco: A History and Description of the Inca People in their Final Days*. Norman: University of Oklahoma Press, 1967; Burns, Kathryn. *Colonial Habits: Convents and the Spiritual Economy of Cuzco*. Durham, NC: Duke University Press, 1999; Dilke, Christopher, ed. *Letter to a King*. Dilke, NY: E. P. Dutton, 1978; Garrett, David T. *Shadows of Empire: The Indian Nobility of Cuzco*. Cambridge: Cambridge University Press, 2005; Hyams, Edward, and George Ordish. *The Last of the Incas*. New York: Simon and Schuster, 1963; Keen, Benjamin. *A History of Latin America*. New York: Houghton Mifflin, 1996.

M. NEWTON-MATZA

D

De Soto, Hernando

(c. 1500–1542) *Spanish explorer*

There is no accurate record of when Hernando De Soto was born in Spain, but historians believe it was in 1500. Being from a poor community, De Soto looked to the New World to make his fortune. He left on February 25, 1514, for Castilla del Oro (present-day Costa Rica and Panama), where he served under Pedrarias Dávila. In 1524, he was involved with the conquest of Nicaragua. During this time, he and Hernán Ponce de León became partners and became two of the richest men in Nicaragua. From 1524 to 1528, De Soto was involved with the exploration of the Pacific coast of South America financed by Francisco Pizarro, Diego de Almagro, and Hernando de Luque. It was in 1528 that the expedition made contact with the Incas.

When Pizarro launched his expedition into the Incan lands, he was in need of ships. De Soto and de León had a ship that Pizarro hired along with both men. The expedition set sail in December 1531. At that time, the Incan Empire was in the midst of a civil war and Pizarro used this to his advantage. Although his army was significantly smaller (a few hundred against hundreds of thousands), the Spanish army was technologically superior. Especially important to the Spanish were their mounted lancers led by De Soto, who repeatedly routed the Incan soldiers in battle. Pizarro eventually captured the Incan emperor and after his ransom was paid, killed him. When the loot was divided up, De Soto came away with the third largest amount. Still, what De Soto really wanted was to govern his own territory in the New World, but Pizarro was not inclined to give him any territory to govern.

De Soto returned to Spain in 1536 with most of the gold and silver that he and de León had accumulated. De Soto used his new wealth to live well and get married. He was also admitted to the Order of Santiago. Charles V, the Holy Roman Emperor, granted De Soto the right to conquer Florida in 1537 and made him governor of Cuba. De Soto would have to pay for the expedition, but would receive land in the area as payment.

De Soto launched his expedition from Havana, Cuba, in May 1539, and landed on May 30 at Tampa Bay, where the expedition remained until mid-July. De Soto moved north, fighting battles with the local natives and looting their villages. He spent the winter of 1539–40 in the area of present-day Tallahassee. On March 3, 1540, De Soto and his men started northeast passing through Georgia, South Carolina, and North Carolina. At that point De Soto turned west and his men became the first Europeans to cross the Appalachian Mountains. The expedition then moved through Georgia and Alabama, finally ending near Columbus, Mississippi. They stayed there through the winter of 1540–41.

The next year De Soto and his men continued west, and in June 1541 they became the first Europeans to see the Mississippi River, which they called the Río del Spirito Santo. They crossed the river on June 10 and continued west into Arkansas. De Soto's scouts pushed farther west

In the course of his travels, Spanish explorer Hernando De Soto became the first European to see the Mississippi River.

as far as the edge of the Great Plains. The expedition spent the winter of 1541–42 camped in the area of modern-day Little Rock, Arkansas. It was during this winter that De Soto realized there was no great civilization in this area on par with the Incans or Aztecs, and that he was financially ruined. In spring he fell sick, and on May 21, 1542, he died. His body was dropped into the Mississippi River.

The remainder of the expedition explored eastern Texas before returning to the Mississippi River. From there they built barges and floated down the river to the Gulf of Mexico. Then they sailed along the coast until they finally reached a Spanish settlement in Mexico in September 1543.

With De Soto's death, de León sought to recover money he said De Soto owed him. De Soto's widow fought these charges in court, but the decision of the court was not recorded.

See also Aztecs (Mexica); voyages of discovery.

Further reading: Bedini, Silvio A., ed. *The Christopher Columbus Encyclopedia*. New York: Simon & Schuster, 1992; Galloway, Patricia, ed. *The Hernando de Soto Expedition: History, Historiography, and "Discovery" in the Southeast*. Lincoln: University of Nebraska Press, 1997; Golay, Michael, and John S. Bowman. *North American Exploration*. Hoboken, NJ: John Wiley & Sons, 2003; Hudson, Charles. *Knights of Spain, Warriors of the Sun: Hernando de Soto and the South's Ancient Chiefdoms*. Athens: University of Georgia Press, 1997.

Dallace W. Unger, Jr.

Delhi and Agra

Delhi, now the capital of India, has been the political center of Indian civilization for over a thousand years. The settlement known as Indraprastha, which was mentioned in the Indian epic the *Mahabharata*, was located at modern-day Purana Qila, near Delhi. It became the capital of Muslim dynasties of Turkish, Afghan, and slave origins that invaded and ruled northern India beginning in the 12th century. Because of its strategic importance at the confluence of the Ganges and Jumna Rivers, it was the battleground of successive conquering armies. The most ferocious invader was Timurlane (Tamerlane), who laid waste to city and killed or enslaved most of its inhabitants in 1398. Two regional Muslim dynasties rebuilt Delhi after Timurlane left India in 1399, the second being the Lodi dynasty, which was destroyed by Babur at the Battles of Panipat in 1526. Babur made Delhi and Agra his capitals.

Although Babur only reigned from 1526 until 1530, his reign was important because of the impact it had on India in succeeding centuries. He was descended from Timur on his father's side, and Genghis Khan on his mother's. He ran much of his administration from Delhi and began to rebuild it. Babur was buried in Afghanistan but his son Humayun was buried in Delhi. His tomb is an early example of Mughal (or Moghul) architecture, which reached its peak under Humayun's great-grandson Shah Jahan. In 1556, Babur's grandson, Akbar, became emperor and he decided to move the capital from Delhi to Agra, where Babur had begun building palaces and gardens befitting a capital. From 1571 until 1585, Akbar mainly

ruled in Fatehpur Sikri. Foreign visitors, including ambassadors from European countries, commented on the opulence of Akbar's court and the beauty of Agra.

Akbar's successor JAHANGIR (ruled 1605–27) held court at Agra, where he received Sir Thomas Roe, the ambassador of JAMES I of England, but for most of his reign Jahangir resided in Lahore in modern-day Pakistan, or in Kabul in Afghanistan. Only a few important buildings were added to Agra during Jahangir's reign.

Jahangir's son Shah Jahan was a great builder who greatly added to both Agra and Delhi. His greatest legacy is the TAJ MAHAL, a great mausoleum he built for his wife, Mumtaz Mahal. It is one of the wonders of the world. Shah Jahan also built and improved many monuments in Delhi that include large city walls with grand gates, most notably the Ajmeri Gate, the Delhi Gate, the Kashmiri Gate, and the Turkman Gate. Shah Jahan in 1648 began work on the Red Fort in Delhi to improve the city's defenses.

In 1739, NADIR SHAH, emperor of Persia, captured and looted Delhi, taking the fabulous jewel-encrusted Peacock Throne back with him to Persia. In 1760, the Marathas attacked and looted Delhi again. In 1761, the Jats captured Agra and sacked the city, including the Taj Mahal. Nine years later it was captured by the Marathas, who held it until 1803, when both cities were taken by the British.

See also MUGHAL EMPIRE.

Further reading: Asher, Catherine B. *Architecture of Mughal India*. Cambridge: Cambridge University Press, 1992; Havell, E. B. *A Handbook to Agra and the Taj*. Calcutta: Thacker, Spink & Co., 1924; Richards, J. F. *The Mughal Empire*. Cambridge: Cambridge University Press, 1993.

JUSTIN CORFIELD

Descartes, René

(1596–1650) *mathematician and philosopher*

René Descartes was a metaphysician, mathematician, and natural philosopher responsible for changing the course of philosophy and creating analytic geometry and an influential physical theory. His early life is obscure. Born into a wealthy French family of physicians and civil servants, he was educated at the Jesuit College of La Flèche from 1606 to 1614, taking a law degree from the University of Poitiers in 1616. He then wandered through Europe as a soldier. He later claimed that in 1619, in Germany, he had a vision of a new philosophy. Descartes envisioned himself as a new Aristotle, with a philosophy universal in its application.

In 1628, Descartes settled in the Dutch Republic, remaining there for 20 years. Descartes was a loyal Catholic who, despite living in a Protestant society, never showed any interest in conversion. He differed from Catholic orthodoxy in his acceptance of the Sun-centered Copernican astronomy. Although Descartes was in no physical danger from the church, he was shocked by his fellow Copernican GALILEO GALILEI's condemnation in 1633. Abandoning a treatise on the verge of publication that would have systematically expounded his natural philosophy, Descartes turned to metaphysics to find a religiously unimpeachable basis for natural knowledge. In 1638, he published *Discourse on Method*, setting forth his program for natural philosophy and three associated treatises he claimed exemplified his method on geometry, optics, and meteorology, including matter theory. These works were in French rather than Latin, aimed at an educated public, rather than university scholars. Descartes was the first notable European male intellectual to think of women as an important part of his audience.

The *Discourse* sets forth the famous *cogito ergo sum* (although not in those words), Descartes's argument that the very process of thinking proves that the thinker exists. This metaphysics was further elaborated in *Meditations on First Philosophy*, published with a number of objections from others and replies by Descartes in 1641. Descartes attempted to use the *cogito* as a foundation for both metaphysical claims (a logical proof of the existence of God) and physical ones—that which can be logically deduced from known truths can be certain. Descartes's proof of the existence of God is similar to the famous "ontological argument" of Anselm of Canterbury. God's perfection is so great that our "clear and distinct" idea of it could not have been caused by a being less perfect than God. Indeed, the clearness with which we hold the idea of God is in itself proof of God's existence. Descartes was a rationalist who viewed logical consistency as prior to empirical observation.

As a natural philosopher, Descartes set forth a vision of nature as mechanical, a "mechanical philosophy." He did so most systematically in his 1644 Latin textbook, *Principles of Philosophy*. He claimed that the universe was full of matter, defined as that which occupied space—Descartes, like Aristotle, denied the possibility of a vacuum—and everything that occurred in the material universe could be explained by the

interaction of matter and motion. Descartes's picture of matter in motion was dominated by vortices, whirlpools of matter.

Large vortices carried the planets around the Sun while smaller ones on Earth explained various physical phenomena such as the weather and magnetism. This led to the problem of the interaction of the human soul, whose spiritual nature Descartes accepted, with the material and mechanical human body. He suggested that this interaction might the function of the pineal gland.

Descartes was a great mathematician, and along with his contemporary and rival Pierre de Fermat, he founded analytic geometry. Descartes used these powerful methods to solve long-standing matimatical problems. He also introduced the still-existing convention of representing powers by numerical superscripts, an important contribution toward making mathematics more abstract, as the previous convention of referring to second powers as squares and third powers as cubes made it hard to deal with fourth and higher powers. In optics, Descartes independently rediscovered the sine law of refraction previously known to the English scientist Thomas Harriot and the Dutch professor Willebrod Snell, now known as Snell's law.

By the 1640s, Descartes ran into trouble in the Dutch Republic where Cartesianism had won an extensive and vociferous following. Intellectually conservative, university-based Aristotelian Calvinists identified Cartesianism with their liberal Protestant enemies. Although Descartes was not a courtier by nature and was quite concerned in his career to avoid patronage, he eventually succumbed to the lure of the court, and went to Stockholm in 1649 to tutor the brilliant young Queen Christina Vasa of Sweden (1626–89) in philosophy. Unfortunately, she wanted to be tutored at 5 a.m. during one of the coldest winters in Swedish history, and Descartes died shortly thereafter. His last work to be published in his lifetime was *The Passions of the Soul*. It sets forth Descartes's theories of the relation of the soul and body and recommends the government of the passions lest they lead people into evil deeds.

Descartes's body was returned to France in 1667. As further developed by other philosophers, Cartesianism became the dominant school of philosophy in France and widely influential elsewhere.

See also Calvin, John; Copernicus, Nicolaus; scientific revolution.

Further reading: Cottingham, John, ed. *The Cambridge Companion to Descartes*. Cambridge: Cambridge University Press, 1992; Gaukroger, Stephen. *Descartes: An Intellectual Biography*. Oxford: Clarendon Press, 1995; Sorrell, Tom. *Descartes*. Oxford: Oxford University Press, 1987.

William E. Burns

Dias, Bartolomeu

(c. 1450–1500) *Portuguese explorer*

Bartolomeu Dias, sometimes spelled Bartholomew Diaz, was an explorer for the Portuguese. He is best known for being the first European to round the southern tip of Africa, thereby establishing a sea trading route between Western Europe and Asia.

Very little is known about Dias's early life. Unproven tradition holds that he descended from one of Prince Henry the Navigator's pilots. In the early 1470s, Portugal expanded trade with Guinea and other parts of Africa's western coast. In 1481, voyages were ordered to ascertain the southern boundary of the African continent and stake claims. In 1487, Dias was ordered by King João II to reach the southern end of Africa to determine whether ships could reach Asia by sailing around Africa.

Dias's fleet of three ships, which left in August 1487, reached Walvis Bay on December 8 and Elizabeth Bay on December 26. Storms prevented him from proceeding along the coast during January 1488, so he sailed out of sight of land for several days. When he turned back toward land, no land was spotted. He turned north and sighted land on February 3. Dias unknowingly rounded the southern tip of Africa.

It was clear India could be reached by sailing around Africa, so Dias turned back. Little is known of the return journey or of his reception by King João II. After his return, Vasco da Gama was authorized to continue along Dias's route by King Manuel I, whom Dias accompanied for a time. On his return to Portugal, Dias commanded a ship that was part of a fleet commanded by Pedro Cabral. However, Dias did not survive the journey, as he died on May 29, 1500, near the Cape of Good Hope.

See also Africa, Portuguese in; voyages of discovery.

Further reading: Axelson, Eric. *Congo to Cape: Early Portuguese Explorers*. New York: Barnes and Noble, 1973; da Mota, A. Teixeira. *Bartolomeu Dias, Discoverer of Cape of Good Hope*. New York: Attica Books, 1955.

James E. Seelye, Jr.

Díaz del Castillo, Bernal

(c. 1492–1584) *Spanish historian*

Author of one of the most widely read and important chronicles of the CONQUEST OF MEXICO, *The True History of the Conquest of New Spain* (originally published in 1632; English translation published in five volumes in 1908–16), Bernal Díaz del Castillo was born in Spain in 1492, the son of magistrate Francisco Díaz del Castillo and María Díez Rejón. Journeying to Panama in 1514 with a military expedition led by Pedrarias Dávila, he then went to Cuba and participated in two initial reconnaissance expeditions of the Mexican gulf coast under Francisco Hernández de Córdoba and Juan de Grijalva. It was his experiences in the subsequent expedition of HERNÁN CORTÉS in 1519 that provided him with the raw material from which he penned his classic chronicle many years later.

Lauded especially for its direct and plainspoken style—and criticized for its pedestrian rudeness—Díaz's *True History* provides an intimate and unvarnished look at the conquest of Mexico from the perspective of a common foot soldier. Among the most oft-cited portions of his chronicle are those describing the Spaniards's first sighting of the AZTEC island-city of Tenochtitlán, the entry of Cortés's army into the BASIN OF MEXICO, and the initial meeting between Cortés and MOCTEZUMA II. Also frequently quoted is his remark on the mingling of religious and economic motives that propelled the Spanish conquests in Mexico and beyond. Intending to honor his fallen comrades, he wrote: "For they died in the service of God and of His Majesty, and to give light to those who sat in darkness—and also to acquire that wealth which most men covet." This was a remark that the 19th-century historian William Prescott described as "a specimen of that naïveté which gives an irresistible charm to the old chronicler."

After the fall of Tenochtitlán, Díaz went on to accompany Cortés in his ill-fated trek across Central America, and later served under PEDRO DE ALVARADO in the CONQUEST OF CENTRAL AMERICA. It was from his *ENCOMIENDA* in Guatemala in the late 1500s that Díaz (who was, by his own description, an infirm, deaf, and blind old man) brought to completion his *True History*, begun years before and finished largely as a rebuttal to other chronicles of the conquest of Mexico that incensed him because he regarded them as filled with inaccuracies. Contemporary English translations have pruned many redundancies and excised many superfluous passages, trimming the original five volumes down to one and making *The Conquest of New Spain* one of the most gripping and popular accounts of one of the most consequential episodes in world history.

See also VOYAGES OF DISCOVERY.

Further reading: Díaz, Bernal. *The Conquest of New Spain*. New York: Penguin, 1963; Díaz del Castillo, Bernal. *The Discovery and Conquest of Mexico, 1517–1521*. New York: Da Capo Press, 1996.

MICHAEL J. SCHROEDER

Diet of Worms

The Imperial Diet (German Reichstag) of Worms refers to MARTIN LUTHER's legal appearance before CHARLES V in April 1521. There Luther defended himself before the civil government regarding the Roman Catholic Church's condemnations of him as a heretic. The Protestant REFORMATION began on October 31, 1517, when Martin Luther nailed his 95 Theses to the church door in Wittenberg, Germany. Luther was convinced that the practices of the church were in error but he did not initially see himself protesting against the leadership of the church; instead, he felt he was trying to bring reform to the church.

Several debates and many tracts later, Luther had become a popular figure in Germany. For many reasons, Germans were unhappy with the leadership of the Roman Catholic Church, and resented the fact that Rome, rather than Germany, was telling German citizens what to do. In addition, there had been much maneuvering surrounding the 1519 election of Charles V. The pope and Rome were not in favor of Charles V's election, and there was little love lost between these two powerful figures. Yet Charles V wanted to cooperate with Rome, if only to show that he (and not the pope) had the power over Germany and its controversies.

In 1520 Pope LEO X wrote a document (papal bull) condemning Martin Luther, and describing him as a heretic. Luther was not excommunicated from the church at that time, but he knew it would not be long in coming. Yet Luther had political supporters in Germany, most notably several princes, including Elector Frederick the Wise, who was one of the small number of electors who chose a new emperor.

When the controversy was brought to Charles's attention in 1520, he did not want to interfere in a church affair, seeing potentially much to lose and little to gain in getting involved. After some negotiating,

Charles agreed to a hearing at the next German diet in April 1521, as long as the princes agreed to support his decision, and they did. He agreed also to grant Luther safe conduct (a significant issue, as one who was named a heretic was technically an outlaw in the Empire and could be killed without penalty).

Accompanied by an Imperial herald, in early April 1521, Luther slowly went from Wittenberg to the city of Worms, a journey of several hundred miles, preaching at several churches along the way. He was hailed as a hero by the townspeople in the various cities. Charles V was present when Luther arrived, conducting many other items of business. (The issue with Luther was only a small part of the schedule for the Diet.) On April 17, 1521, Luther appeared before Charles, the papal envoy Alexander, and the princes of Germany. On a table nearby were piled high all of Luther's writings. There he was asked two questions—were the writings his, and would he retract them? Luther answered that the writings were his, but that he needed more time to consider the answer to the second question. Appearing the next day, Luther was asked again whether he would retract his writings, and his response was "Unless I am convinced by Scripture and plain reason—I do not accept the authority of the popes and councils, for they have contradicted each other—my conscience is captive to the Word of God. I cannot and I will not recant anything for to go against conscience is neither right nor safe. God help me. Amen."

While Luther is often credited as saying, "Here I stand, I can do no other, God help me. Amen," most scholars believe this to be a later addition by one of Luther's followers. A small committee was appointed by Charles to negotiate with Luther to see if he would retract portions of his statements. Luther was ready to admit that he overstated some of his attacks on the pope and church practices, but was unwilling to bend on any of his theological statements. Faced with an impasse, Luther was dismissed, with a letter of safe conduct for 21 days. On his journey back to Wittenberg, Luther was kidnapped by soldiers loyal to Frederick the Wise and secretly taken to Frederick's castle in Wartburg where he stayed for several months until the initial reaction to the Diet had quieted down.

See also Calvin, John; Counter-Reformation (Catholic Reformation) in Europe; justification by faith.

Further reading: Bainton, Roland H. *Here I Stand: A Life of Martin Luther*. New York: Pierce and Smith, 1950; Lewis W. Spitz. *The Renaissance and Reformation Movements,* Vol. 2, *The Reformation*. St. Louis: Concordia, 1971; Rupp, Gordon. *Luther's Progress to the Diet of Worms*. New York: Harper, 1964.

Bruce D. Franson

dissenters in England

The term *dissenters* refers to those who officially or unofficially separate themselves from an established or state church. This term is sometimes used interchangeably in the context of early modern English history with *Nonconformists*. However, nonconformity is a later development within the larger dissenter movement, usually denoting those who disagreed with the state church in both practice and principle. In England, religious dissenters did not constitute a single discernible movement or program but a series of protests against the established Church of England during the 16th to 18th centuries.

While the history of religious dissent is as old as Christianity itself, dissent in England can certainly be traced to the time of John Wycliffe and the sect known as the lollards. Wycliffe was a 14th century English university professor whose greatest contribution was his translation of the Scriptures into the English vernacular. He believed that the Bible was the supreme authority for religious matters, that the clergy should not own property, and that the Catholic understanding of transubstantiation had no basis in Scripture. While his ideas were condemned by the Catholic Church, the later, more radical sect of the lollards adopted some of his views and continued on until the time of the English reformations in the 16th century, consequently setting the stage for later religious dissents.

English dissenters began to appear once again during the time of the Protestant Reformation in England under Edward VI, Elizabeth I, the Stuart kings, and during and after the time of the interregnum of the English Civil War. Many of these had hoped for a purer reformation of religion in England and expressed their dissatisfaction with the efforts of the English monarchy to continue to control the established state church. During the reign of Elizabeth I, many of her Protestant advisers had also hoped for a reformation in England similar to the continental reformations. They desired a total break with the vestiges of the more liturgical and episcopal structures, which they felt were entirely consistent with the medieval Catholicism from which they had separated. During this period, dissenters and Nonconformists began to refer to the group now commonly known as Puritans. Many of these English Puritans disliked both the structure of the

episcopacy and an established state church. They began to separate themselves from the Church of England and have their own private meetings.

While Elizabeth I would attempt to get her clergy to conform, many of these dissenters would continue to spread their ideas about church government and worship, attracting more followers. In 1620, a group of these dissenters would sail to America on the *Mayflower* and settle in New England in attempt to find religious freedom in the New World. Consequently, they transplanted their own religious dissent to America profoundly shaping both early American religion and national identify in the process.

During the time of the English Civil War (1642–51) and the interregnum (1649–60), the dissenters seized power and abolished the Church of England. They began to practice iconoclasm, destroying churches and stained glass and imprisoning many of the Anglican bishops. Parliament was now the head of the Church of England and it quickly instituted a more presbyterian form of church government. The Westminster Assembly now became the sole and permanent committee dedicated to the reform of the English Church.

In May of 1660, Charles II was restored to the throne of England from exile in France. He made attempts to ensure some sort of religious toleration with his Declaration of Indulgence. However, the now mostly Anglican Parliament had forced him to withdraw this measure. Instead they passed what is known as the Clarendon code, which established Anglicanism as the true state religion of England and made overt threats toward any that might not conform.

The Test Act of 1673 required all persons in civil or military offices to subscribe to the oaths of supremacy and allegiance and to affirm that they did not believe in the doctrine of transubstantiation. Furthermore, they had to receive the sacrament of the Anglican Church within three months after admittance to office. Eventually, in 1689, Parliament passed the Toleration Act, which allowed the English people to practice whatever religion they desired so long as they were trinitarian Protestants. This act however did not suspend any of their civil disabilities that went along with their dissenting religion. The Test Act, which was expanded in 1678, was not suspended until 1828. In 1829, Parliament passed the Roman Catholic Relief Act, which began to give freedom to Roman Catholics to practice their religion freely for the first time since before the Reformation.

Consequently, many of the dissenters in English religious history survive in present-day Christian denominations. Many of these are now known as "Free Churches." Some of these are Baptists, Presbyterians, Congregationalists, Methodists, Quakers, and Moravians.

See also Stuart, House of (England).

Further reading: Burrage, Champlin. *The Early English Dissenters: Dissent and Nonconformity*. Paris, AR: Baptist Standard Bearer, 2000; Collinson, Patrick. *The Religion of the Protestants: The Church in English Society 1559–1625*. Oxford: Oxford University Press, 1998; Edwards, David L. *Christian England, Vol. 2: From the Reformation to the 18th Century*. Grand Rapids, MI: William B. Eerdmans Publishing Company, 1983; Haigh, Christopher. *English Reformations*. Oxford: Oxford University Press, 1993; Spufford, Margaret, ed. *The World of Rural Dissenters, 1520–1725*. Cambridge: Cambridge University Press, 1995.

T. W. Booth

divine faith in Europe

Between 1730 and 1760, western Europe experienced a revivalist movement that advocated acceptance of the divine faith doctrine. This movement later came to be known as the First Great Awakening. The title was used to differentiate this first rise in evangelical revivalism from the second wave of religious fervor that surfaced between 1800 and 1801, which become known as the Second Great Awakening. During the First Great Awakening, the acceptance of the divine faith doctrine in Europe was most prevalent in England, Scotland, Wales, and Germany, although the movement also received a good deal of attention in Ireland, Holland, Switzerland, Sweden, and France. At the same time, a similar but separate revivalist movement took place across the Atlantic in the United States. Despite the common factors in the teachings of the various evangelists, the divine faith movement was not a single movement but a large number of highly individualistic movements that surfaced around the Western Hemisphere. In addition to Anglicans and dissenters in England, the Protestant sects that endorsed divine faith included Calvinists and Arminians in England, Presbyterians in Scotland, Lutherans and Pietists in Saxony, and Puritan Congregationalists in New England.

All proponents of the divine faith movement advocated a strong faith in the divine will of God. Most of them taught that conversion must come from a heartfelt acceptance of Christian teachings rather than from a blind acceptance of religious dogma or from confessional conformity. Advocates taught that God was actively involved in shaping history and that he was constantly guiding the

day-to-day activities of believers. To the early evangelicals, prayer was the means by which chaos could be averted. Therefore, it became the responsibility of all believers to intercede for those who did not understand this fact. Believers were also encouraged to pray for one another.

The divine faith movement was built around four cornerstones: *conversionism*, *activism*, *biblicism*, and *crucicentrism*. To the evangelical, *converting* others to the faith had been a major element of Christianity since the formation of the early church following the death and resurrection of Jesus Christ. *Activism* was, therefore, a foregone conclusion because all believers were required to reach out to those inside and outside their own churches and countries. These two concepts had been the motivating forces behind the practice of sending missionaries to the farthest reaches of the globe since the founding of the early church. Because the basis for all Christian faith comes from the Holy Bible, the insistence on *biblicism* reminded believers that they were to be led by the Word of God and to refrain from following false prophets. The concept of *crucicentrism* was intended to keep the focus of the Christian on Christ, who gave his life on the Cross of Calvary to save the world from the darkness of sin. The overreaching goal of the early evangelical movement was, therefore, to bring about a global fellowship of all humans who worked together to understand and advance the will of God.

The time of the First Great Awakening has been called the age of faith as well as the era of pietism and the era of evangelism. The motivation for spreading the doctrine of divine faith arose from the Protestant determination to mitigate the effects of the age of Enlightenment, which had intrigued most of the upper and educated classes in western Europe and the United States with its emphasis on reason and individualism. Advocates of the evangelical movement taught that many things should be accepted on faith alone because some things could never be proved by science.

THE GOOD OF HUMANKIND

The concept of individuality was viewed by early evangelicals as counterproductive because it encouraged people to promote their own interests rather than working for the good of all humankind. Instead of emphasizing the concept of the scarcity of resources that was a significant element in the classical liberal thought that had gained momentum in the age of Enlightenment, proponents of divine faith taught that God had granted humans dominion over nature and animals, which were to be used to better the lives of *all* humans. Members of the lower and working classes who were more inclined than others to accept the theory of divine faith without reservation attended revivals in large numbers, resulting in a rapidly increasing number of converts.

In autumn 1729, the widely celebrated and respected Episcopalian minister George Whitfield (1714–70), known as the "apostle of the British Empire," traveled to the United States, where he converted large crowds of Americans to the divine faith movement. Whitfield was considered the founder of Methodism, a name that at the time was loosely and sometimes derisively used to refer to all evangelicals. Whitfield was strictly Calvinist in his beliefs, although he was instrumental in shaping the beliefs of Presbyterians, Congregationalists, and Baptists as well. Throughout his lifetime, Whitfield preached 18,000 sermons, an average of 500 a year.

While in America, Whitfield publicly broke with John Wesley (1703–91), the founder of the official Methodist Church and one of the great evangelists of the period. Wesley taught that through grace Christians were capable of realizing a state of perfect love with God. He encouraged his followers to become involved in fighting injustice wherever they found it. Whatever their commonalities, Whitfield and Wesley were unable to reconcile their divergent beliefs on salvation theology. Wesley believed that when babies were born, some had been predestined to become Christians, while others had not. To Whitfield, salvation was a personal experience that was derived from conscious choice rather than from predestination.

Henry Venn (1796–1873), who became the leader of the second wave of evangelistic fervor, was heavily influenced by both Whitfield and Wesley. However, he found himself treading a middle path between the doctrines supported by these prominent evangelists. To Venn, clemency and humanitarianism were irrevocably joined to moralism and to the avoidance of sin. Together, the influence of these three evangelists ignited reform movements in education and penal systems, and their teachings were instrumental in planting seeds that blossomed into antislavery movements, which in turn led to the eventual abolition of slavery.

See also Calvin, John; justification by faith; Puritans and Puritanism.

Further reading: Babbington, D. W. *Evangelicalism in Modern Britain: A History from the 1730s to the 1990s*. London: Routledge, 1989; Fagan, Brian M. *Clash of Cultures*. Walnut Creek, CA: Altamira, 1998; Jones, David Ceri. *"A Glorious Work in the World": Welsh Methodism and the*

International Evangelical Revival, 1735–1750. Cardiff: University of Wales Press, 2004; Tracy, Joseph. *The Great Awakening.* New York: Arno Press and the *New York Times*, 1969.

Elizabeth Purdy

Dominicans in the Americas

When the first wave of Spanish explorers and invaders came to the Americas, they were accompanied by a few clergy who served the sailors and military personnel as chaplains, but none of any note belonged to the Dominican order.

However it was a Dominican bishop, Diego de Deza, who first sponsored Christopher Columbus at the Spanish court and afterward took credit for Spain's opportunity to claim the West Indies. In 1508, the master of the Order of Preachers, Thomas de Vio (also known to history as Cajetan), called for 15 Dominican friars to be sent from the University of Salamanca in Spain to the island of Hispaniola (modern Haiti and Dominican Republic).

The first four friars arrived in 1510 at Santo Domingo and quickly made that stronghold their base of operations. They learned the indigenous language and proceeded to minister to both Spaniards and the local people. It did not take them long to become critical of the treatment of the natives by the Europeans. These early friars refused the comfortable accommodations that were offered to them by the colonizers and instead moved into a simple hut where they began to share in communal life and common prayer and give support to each other's ministry of preaching. Dominican criticism of the Spanish who were forcing natives to labor in mines and on estates is recalled in a number of early sermons aimed at colonists, soldiers, and representatives of the Crown.

In 1512, Dominicans traveled back to Spain and brought their criticisms of the Caribbean *encomendero* system and its human rights violations directly to King Ferdinand V. Certain compromises with the Crown were put into effect in the form of modified laws that gave natives some protection, putting an end to child labor, as well as the exploitation of Native women. The conversion to the Dominican order of a Spanish secular priest in the Caribbean, Bartolomé de Las Casas, proved to be instrumental in the struggles of the church against Native oppression. Bartolomé had come with the conquerors in 1502 and was given a huge portion of land to administrate, sharing in the fruits of Native exploitation and forced labor. In 1524, he took on the Dominican habit and gave up his estates in Cuba. Through his writings (particularly *Historia de las Indias*) as well as his preaching and ministry, Bartolomé became an advocate for justice in the Spanish colonies.

Dominican professors of theology like Francisco de Vitoria (1485–1546) at Salamanca in Spain had argued against slavery using Thomistic principles to support the case for basic human dignity. Francisco was one of the first to condemn the conquest of Peru by Francisco Pizarro, promoting instead a pastoral evangelization of the region. Francisco de Vitoria is best known for his treatises *Relecciones de Indias* and *De jure belli*. Julián Garcés, the Dominican bishop of Tlaxcala in New Spain, along with Las Casas and other friars sent petitions to Pope Paul III to become an advocate for the rights of natives in the Americas.

This resulted in the 1537 bull *Sublimis Deus*. In it Paul III wrote, "The Indians are truly men, and are not only capable of understanding the Catholic faith, but according to our information they desire exceedingly to receive it. . . ." This opened the door for continued missionary activity in Central and South America as well as the islands. Antonio de Montesinos was among the first party of Dominicans to land in North America, near Georgetown, South Carolina, in 1526. They build a small church, San Miguel de Gualdape, and a temporary settlement where the expedition's leader, Lucas Vásquez de Ayllón, was to die a few months later. He was buried there. The following year de Montessinos abandoned the settlement and returned to the Caribbean where he was assigned by the Crown as protector to the natives of Venezuela. After some 15 years of service to the community in Venezuela, Friar Antonio was murdered by a Spanish officer in 1540.

THE MAYA AND NORTH AMERICA

The Dominicans also sent missionaries to the Mayans. Luis Cancer, who served the community of Hispaniola as a young friar, was assigned in 1521 to the mission of San Juan in Puerto Rico. In 1542, he left San Juan to join Bartolomé de Las Casas among the Maya in Guatemala. The two friars learned the Mayan language and attempted to cooperate with the natives, delivering the message of the Gospel in the land the Spanish referred to as La Tierra de la Guerra (the land of war). Struggles between the Maya and Spanish had been ongoing in the region since the arrival of the invaders. Las Casas and Cancer even succeeded in translating Bible passages into Mayan song.

Friar Luis traveled unescorted into their lands and was said to have been welcomed by the Mayan people.

Cancer next traveled to Florida in 1548 accompanied by a native woman and translator from the island of Hispaniola named Magdalena. She had been converted to Christianity by the Dominicans.

The party landed on the west coast of Florida and Magdalena went ashore with Friar Diego de Tolosa and an oblate named Fuentes. Both of the Dominicans were killed and Magdalena was never found. The following year Luis Cancer was murdered near Tampa Bay during an effort by his landing party to make contact with the natives.

Earlier expeditions to North America by Hernando De Soto in 1539 had resulted in battles between natives and some 600 Spanish soldiers near Mobile. Three Dominican chaplains had accompanied the voyage that sailed out of Havana. De Soto continued with his troops along the coast of Louisiana and ventured into parts of Mississippi, Arkansas, and Texas. The excursion ended in 1543 with Juan Gallegos being the only friar to survive. Subsequent Dominican missions to Florida were attempted in 1559 and in the early 1560s.

The first attempt by Tristán de Luna y Arellano and a talented Mexican preacher named Domingo de Salazar was abandoned for lack of food and terrible weather conditions. They were followed by Gregorio de Beteta, a former companion of the martyred Luis Cancer. The mission met with mixed success.

Dominican foundations in Mexico had been highly successful as they were able to enlist both friars trained on the Continent as well as colonial Europeans born in the New World. They were reluctant however to accept Mesoamerican natives or even recruits of mixed blood. In 1526, they established a house in Mexico City. By 1555, the province of St. James in Mexico counted some 210 friars residing in 40 houses. In the fall of 1528, Dominicans developing southern missions reached the town of Huaxyacac (modern Oaxaca). Among the friars making that journey were Father Gonzalo Lucero and Bernardino de Minaya.

A royal patent letter from Charles V bestowed upon Huaxyacac the rights of a city and it was given the name *Antequera*. They begin building the first Dominican priory there and dedicated it to St. Paul. By the 17th century, there were more than 70 priories functioning in the province of St. Hyppolitus in the Oaxaca area. It took more than 50 years fully to complete construction of a magnificent new priory named after Santo Domingo. In 1623, Santo Domingo became a university offering degrees in theology and philosophy for both secular and religious clergy.

PERU

Missionary work in Peru was initiated by the Dominicans when Vincent Valverde arrived in 1531. The Dominicans were successful in ministering to the Indians of Peru decades before Franciscan evangelizers. By 1544, the Dominican province in Peru had 55 members. Two of the most famous saints of Peru were Dominicans. Saint Rose of Lima (1586–1617) was a Creole and member of the third (lay) Order of St. Dominic. Rose spent most of her life as a contemplative, living at her parents' home, wearing a coarse habit and living the vow of perpetual virginity. Her life was devoted to prayer, penance, and fasting. It has been recorded that she slept on broken glass, potsherds, and thorns. She also constructed a crown of metal spikes and wore an iron chain about her waist. Later in life, Rose retired to a small cell in the garden of her home where she spent her final days in prayer and mortification. Visions, revelations, and divine voices were visited upon her. Rose's death was reputedly followed by numerous miracles and in 1670 she was canonized by Pope Clement X.

Martín de Porres (1569–1639) was another famous Dominican saint of Peru. He was a mulatto from Lima, son of a free black woman and a white noble father. As a young man he received training as an apothecary (druggist), surgeon, barber, and physician. His skills were used to serve the poor. He became a lay associate of the Dominican monastery of the Holy Rosary and later joined the community as a lay brother. He spent his life healing the sick, feeding the hungry, and attending to abandoned children. Martin was also reputed to have the gifts of visions, mystical experiences, miraculous healing, and even bilocation. Interestingly, Saint Toribio, the archbishop of Lima, and St. John Massias (also a Dominican lay brother) were contemporaries of both Saint Rose and Saint Martín in Peru. The Dominicans maintained both urban and rural Peruvian missions, monasteries, and schools throughout the 16th, 17th, and 18th centuries.

The conquest of Colombia by Spain in 1536 and its eventual unification with Venezuela in 1549 produced the Audiencia of New Granada. This quickly became the domain of Dominican missionary activity. However unlike their efforts in Mexico and Peru, the Dominicans began to develop small missions and schools rather than monastaries. By 1569, there were 40 small missions (or *doctrinas*); some 18 priories were also established. One of the leading Dominican figures in New Granada was Saint Louis Beltran (1526–81), who converted thousands of Natives to Christianity.

The running of schools and universities was among the special talents of the Dominicans. At Lima and in Mexico City universities were founded in the 16th

century. In Guatemala the Real y Pontificia Universidad de San Carlos was recognized in 1676. Universities were also founded in Bogotá (1627), Quito (1688), and Santiago, Chile (first as a college in 1619 and then as a university in 1684). Faculties included studies in logic, history, physics, philosophy, mathematics, theology, and canon law. Early on, the Jesuits had begun to compete with the Dominicans in Latin America for students and had founded rival universities and colleges in Bogotá, Quito, Bolivia, and Santiago. During the 18th century, the Dominicans succeeded in establishing a university at Havana (1728), which was raised to the title of Royal and Pontifical University in 1734.

The end of the 17th century saw a rise in the number of Dominican foundations for women. There were 22 houses in Mexico City, 10 in Puebla, and a male monastery outside Oaxaca that was turned into a convent for Dominican nuns. The education of Spanish, Creole, and Indian women was undertaken in a number of these convents.

There were also separate convents for the education of the daughters of native chiefs (CACIQUES). Indian women were rarely denied admittance to the Dominican order. The creation of female houses followed throughout the 18th century with convents established at Corpus Christi in Mexico (1724), Cosamalupan (1737), and Oaxaca (1782).

See also *ENCOMIENDA* IN SPANISH AMERICA; FRANCISCANS IN THE AMERICAS; JESUITS IN ASIA.

Further reading: Ashley, Bededict. *The Dominicans*. Collegeville, MN: Michael Glazier, Liturgical Press, 1990; Hinnebusch, William. *The Dominicans: A Short History*. Staten Island, NY: Alba House, 1975; Jay, Felix. *Three Dominican Pioneers in the New World*. Lewiston, NY: Edwin Mellen Press, 2002; Friede, Juan, and Benjamin Keen, eds. *Bartolomé De Las Casas in History*. Dekalb, IL: Northern Illinois Press, 1971; Mills, John O. *Justice Peace and the Dominicans*. Dublin, Ireland: Dominican Publications, 2001; O'Daniel, V. F. *Dominicans in Early Florida*. New York: United States Catholic Historical Society, 1930.

TIM DAVIS

Dorgon

(1612–1650) *prince regent of China*

Prince Dorgon was regent for his nephew between 1644 and 1650. He seized the opportunity offered by Ming general WU SANGUI (WU SAN-KUEI) to lead the Manchu forces inside the Great Wall and together to defeat the rebels who had seized Beijing (Peking) that ended the Ming dynasty. After defeating the rebels Dorgon placed his six-year-old nephew on the vacant throne. With this act, the QING (CH'ING) DYNASTY was transformed from a frontier state to a national dynasty of all China.

When Manchu leader ABAHAI died in 1643, the Manchu clan leaders assembled to elect a new ruler among his sons. Prince Dorgon, Abahai's younger brother and the most able among the princes, successfully maneuvered to have five-year-old Fulin (Fu-lin) elected ruler, rather than an older son, so that he could be regent. An able statesman and warrior, Dorgon continued to consolidate central power and strengthened the bureaucratic style government established by his brother. As the weakening Ming dynasty was threatened by internal revolts Abahai prepared to invade north China.

In April 1644, a rebel army led by Li Zucheng (Li Tsu-ch'eng) advanced on the capital city Beijing (Peking), taking the city before General Wu Sangui and his troops stationed at Shanhaiguan (Shanhaikuan) at the eastern terminus of the GREAT WALL OF CHINA could arrive to defend the city. General Wu then invited the Manchus to assist him against the rebels, an invitation that Dorgon was delighted to accept. Dorgon and Wu ousted the rebels and entered the city with their joint forces on June 6, 1644. While Wu and some Manchu units chased down the rebels, Dorgon remained in Beijing, buried the last Ming emperor and empress (who had committed suicide) with honor, declared that the Manchus had come to restore order, and placed his young nephew on the vacant throne as Emperor Shunzi (Shun-chih).

He thus established a new national dynasty, the Qing (Ch'ing), that would last until 1911. He also confirmed most Ming officials in their positions, including the Jesuits who headed the Board of Astronomy; reduced taxes; and forbade Manchu imperial clansmen from interfering in administration. The defeat of Li and other rebels and immediate reforms won over many northern Chinese although it took several decades to end Ming loyalist movements in southern China. However one of Dorgon's orders, that all Han Chinese men wear their hair in a queue as Manchu men did, greatly irritated Chinese sensibilities.

Dorgon was a forceful administrator but his arrogance and autocratic style alienated many. He gave himself increasingly exalted titles, such as "Imperial Father Regent," but was frustrated that he could not become emperor. A showdown between Dorgon and his nephew

never occurred because he died in 1650 during a hunting trip. Shunzi then took over personal control but continued the successful policies of his uncle. Thus while Nurhahci and Abahai prepared the way for the rise of the Manchus, it was Dorgon who seized the opportunity to realize it.

See also Jesuits in Asia; Ming Dynasty, late.

Further reading: Michael, Franz. *The Origin of Manchu Rule, Frontier and Bureaucracy as Interacting Forces in the Chinese Empire*. Baltimore, MD: Johns Hopkins University Press, 1942; Peterson, Willard J., ed. *The Cambridge History of China, Vol. 9, Part One: The Ch'ing Empire to 1800*. Cambridge: Cambridge University Press, 2002.

Jiu-Hwa Lo Upshur

Drake, Francis

(c. 1540–1596) *English explorer*

Sir Francis Drake was an English mariner-adventurer, and sometime privateer, who circumnavigated the globe. Drake was born near Tavistock, Devon, England, not far from the important port of Plymouth. He came from a well-connected Protestant farming family, one of 12 children born to Edmund Drake.

At approximately age 13, Francis went to sea on a cargo bark and eventually became the master of the ship at age 20. These early seafaring years spent in the North Sea built his experience as a skillful sailor and navigator and gave him a sense of command. When he was 23 he joined his cousin Sir John Hawkins and for the first time voyaged to the New World. In association with Hawkins, he undertook the initial English slave-trading expeditions to the New World.

Drake discovered the lure of the Spanish Main with all its riches in silver, gold, and slaves. He disliked the Spanish from the onset, no doubt in part for their Catholicism, and in the 1560s, began his campaign against Spanish interests, appearing a pirate to some and a privateer to others. His raids demonstrated his bravado and determination, but almost cost him his life. Drake's most famous attack came in 1573 when he took the Spanish Silver Train at the port of Nombre de Dios. Finding the silver too heavy to carry, he took all the gold he could and returned to Plymouth on August 9, 1573, with 30 survivors. Unfortunately, Queen Elizabeth I had undertaken a temporary truce with Philip II of Spain, and Drake's exploits were not officially celebrated.

In 1577, Queen Elizabeth, facing new Spanish hostilities, sent Drake with 150 men and five ships on an expedition against the Spanish interests on the Pacific coast of the Americas. Two ships had to be abandoned at Río de la Plata and the remaining three navigated the Straits of Magellan, making Drake the first Englishman to do so. The voyage continued to be difficult; another ship was destroyed, and still another separated and returned to England. Drake sailed along the coast of South America alone in the *Golden Hind,* attacking Spanish interests, plundering Valparaíso, and seizing cargo as he moved. He continued along the coast of North America looking for a passage to the Atlantic, possibly as far north as the present state of Washington. He stopped for supplies and repairs in San Francisco Bay and named the area New Albion. Drake now made the decision to cross the Pacific. He rounded the Cape of Good Hope and eventually returned on September 26, 1580, to Plymouth, laden with treasure. His exploits could not be denied even in the face of Spanish fury, and Queen Elizabeth knighted him.

WAR WITH SPAIN

Another war with Spain in 1585 put Drake back in his element. He took command of a fleet and launched assaults against Vigo in Spain, São Tiago in the Cape Verde Islands, and the New World ports of Santo Domingo and Cartagena, as well as St. Augustine in Florida. In 1587, he "singed the King of Spain's beard" with a preemptive and destructive raid on Cádiz, burning 31 ships and holding the town for three days in the process. This attack delayed the Spanish Armada sailing by a year.

By the time the Spanish Armada sailed to England to invade in 1588, Drake was vice admiral in command of the English fleet. It was at this time that the famous Drake myth first appeared that had Drake enjoying a game of bowls on Plymouth Hoe as the Spanish fleet approached. Here he supposedly stated that he had plenty of time to finish the game before the Spanish arrived.

The English fleet pursued the Spanish through the channel. Drake caught the rich galleon *Rosario* and Admiral Pedro de Vales in the process. On July 29, 1588, Drake and Lord Howard of Effingham organized the fire ships that broke the Spanish formation, causing damage that forced the Spaniards into the open sea toward Calais. The following day, Drake and the rest of the English fleet defeated the Spanish at the Battle of Gravelines.

Drake's final expedition against the Spanish occurred in 1595, supported by Hawkins. On this occasion, the Spanish inflicted defeat, particularly against Drake's raids

England's Sir Francis Drake and the British fleet defeated the invading Spanish Armada in 1588.

on San Juan, Puerto Rico. Hawkins died off Puerto Rico and Drake became ill from dysentery and died on January 28, 1596, while in the process of mounting a further attack on San Juan. Placed in a lead coffin, Drake was buried at sea with his crew burning the town of Puerto Bello as a dedication to his passing.

Drake's life was one of adventure and determination, which helped enrich England with his plunder. He established claims to the New World and made England a recognized naval power.

See also PIRACY IN THE ATLANTIC WORLD; SHIPS AND SHIPPING; SLAVE TRADE, AFRICA AND THE; VOYAGES OF DISCOVERY.

Further reading: Kelsey, Harry. *Sir Francis Drake: The Queen's Pirate*. New Haven. CT: Yale University Press, 2000; Marrin, Albert. *The Sea King: Sir Francis Drake and His Times*. New York: Atheneum, 1995; Sugden, John. *Sir Francis Drake*. London: Pimlico, 1996; Whitfield, Peter. *Sir Francis Drake: British Library Historic Lives*. London: British Library Publishing, 2004.

THEODORE W. EVERSOLE

Dutch East India Company (Indonesia/Batavia)

The Verenigde Oostindische Compagnie (VOC) is better known in English as the Dutch East India Company, a joint stock company formed in 1602 and granted a monopoly for all trade between the Cape of Good Hope and the Straits of Magellan. The VOC had a twofold purpose: first, to organize and promote Dutch trade in the East Indies, vital because the area produced extremely precious spices; second, to raise revenue for the Dutch War of Independence against Spain.

In East Asia, the VOC was successful in evicting the Portuguese from their holdings and establishing a base at Batavia (modern Jakarta) from which to control the island of Java. In time, the VOC was transformed from a military-trading organization to administrator of a colonial empire. By 1799 the company's usefulness had been outlived and because of corruption was dissolved by the Dutch government.

From its inception the VOC was premitted by the Dutch government to enter into diplomatic relations with foreign powers and to engage in military actions to further Dutch interests, including seizing land and building forts. In Southeast Asia, Protestant Dutch and English contended for influence with Catholic Portuguese and French.

While Portugal and France were interested in religious conversion of local people as well as trade, Britain and the Netherlands were primarily interested in commerce. Its first Dutch overseas base at Ambon was won from the Portuguese and used as a staging post for the import and reexport of pepper and other spices. It next established a permanent base on Java in order to play a greater role in trade throughout Southeast Asia.

They selected a site and named it Batavia, which became their permanent headquarters. The VOC overcame local opposition with their superior weapons and the British decided to focus on India.

The VOC gradually controlled all of Java and spread its influence to other islands. Through a series of naval campaigns, it attempted to create a monopoly of trade in the islands and so fought against local powers and against Indian and Malay states also. It gained control of land and regulated the growth of pepper and other crops. Dutch rule was harsh, forcibly relocating local people and exploiting them.

In 1740, conflict broke out between the Chinese community in Batavia and Dutch officials. It became

known as the Chinese War and resulted in 10,000 Chinese deaths.

By the end of the 18th century, the Dutch state had become exhausted by the effects of prololnged warfare in Europe, especially the Fourth Anglo-Dutch War of 1780–81. The VOC was also facing stiff competition from the British. It was dissolved in 1799 by the Dutch government, which decided to assume direct responsibility for overseas possessions. Java and other VOC holdings in the East Indies were transferred to the Dutch government.

See also French East India Company; voyages of discovery.

Further reading: Brown, Colin. *A Short History of Indonesia: The Unlikely Nation?* Chiang Mai: Silkworm Books, 2003; Gaastra, Femme. *The Dutch East India Company: Expansion and Decline*. Zutphen, Netherlands: Walburg, 2003; Irwin, Douglas A. "Mercantilism as Strategic Trade Policy: The Anglo-Dutch Rivalry for the East India Trade." *The Journal of Political Economy* v. 99, December 1991; Reid, Anthony. *Southeast Asia in the Age of Commerce 1450–1680,* Vol. 2, *Expansion and Crisis*. New Haven, CT: Yale University Press, 1993.

John Walsh

Dutch in Latin America

The Dutch presence in the Americas was integral to the worldwide competition for empire among European powers in the early modern era. Among the most important national actors in the newly discovered lands of the New World in the 16th and 17th centuries, the Dutch rapidly lost influence and power to the French, English, and Portuguese in the mid-1600s, though their impact on the history of the Americas was profound and long-lasting.

The Dutch influence in Latin America was greatest in Brazil, where they began to challenge Portuguese dominance in the 1620s. Dominated by Calvinists and fierce enemies of Catholic Spain in the great power rivalries of Europe, the Dutch began challenging Portuguese claims to Brazil soon after the union of the Portuguese and Spanish Crowns in 1580. Their first assaults on Portuguese and Spanish commercial interests began in West Africa in the 1590s, culminating in their 1606 attack on the Portuguese trading station of São Jorge de Mina, which after several attempts they captured in 1637, opening up the African trade to Dutch merchants. In Asia, too, the Dutch challenged Spanish and Portuguese dominance, seizing several key ports in India, Ceylon, and elsewhere and becoming a major commercial power in the seas and ports of the Middle and Far East.

The upshot of these far-flung conflicts in the jockeying for power in Latin America was to make Brazil Portugual's most important overseas possession, thus intensifying the Portuguese Crown's efforts to solidify their hold on the colony. Eager to participate in the lucrative sugar trade, the Dutch formed their West India Company (WIC) in 1621, modeled after the Dutch East India Company, founded in 1602. The WIC's goal was to weaken and plunder the Spanish and, where possible, to displace the Portuguese.

Three years after the WIC was created, in May 1624, under the leadership of Piet Heyn, a massive Dutch force launched a military assault on the Portuguese Brazilian capital port city of Salvador (Bahia). Holding the town for nearly a year, the Dutch were expelled by a joint Spanish-Portuguese counterassault in April 1625. After failing to retake the port, the Dutch turned their attention north, to the port of Recife, at the heart of the sugar trade in the rapidly growing province of Pernambuco. With some 67 ships and 7,000 men, the Dutch attacked and took Recife and Olinda in 1630. They held the town and its outlying districts for the next 24 years, extending their influence along some 1,800 kilometers of coastline in Brazil's burgeoning northeast.

In keeping with the Netherlands's mercantile orientation, Dutch rule in Brazil was characterized by an emphasis on trade; increased production of sugar, tobacco, hides, dyewood, and other tropical export commodities; and an overall policy of generalized tolerance toward Roman Catholicism despite a strong undercurrent of tension between Dutch Calvinists and Spanish and Portuguese Catholic monasteries and nunneries. The Dutch hold on the Brazilian northeast prompted the Portuguese Crown to redouble its efforts to strengthen its hold on the colony.

Two years before taking Recife, in 1628, a fleet of 30 Dutch ships captured the Spanish silver fleet off the coast of Cuba—the only instance in which an entire Spanish *flota* (convoy) was captured by enemy forces. The Dutch victory stunned Europe, prompting Italian bankers to withdraw their credit from Spain, causing the Spanish Crown to intensify its efforts to find new sources of credit for their overseas enterprises, and ultimately leading to revolt by the Portuguese and Catalans.

For the Dutch, the costs of defending their Brazilian holdings against Portuguese counterattacks, by land and by sea, proved very high, while the revenues gained by commerce in sugar, tobacco, and African slaves proved disappointingly low. In the 1630s, despite their

frequent successes in plundering Portuguese ships, the Dutch began to rethink the extent of their commitment to holding Brazil. The Dutch regime in Brazil was governed by Johan Maurits van Nassau-Siegen (1637–44), who attempted to diversify agricultural production, extend the sugar zones, and institute mechanisms of nominal self-rule among the colony's European inhabitants, including the Portuguese.

In late 1640, Portugal revolted against Spanish domination, a few months after a Catalan revolt prompted largely by intensifying fiscal demands of Madrid. In December 1640, the Portuguese rebels threw off Spain's rule and named the duke of Braganza as King João IV. In June 1641 the newly independent Portuguese Crown and the Netherlands signed a 10-year truce, though through the 1640s the Dutch continued to assault and chip away at Portuguese power in the Americas. By the late 1640s, as the costs of holding Dutch Portugal continued to rise, the Dutch leadership decided to cut the country's losses and withdraw its forces, a withdrawal completed in 1654. During the period of Dutch rule in northeast Brazil, the WIC imported an estimated 26,000 African slaves. After their withdrawal from Brazil, the Dutch remained a major player in the transatlantic slave trade.

Elsewhere in the Americas, the Dutch also decided to cut their losses rather than pour more blood and treasure into enterprises they accurately calculated they were bound to lose. In the Treaty of Breda of 1667, the Dutch relinquished New Amsterdam to the English (renamed New York) but gained formal title to Suriname on the north coast of South America, as well as several islands in the Lesser Antilles, including Curaçao, St. Eustatius, Saba, and St. Maarten, the latter island shared with the French. Dutch sugar production in Suriname, their largest holding in the Americas, never approached that of the other sugar producing zones of the circum-Caribbean, a consequence of low Dutch population and the high cost of maintaining a viable sugar colony.

By 1700, there were approximately 8,000 African slaves in Suriname, a substantial proportion of whom escaped from the sugar plantations into the interior, where they established Maroon societies and mixed with the region's indigenous inhabitants. By the late 1720s, growing numbers of these "Bush Negroes" prompted the Dutch colonial state to launch a series of assaults on the interior, which nonetheless failed to defeat or dislodge the Maroon communities. In 1749, the Dutch concluded a treaty of peace with a Bush Negro leader, one Captain Adoe, though a major slave uprising rocked the colony in 1763, while hostilities between Dutch planters and runaway slave communities continued through the rest of the 18th century.

See also sugarcane plantations in the Americas.

Further reading: Bakewell, Peter. *A History of Latin America*. London: Blackwell, 1997; Blackburn, Robin. *The Making of New World Slavery: From the Baroque to the Modern, 1492–1800*. London: Verso, 1997.

Michael J. Schroeder

Dutch in South Africa

The year 1652 marks the beginning of the Cape Colony, which started with the founding of Cape Town by Dutch commander Jan van Riebeeck, who worked for the Dutch East India Company, known in Dutch as the Vereenigde Oostindische Compagnie (VOC). The colony was situated halfway between the so-called Dutch East Indies and the Dutch West Indies.

The early 16th century saw the start of many European nations, such as Spain and Portugal, pursuing the sea route rather than the land route to India and establishing a colonial global empire outside continental Europe. From the late 16th century, the Netherlands was a preeminent naval power. The Dutch founded the VOC trading company as early as 1602. They reigned supreme at sea, and dominated global commerce by the second half of the 17th century. This epoch coincides with the cultural flowering known as the Dutch golden age with such figures as the philosopher Baruch de Spinoza, the mathematician and physicist Christiaan Huygens, and the painter Johannes Vermeer. In 1647, while exploring a route to India, a ship named *Nieuwe Haerlem* ran aground in Table Bay. The survivors, including possibly the captain, Leendert Janszen, with some crew remained onshore for about a year to look after the shipment. Only 12 months later, a Dutch ship returned Janszen and his crew to Europe. Upon disembarking in Holland, Janszen wrote a feasibility report called *Remonstrantie* to the Council of Seventeen of the Dutch East India Company, in which he recommends the founding of a station where ships can resupply before sailing onto India.

Jan Anthoniszoon van Riebeeck was later appointed by the VOC to establish the station and eventually founded Cape Town in 1652, which soon opened South Africa to white settlement. The town's purpose was "to provide fresh water, fruit, vegetables, and meat for passing ships en route to India as well as build a hospital for ill sailors." The development of Cape Town was slow at first, owing

to crop failures and organizational chaos. Van Riebeeck advocated the introduction of more workers to save the colony and encouraged importation of slaves. Though the VOC did not send slaves for five years, captains on passing ships gave Van Riebeeck some in the meantime.

In 1654, the first Cape-based slave expedition was sent to Madagascar and Mozambique and three years later the first group of slaves was brought to the Cape from Angola and West Africa to meet the needs of the construction of a solid station.

Starting in 1655, Van Riebeeck's exploration outside Cape Town eventually led to a war between the small colony and the local Khoikhoi (named *Hottentots* by the whites). The Khoikhoi were a pastoral people, inhabiting the coast of the Cape of Good Hope until the arrival of European colonizers. When Van Riebeeck left the Cape in 1662, the settlement had more than 100 colonists.

The Netherlands lost many of its colonial possessions to the British when the motherland surrendered to French conquest led by Napoleon, and more territory annexation to the French from 1795 to 1814. Subsequently Great Britain seized the colony in 1797 during the Fifth Anglo-Dutch War, and annexed it in 1805.

The Dutch colonists who remained after the British took over are now known as Afrikaners. Their language, Afrikaans, is derived from a creolized variety of a colonial dialect of Cape Dutch, influenced by both indigenous Khoikhoi peoples who speak the Khoisan language and the imported slave population.

See also SLAVE TRADE, AFRICA AND THE; VOYAGES OF DISCOVERY.

Further reading: Van Der Merwe, P. J., and Roger B. Beck. *The Migrant Farmer in the History of the Cape Colony.* Athens: Ohio University Press, 1995; Elphick, Richard, and Hermann Buhr Giliomee. *The Shaping of South African Society, 1652–1840.* Middletown: Wesleyan University Press, 1989. Spilhaus, Margaret Whiting. *South Africa in the Making, 1652–1806.* Cape Town: Juta, 1966.

CÉLINE SWICEGOOD

E

Eck, Johann Maier von

(1486–1543) *religious humanist and polemicist*

Johann Eck is best remembered for his debates with Martin Luther during the initial period of the Reformation. He was born Johann Maier in the city of Eck in southern Germany on November 13 (some say November 15), 1486, and later took the name of his city as his surname. At age 12, he entered Heidelburg University and went on to Tübingen, where he received his master's degree. He continued his studies in both theology and classical languages. In 1508, at age 22, he was ordained a Roman Catholic priest. In 1510, at age 24, he received a doctorate in theology. After receiving his doctorate, he went to the University of Ingolstadt in southern Germany as a full professor.

Eck was a humanist in the tradition of Desiderius Erasmus of Rotterdam and was well versed in Greek and Hebrew. He was interested in many theological topics, and when the monk Martin Luther posted his 95 Theses on the castle church door in Wittenberg in 1517, he at first received a cordial reception from his fellow humanist Eck. Luther's expectation in his posting of the Ninety-five Theses was a debate with fellow academics and church theologians, and he hoped for gradual reform of the Roman Catholic Church.

As Luther's writings became almost instantly popular, Eck saw Luther's theology as both wrong and dangerous for the Roman Catholic Church and decided to take action against Luther. In 1518, he circulated among other academics a work attacking Luther's theology titled *Obelisci* and in it accused Luther of being a follower of John Huss, a Bohemian reformer from the previous century who was burned at the stake for his views.

Luther's fellow professor Carlstadt responded to the *Obelisci* with a document refuting Eck and declared himself ready to meet Eck in a public disputation. This series of debates took place at the University of Leipzig, beginning in June 1519, and continuing through July. The debate was academic in style (as would befit university professors). Eck clearly won the debate against Carlstadt, forcing Luther to defend his doctrines. While Eck and Luther were more evenly matched in intellect and debating ability, most agree that Eck won the debates.

Returning to Ingolstadt, Eck attempted to get the other universities to condemn Luther's theological writings but failed. He continued to write against Luther and in 1520 went to Rome to help with the official Catholic attack on Luther. Eck was a significant contributor to the papal document *Exsurge Domine* (Arise, O Lord), which condemned Luther's teaching as heretical.

Eck continued to write and campaign against Luther as well as other Protestants, particularly Ulrich Zwingli. Eck debated supporters of Zwingli in 1526 near Zürich, Switzerland. He never succeeded in his goal of bringing about a clear condemnation of Luther by the political authorities. Luther was seen in the eyes of many Germans as a champion for Germany against the influence of Rome and was simply too popular among both the nobles and common persons to be suppressed effectively. Eck is also

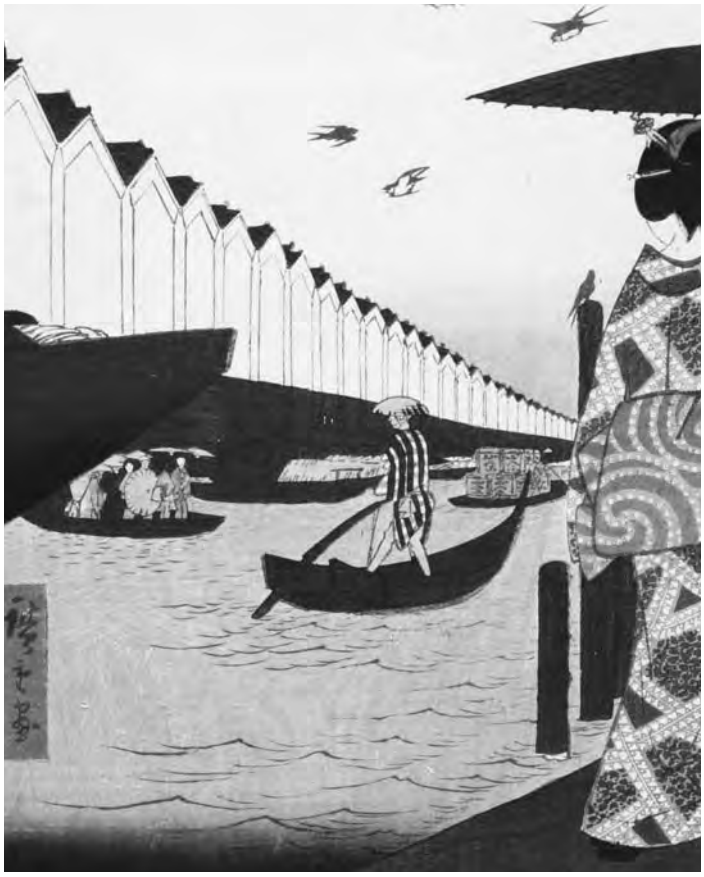
known for his translation of the Bible into German, published in 1537. (Luther had published his own translation into German about 10 years previous.) Roman Catholics normally used the Latin Bible, but Eck as a humanist followed Erasmus and others in promoting the Bible in the vernacular, the language of the people. Eck died on February 13 (some say February 10), 1543, in Ingolstadt.

See also Counter-Reformation (Catholic Reformation) in Europe; humanism in Europe.

Further reading: Bainton, Roland H. *Here I Stand: A Life of Martin Luther*. New York: Pierce and Smith, 1950; Dillenberger, John, ed. *Martin Luther: Selections from His Writings*. New York: Random House, 1958; Ziegler, Donald, ed. *Great Debates of the Reformation*. New York: Random House, 1969.

Bruce D. Franson

Edo period in Japan



This print, titled Yoroi ferry at Koami District, *is from the series* Meisho Edo hyakkei, *an Edo period series.*

The Edo period in Japanese dates between 1600 and 1867. It denotes the government of the Tokugawa Shogunate from Edo. The shogunate was officially established in 1603 with the victory of Tokugawa Ieyasu over supporters of Toyotomi Hideyori in the Battle of Sekigahara (1600). The Tokugawa shoguns ruled Japan for more than 250 years with iron fists and tight discipline.

Ieyasu had centralized control over the entire country with his strategic power sharing arrangement between *daimyo* (feudal lords) and *samurai* (warriors). Daimyos were ordered to be present every second year in Edo to give an account of their assigned work. Tokugawa Ieyasu promoted economic development through foreign trade. He established trading relations with China and the Dutch East India Company (Indonesia/Batavia). While Osaka and Kyoto became emerging centers for trade and handicraft production, his capital Edo became the center for supply of food, construction, and consumer items.

To ensure its control, the shogunate banned all Japanese people from travel abroad in 1633. Japan thus was isolated except for limited commercial contact with the Dutch in the port of Nagasaki. All Western books were banned in Japan.

Despite Japan's cultural isolation from the rest of the world, new indigenous art forms such as Kabuki theater and *ukiyo-e*, woodblock prints and paintings of the emerging urban popular culture, gained increasing popularity. Intellectually the most important state philosophy during the Edo period was Neo-Confucianism. Neo-Confucianism stressed the importance of morals, education, and hierarchical order in the government. A rigid class system also took shape during the Edo period with samurai at the top, followed by the peasants, artisans, and merchants. Below them were outcasts (*burakumin*) or pariahs or those who were deemed impure. Neo-Confucianism contributed to the development of *kokugaku* (national learning) that stressed the study of Japanese history.

In 1720, with the lifting of the ban on Western literature, some Japanese began studying Western sciences and technologies, *rangaku* (Dutch studies). The fields that drew most interest were related to medicine, astronomy, natural sciences, art, geography, languages, as well as physical sciences including mechanical and electrical engineering.

External pressure on Japan grew toward the end of the 18th century. The Russians tried to establish a trade link with Japan to export their Russian goods, particularly vodka and wine. Other European nations also

became interested. Finally the United States forced Japan to open to the West when Commodore Matthew Perry sailed into Edo Bay with a flotilla of warships. Meanwhile, anti-Tokugawa sentiments had been growing that demanded the restoration of imperial power.

In 1867–68, the Tokugawa government collapse was partly due to foreign threat and to tensions that had been growing against a political and social system that had outlived its usefulness. The shogunate surrendered power in 1867 to Emperor Meiji, who began the Meiji Restoration in 1868.

See also Bushido, Tokugawa period in Japan; Tokugawa bakuhan system, japan.

Further reading: Gordon, Andrew. *Modern History of Japan: From Tokugawa Times to the Present*. New York: Oxford University Press, 2002; Jansen, Marius B. *The Making of Modern Japan*. Cambridge, MA: Harvard University Press, 2002; McClain, James L. L. *Japan: A Modern History*. New York: W. W. Norton, 2002.

Mohammed Badrul Alam

Edward VI

(1537–1553) *king of England*

Edward VI was the only son of Henry VIII, king of England, born from his marriage to his third wife, Jane Seymour, on January 28, 1537. He succeeded to the English throne at age nine by his father's last will and by the parliamentary statute of 1543, and died unmarried at the age of 16 on July 6, 1553.

The young king inherited from his father a constitution, under which he was not only the secular king but also the supreme head of the Church of England. However, the kingdom was deeply divided among factions of great nobles in the court, and, in the countryside, the people were unsettled by the direction of the religious policy under the new king.

In spite of his lovable personality, good education, and well-respected intellectual capacity, the young king could hardly design and dictate policies on his own. Edward Seymour, the duke of Somerset and the king's maternal uncle, ran the kingdom as lord protector in loco parentis (in the place of a parent) for the first three years. After his dismissal from the court in 1549, John Dudley, the earl of Warwick, who became duke of Northumberland in 1551, ruled the nation as the chief minister under the pretense that the king had assumed full royal authority.

The two chief ministers shared similar interest in moving the Church of England toward Protestantism. In 1547, Parliament repealed the Six Articles, enacted in 1534 by the Reformation Parliament, to keep Catholic doctrines and practices in the Church of England. In 1549, the publication of Thomas Cranmer's Book of Common Prayer and the adoption of his 42 Articles by Parliament pushed the Anglican Church closer to Calvinism.

In 1552, Parliament enacted the Act of Uniformity, requiring all Englishmen to attend Calvinist-styled Anglican Church services. Moreover, Parliament stopped enforcing laws against heresy, permitted priests to get married, and even confiscated the property of Catholic chantries, where for centuries, local priests had been praying for souls wandering in purgatory. To the Protestants in the Continent, these policy changes made England a safe haven and an escape from persecution by the Catholic Church. In England, the Protestants welcomed the reforms, although they felt that the policies did not satisfy their Calvinist needs. The Catholics, however, were shocked by their loss of properties, privileges, and powers and were provoked into rebellions in 1549.

Neither of the two chief ministers was a master of statesmanship. They failed to curb runaway inflation and continuous devaluations of English currency. They lacked competence in pacifying domestic unrests caused by enclosure of land and worsening living conditions of the rural poor. They appeared shortsighted and clumsy in maneuvering diplomacy to meet increasingly complicated challenges from other European nations. Most of all, they mismanaged the young king's marriage, the great affair of the state. The duke of Somerset invaded Scotland in 1547, intending to conclude the negotiation, which had begun under Henry VIII, for the marriage of Edward VI to Mary of Stuart, the four-year-old daughter of King James V.

Although the duke defeated the Scots at the Battle of Pinkie, the Scots betrothed the princess to Francis, the dauphin of the French throne, in 1548. After the fall of Somerset, the duke of Northumberland appeared to be actively negotiating a marriage of Edward to Elizabeth, the daughter of French king Henry II, in 1551. The marriage never materialized. In 1553, rumors spread around the diplomatic circle in Paris that the duke was going to manage a marriage between Edward VI and Joanna, a daughter of Ferdinand, the brother of Charles V, the Holy Roman Emperor. Despite his apparent busy diplomacy, the duke was secretly carrying out a plan of his own, probably with the king's

knowledge, that would enable Lady Jane Grey, his daughter-in-law and the granddaughter of Henry VIII's sister, Mary, to succeed Edward and thus disinherit Mary I, the Catholic sister of the king, who had been bastardized by her father but later placed to succeed her brother in his last will.

Following the death of Edward VI, Lady Jane Grey was proclaimed queen with the military support of her father-in-law. However, much of the nation, though favoring a Protestant ruler, rallied against the conspiracy of the duke of Northumberland. The "reign" of Lady Jane Grey lasted only nine days, and Mary I eventually succeeded to the throne in 1553.

The dramatic turn toward Protestantism under Edward VI and the even more dramatic restoration of Catholicism under Queen Mary have been viewed as the major aspects of the so-called mid-Tudor crisis by many historians.

See also Calvin, John; Reformation, the.

Further reading: Alford, Stephen. *Kingship and Politics in the Reign of Edward VI*. Cambridge: Cambridge University Press, 2002; Loach, Jennifer. *Edward VI*. New Haven, CT: Yale University Press, 1999; Loades, David. *Intrigue and Treason: The Tudor Court, 1547–1558*. Upper Saddle River, NJ: Pearson/Longman, 2004; Jones, Whitney R. D. *The Mid-Tudor Crisis, 1539–1563*. New York: Macmillan, 1973; Jordan, Wilbur K. *Edward VI: The Threshold of Power; the Dominance of the Duke of Northumberland*. New South Wales, Australia: Allen & Unwin: 1970.

Wenxi Liu

Elizabeth I

(1533–1603) *English monarch*

Queen Elizabeth I is regarded as one of the greatest monarchs in English history, reigning as queen of England and queen of Ireland from 1558 until her death in 1603, and, in name only, styling herself as queen of France. Elizabeth was born the second daughter of King Henry VIII. King Henry had the marriage to his first wife, Catherine of Aragon, annulled as she had given birth to a daughter, Mary, and he had started a romance with Anne Boleyn, whom he married. She gave birth to Elizabeth on September 7, 1533, and although Anne Boleyn was pretty, intelligent, witty, clever, and a devout Protestant, her inability to give Henry VIII a son essentially caused her to be executed, although the charge leveled against her was incestuous adultery.

As a result, Elizabeth, who was three when her mother was executed, grew up secluded from the court. When Henry VIII died in 1547, he was succeeded by his sickly son Edward VI. By this time Elizabeth could speak and read not only English and Latin, but also ancient Greek, French, Italian, and Spanish. She managed to keep a low profile during the reign of Edward VI and tried to do the same during the reign of her older sister Mary, after Edward had died in 1553. Mary, however, was a devout Roman Catholic and determined to rebuild the Catholic Church in England. Elizabeth, by contrast, was Protestant but she was careful to keep herself removed from plots against her Catholic sister. The most serious of these was Wyatt's Rebellion of 1554, which sought to depose Mary and replace her with Elizabeth. Even though she was not involved, Elizabeth was, nevertheless, arrested and placed in the Tower of London, making the entry by boat through "Traitor's Gate."

The death of Mary on November 17, 1558, led to Elizabeth's succeeding to the throne. She was crowned on January 15, 1559, by Owen Oglethorpe, bishop of Carlisle, as the Roman Catholic archbishop of Canterbury, Reginald Pole, had already fled and refused to take part in the coronation. It was to be the last coronation where the Latin service was used; all subsequent coronations except that of George I in 1714 were in English. In 1559, Queen Elizabeth enacted the Act of Uniformity whereby all churches had to use the Book of Common Prayer. In the same year, she also signed into law the Act of Supremacy whereby all public officials had to acknowledge, by oath, Elizabeth's right, as sovereign, to be head of the Church of England. In these two acts, her main adviser, who would remain as such for the rest of her reign, was Sir William Cecil (later Lord Burghley).

There were many stories regarding whether Queen Elizabeth I wanted to marry. Certainly she enjoyed a long affair with Robert Dudley, earl of Leicester, whom she appointed as master of the Queen's Horse. She was acutely aware of her sister's bad move in marrying Philip II of Spain, and anxious not to marry any foreign Roman Catholic prince, although there were moves made by the French. With constant plots against Elizabeth, she faced trouble in Scotland from Mary, Queen of Scots, who was her first cousin once removed. Mary was the granddaughter of Margaret, sister of Henry VIII. Mary was, however, unpopular in Scotland and after the death of her first husband in France, she returned to Scotland, where her second husband was murdered, most probably by the man

Elizabeth I, queen of England, signs the death warrant of Mary Stuart, accused of treason against the English throne.

whom she was subsequently to marry, Lord Bothwell. Mary was hounded out of Scotland, fleeing to England, where she was arrested and held in close confinement for the next 18 years.

In 1569, the Northern Rebellion led by Thomas Howard, the fourth duke of Norfolk; Charles Neville, the sixth earl of Westmoreland; and Thomas Percy, the seventh earl of Northumberland, failed, although it led to Elizabeth's being excommunicated by the pope. With Elizabeth allying herself to the Protestants in France and the Netherlands (United Provinces), she viewed the developments in Europe with concern, especially when Philip II of Spain became the king of Portugal after the last Portuguese king, Henry, died childless. There was also a rebellion in Ireland, and when Sir Francis Walshingham, Elizabeth's main spymaster, uncovered the Babington Plot implicating Mary, Queen of Scots. Mary was put on trial for treason, sentenced to death, and beheaded on February 8, 1587, at Fotheringay Castle. With Mary having willed her lands to Philip II, Elizabeth was facing a major threat from the Spanish king, who was also angered at the way in which English ships attacked his treasure ships and others bringing wealth from the Americas. Francis Drake, who circumnavigated the world in 1577–79, Walter Raleigh, and John Hawkins, and Martin Frobisher were among the "sea dogs" preying on the Spanish ships.

In 1588, Philip II sent a massive navy and expeditionary force known as the Spanish Armada against England. By a mixture of luck and good planning, the Spanish Armada was crushed, with a few ships managing to escape around the northern coasts of Scotland and Ireland. Queen Elizabeth I's speech at Tilbury, rallying her soldiers and sailors, is one of the most famous in history: "I know I have the body of a weak and feeble woman, I have the heart and stomach of a king, and a king of England too."

The reign of Queen Elizabeth I, known as the Elizabethan age, was also a period of great prosperity in England, with the Levant Company leading to the later formation of the East India Company. Many books were published, and many playwrights, notably William Shakespeare and Christopher Marlowe, wrote large numbers of plays. During the 1590s, Elizabeth continued to receive threats to her rule in Ireland, and in 1599 a plot was mounted by Robert Dudley's stepson, Robert Devereaux, the earl of Essex, who had emerged as Elizabeth's new favorite. Essex was executed on February 25, 1601. Elizabeth gradually came to see that her heir would be King James VI of Scotland, and when she died on March 24, 1603, James succeeded her.

Further reading: Haigh, Christopher. *Elizabeth I.* New York: Longman, 1998; Jenkins, Elizabeth. *Elizabeth and Leicester.* London: Phoenix, 2002; Ridley, Jasper. *Elizabeth I.* London: Constable, 1987; Somerset, Anne. *Elizabeth I.* London: Weidenfeld & Nicolson, 1991; Weir, Alison. *Elizabeth the Queen.* London: Jonathan Cape, 1998.

Justin Corfield

encomienda in Spanish America

Encomienda ranked among the most important institutions of early colonial Spanish America. Described as a kind of transitional device between the violence of conquest and the formation of stable settler societies, *encomienda* has been the topic of enormous research and debate among scholars.

Rooted in the verb *encomender* ("to entrust", "to commend"), an *encomienda* was a grant of Indian labor by the Crown to a specific individual. Holders of such grants, called *encomenderos*, were said to hold Indians in

encomienda or "in trust." The institution and practice of *encomienda* originated during the Spanish Christian reconquest of Iberia from the Moors (718–1492 C.E.), creating an institutional template that was quickly transferred to the New World after 1492. Unlike its Iberian predecessor, *encomienda* in the Americas did not include land grants, except occasionally in marginal areas.

Instead, it was primarily a mechanism of labor control that also permitted the Crown to maintain the legal fiction that Indians held in *encomienda* were technically free, were not chattel, and could not be bought or sold. It also served as an effective way to reward conquistadores and others in service to the Crown, including priests and bureaucrats. The term *encomienda* was often used interchangeably with *REPARTIMIENTO* ("distribution" or "allotment") during the early years of conquest and colonization, though the two were legally distinct. The later practice of compelling subject Indian communities to purchase Spanish goods, common in the 17th and 18th centuries, was also called *repartimiento*. Later forced-sale *repartimiento* had little relation to the institution of *encomienda*.

The first substantial effort to codify *encomienda* in the New World were the Laws of Burgos (1512–13), which required *encomenderos* to "civilize," "Christianize," protect, and treat humanely Indians held in *encomienda*. A vast corpus of subsequent laws, proclamations, and edicts further refined and limited the institution. The practical effect of these laws was minimal. In practice *encomienda* was akin to slavery, especially during the early years of the conquests. Abundant evidence exists of the abuses and mistreatment inflicted upon *encomienda* Indians, who were bought and sold, worked to death, and in other ways treated for all practical purposes as slaves.

These abundant abuses prompted some Spaniards to condemn the institution as unchristian, most prominently the priest BARTOLOMÉ DE LAS CASAS, beginning in 1514. In response to this simmering debate, in 1520 Holy Roman Emperor CHARLES V decreed that the institution of *encomienda* was to be abolished. In the Americas the decree had little practical effect, as most *encomenderos* and officials ignored it. The Crown, concerned that *encomenderos* not become a permanent aristocracy, continued its efforts to impose strict limits on the institution, culminating in the so-called New Laws of 1542–43, which from the perspective of *encomenderos* were far more draconian than the Laws of Burgos issued 30 years earlier.

The major features of the New Laws included provisions preventing the inheritance of *encomiendas*; the forbidding of new grants, requiring royal officers and ecclesiastics to give up their *encomiendas*; and prohibitions against Indian enslavement for whatever reason. The New Laws provoked an outcry across the colonies, especially in Peru, where factions of colonists rose in rebellion against them. In 1545–46, three years after they were issued, the New Laws were repealed as unenforceable.

Encomienda nevertheless died a slow death over the next half-century. The principal cause for its decline was not royal decree but Indian depopulation. Grants of Indian labor became moot when there were so few Indians left to grant. *Encomienda* lasted less than a century in most areas, enduring into the late colonial period only in peripheral regions such as Yucatán. The transition from *encomienda* to HACIENDA (private landownership) was neither direct nor clear-cut, and comprises another major arena of scholarly research and debate.

See also VOYAGES OF DISCOVERY; YUCATÁN, CONQUEST OF THE.

Further reading: Gibson, Charles. *Spain in America*. New York: Harper & Row, 1966; Hanke, Lewis. *The Spanish Struggle for Justice in the Conquest of America*. Philadelphia: University of Pennsylvania Press, 1949; Simpson, Lesley Byrd. *The Encomienda in New Spain: The Beginning of Spanish Mexico*. Berkeley: University of California Press, 1950.

MICHAEL J. SCHROEDER

epidemics in the Americas

The European encounter with the Americas after 1491 set in motion a demographic catastrophe among indigenous peoples across the hemisphere, specifically epidemic and pandemic diseases against which native peoples had no biological immunities, and a crucial component of the larger COLUMBIAN EXCHANGE between the Old World and New. The precise characteristics and magnitude of this catastrophe remain a matter of scholarly debate. Population estimates for the Americas on the eve of the encounter vary widely. The most reputable estimates fall between 40 and 100 million for the hemisphere as a whole, a population reduced by an estimated overall average of 75 to 95 percent after the first 150 years of contact, with tremendous variations in time and space.

COLONIAL LATIN AMERICA AND THE CIRCUM-CARIBBEAN

Central Mexico is the most intensively studied region regarding the impact of European diseases on indigenous demography. Where in 1520 there lived an estimated 25 million native peoples, in 1620 there lived some 730,000—a decline of 97 percent, attributed overwhelmingly to disease. Similar catastrophes unfolded across the hemisphere. The most precipitous decline is thought to have occurred in the Caribbean, where the precontact indigenous population of several millions had been all but exterminated by the 1550s. Such diseases spread rapidly in all directions, preceding and accompanying military incursions, weakening indigenous polities, and facilitating the process of conquest and colonization in the Caribbean, Mexico, the Andes, Brazil, New England, and beyond. This process of demographic catastrophe, an unintended consequence of the European encounter with the Western Hemisphere, affected every aspect of the subsequent history of the Americas.

In the English-speaking world, the predominant view for centuries regarding Indian depopulation in postconquest Spanish America centered on the "Black Legend" of Spanish atrocities, a view most forcefully articulated and propagated by the Spanish bishop Bartolomé de Las Casas in the 1500s. By the early 2000s, a scholarly consensus had emerged that the principal cause of indigenous population declines was in fact pandemic and epidemic diseases. The exact sequence and timing varied greatly from place to place. Every locale had its unique history of demographic decline, with periodic outbreaks of various pathogens: smallpox, measles, typhus, influenza, yellow fever, diphtheria, bubonic plague, malaria, and others.

Far and away the deadliest killer was smallpox, the first documented New World outbreak occurring in the Caribbean in 1518. Spanish friars, reporting to King Charles V in January 1519, estimated that the disease had already killed nearly one-third of Hispaniola's Indians and had spread to Puerto Rico. In these earliest outbreaks, influenza probably accompanied the spread of smallpox. By the early 1520s, three principal disease vectors, mainly of smallpox and influenza, were spreading rapidly through indigenous populations. One had entered through northern South America near the junction with the Central American isthmus, and by the late 1520s had spread far into the interior along the northern Andes. The second had entered along the gulf coast of Mexico, from Yucatán to present-day Veracruz, and by mid-1521 was decimating the population of the Aztec capital of Tenochtitlán. By the late 1520s, this second vector had bifurcated, spreading south into Central America and north into western and northern Mexico, where it was poised to sweep farther north. The third disease vector was launched with the first exploratory expeditions along the Pacific coast of Central America and Peru, beginning in the early 1520s. By the late 1520s, this third vector had also bifurcated, spreading north through Nicaragua and Guatemala, and in less than a decade racing 3,000 miles south down the Andes, reaching as far as southern Bolivia. A fourth set of vectors began spreading inland from the Brazilian coast from the beginning of permanent settlements in the early 1550s. By the late 1550s and early 1560s, the epidemics had spread along much of the Brazilian coast and were sweeping into the interior.

Widespread death from disease weakened indigenous polities, engendering profound cultural crises and facilitating processes of conquest and colonization. The most dramatic and extensively documented such instance occurred in Tenochtitlán during the conquest of Mexico, where a major smallpox outbreak coincided with the Spanish invaders' siege of the island city. From May to August 1521, as many as 100,000 of the city's inhabitants succumbed to the disease. The smallpox virus typically enters the victim's respiratory tract, where it incubates for eight to 10 days, followed by fever and general malaise, then the eruptions of papules, then vesicles, and finally large weeping pustules covering the entire body, followed soon after by death. Scholars agree that this smallpox epidemic, occurring just as their empire and capital city were under assault by the Spanish and their Indian allies, fatally weakened the Aztec capacity to mount an effective resistance.

A similar if distinctive dynamic is thought to have unfolded before and during the conquest of Peru. Again, the timing of the Spanish invasion could not have been more propitious. Less than a decade before the incursion of Francisco Pizarro in 1532, the vast Inca Empire was in relative tranquility under a unified ruling house. Around 1525–28, at the height of the Inca Huayna-Capac's northern campaign against recalcitrant indigenous polities around Quito, an unknown pestilence, probably smallpox, ravaged the northern zones. During this epidemic, the Inca was struck by fever and died. Spanish chronicler Pedro de Cieza de León recorded that the first outbreak of the disease around Quito killed more than 200,000 people. Other chroniclers offered similar descriptions of a wave of pestilence in the northern districts during this same period. Huayna-Capac's death set in motion a crisis of dynastic succession and civil war that Pizarro deftly exploited to the

Spaniards' advantage. Contributing to the spread of the disease was the Andean tradition of venerating the mummified corpses, as thousands of indigenous Andeans came into contact with the dead Inca and those who ritually had prepared his body.

During this early period, more politically decentralized zones including the Central American isthmus, the Maya regions, northern South America, and the Brazilian coast and hinterlands were also severely stricken, facilitating Spanish and Portuguese incursions less by exacerbating elite divisions or shattering cosmologies than by the sheer magnitude of the deaths. Almost everywhere that Europeans intruded, indigenous polities, societies, and cultures became profoundly weakened by maladies with no precedent and no cure, as emphasized repeatedly in scores of locales by a diversity of Spanish, mestizo, and indigenous chroniclers.

The second major pandemic to sweep large parts of the Americas was measles, beginning in the early 1530s. From the Caribbean islands the pathogen quickly spread to Mesoamerica, South America, and Florida, causing mortality rates estimated at 25–30 percent. Outbreaks of bubonic and pneumonic plague began erupting around the same time. In the mid-1540s, came another series of waves of epidemics across large parts of Mesoamerica and the Andes. The precise bacterial or viral agents responsible for the "great sickness" that swept Central Mexico in the 1540s remain the subject of debate, though the evidence suggests typhus, pulmonary plague, mumps, dysentery, or combinations of these. There is little disagreement that the death rates thus generated were extremely high, as upward of a million natives in New Spain succumbed to the collection of epidemic diseases in the 1540s. By this time, bubonic plague, typhus, and other pathogens had spread to the Pueblo Indians in the Southwest and to Florida.

The spread of epidemic diseases swept inland from Florida beginning in the 1520s and perhaps earlier. The odyssey of Álvar Núñez Cabeza de Vaca and his small party of shipwreck survivors across the U.S. South and Southwest (1528–37) is thought to have introduced numerous diseases to the native inhabitants. In particular, the expedition of Hernando De Soto from Florida through the North American Southeast to the Mississippi River Valley (1538–42) is believed to have wreaked tremendous ecological damage, introducing previously unknown pathogens across large parts of the interior. By the time of sustained European encounters with these regions, beginning in the 1680s, the dense populations and many towns and settlements described by De Soto more than a century before had vanished, leaving behind a landscape largely denuded of its human inhabitants.

Local and regional studies show endless variations on these more general themes, with wave after wave of epidemic diseases wreaking demographic havoc for centuries after the initial encounter. In Brazil, the creation of numerous disease vectors along the coast from the 1550s to the 1650s, diseases often carried by African slaves, generated repeated epidemics of smallpox, typhus, and other pathogens that dramatically reduced populations in the interior. The disease chronology of northwestern Mexico in the first half of the 17th century illustrates the more general pattern of repeated outbreaks, which in this case were recorded in 1601–02, 1606–07, 1612–15, 1616–17, 1619–20, 1623–25, 1636–41, 1645–47, and 1652–53. In his classic study of the postconquest Valley of Mexico, Charles Gibson recorded major disease outbreaks every few years, with 50 major epidemics from 1521 to 1810, an average of a major epidemic every six years.

COLONIAL NORTH AMERICA

The Pilgrims in Massachusetts and the first Europeans to settle on the coast of Maryland and Virginia found a nearly empty country. Almost nine-tenths of the former Native American populations had been wiped out by smallpox in an epidemic of 1618–19. John Winthrop, the leader of colonial Massachusetts, commented in 1684: "For the native, they are neere all dead of the small Poxe, so as the Lord hathe cleared our title to what we possess." This Puritan leader and others felt that this disease was God's plan to make land available for Europeans by eliminating the Native Americans who had previously occupied it.

Smallpox followed the priests, explorers, traders, soldiers, and settlers from Europe into the heartland of the North American continent. The Hurons were affected in 1640, the Iroquois in 1662. In British North America, smallpox indirectly promoted the growth of institutions of higher learning. Wealthy colonial families sent their sons to England to educate them. Many of these young men, born in North America, did not have the immunity to smallpox their fellow students in England possessed. Enough of these young men from the colonies contracted and died from smallpox while being educated in Europe that colonial North Americans founded their own colleges, including Harvard, William & Mary, and Yale.

In some cases, smallpox was spread to North American indigenous peoples intentionally, as a form of germ warfare. During the American Revolution,

American troops were victims of the disease during a campaign in Quebec. George Washington successfully had the susceptible American troops inoculated. British troops, who had grown up in England and Ireland, had immunity to the disease. By the time George Vancouver explored the Pacific coasts of what would become Washington State and the Province of British Columbia, he found entire villages of Native Americas in ruins and deserted with skeletons lying all around. By the 20th century, smallpox had wiped out as much as 90 percent of the preconquest Native American population.

In sum, the impact of hitherto unknown European diseases on indigenous societies unleashed a demographic cataclysm across the Western Hemisphere, representing one of the most important chapters in the history of the postconquest Americas, whose characteristics and impacts scholars are still grappling to comprehend.

Further reading: Alchon, Suzanne Austin. *Native Society and Disease in Colonial Ecuador.* Cambridge: Cambridge University Press, 1991; Cook, Noble David. *Born to Die: Disease and New World Conquest, 1492–1650*. Cambridge: Cambridge University Press, 1998; Cook, Noble David, and W. George Lovell, eds. *Secret Judgments of God: Native Peoples and Old World Disease in Colonial Spanish America*. Norman: University of Oklahoma Press, 1992; Hopkins, Donald R. *The Greatest Killer: Smallpox in History.* Chicago: University of Chicago Press, 2002; Tucker, Jonathan B. *Scourge: The Once and Future Threat of Smallpox*. New York: Atlantic Monthly Press, 2001.

Nancy Pippen Eckerman and
Michael J. Schroeder

Erasmus of Rotterdam

(1466–1536) *Renaissance humanist and writer*

Desiderius Erasmus was an internationally acclaimed celebrity and the greatest European scholar during the 16th century. Despite the polemics of the Protestant Reformation, he could make friends among kings and lords in every land and on all sides of the central questions of his day, and this trait led him to reside in Holland, France, England, Switzerland, and Italy. His pursuit of Christian humanism and his intellectual curiosity led into a lifetime of travel and writing, seeking to promote the values of the Italian Renaissance in northern Europe.

Erasmus was born in Rotterdam on October 27, 1466, as an illegitimate child. His father was Roger Gerard, who later became a priest, and his mother Margaret, the daughter of a physician. One of the major Catholic renewal groups of the Low Countries, the Brethren of the Common Life, adopted him and no doubt generated in him an unpretentious and broadminded orientation toward spirituality.

For Erasmus, virtue came not from religious ritual, but in each person's desire and ability to emulate the life of Christ.

For the rest of his life, Erasmus never was enticed by the outward show of formal religion, whether it came from Catholic pomp or Protestant sectarianism. He never held an office in the church, even though he was offered the cardinal's hat by the pope; he also rejected the pandemonium caused by the likes of Martin Luther, Henry VIII, and Ulrich Zwingli.

At first, he spent time in a religious order, though he probably chafed at requirements that he remain in a monastery under a superior. What attracted him were the disciplined study and fraternal companionship a monastic life afforded. He found an excuse to leave when he took up a position with a local bishop and later obtained permission to study theology in Paris. It was not theology that interested him as much as the life of

intellectual stimulation and possibilities of travel. After leaving the monastery, he never looked back. In the university he gravitated toward literature and humanism of the Renaissance more than toward the theology and philosophy of Scholasticism.

He made friends with Italian scholars in Paris, who kept him informed about the intellectual currents of the Renaissance. His skills at Latin and his need for income led him into contact with English students, who in turn invited him to England. At the age of 33, he accepted their invitation and emigrated there.

The English intellectuals he met included John Colet, Sir Thomas More, John Fisher, and Archbishop Warham, men of the "New Learning" school who were interested in reviving the Greek and Latin classics instead of the hidebound studies of medieval Europe. Erasmus began to realize that such a philological methodology could also be applied to the church fathers and the scriptures, the literary pillars of his traditional Catholic faith. His object was not to undermine the established religious doctrines of his time, but simply to make the writings more available and understandable to the broader public.

Erasmus discovered the advantages of travels and friends in high positions. Whereas other scholars had to worry about financial support and institutional approval, Erasmus attracted the favor of benefactors in many countries, especially those who were outside the church hierarchy. This new life afforded him independence of thought, though it meant that he never lived in one place more than eight years.

His celebrity status as an intellectual can only be compared to the likes of Herodotus among the ancient Greek and Persian officials or Voltaire among the Enlightenment thinkers. He was a trendsetter in bringing the ideas of the Renaissance to northern Europe. His book of commonplace wisdom, *Adagia*, propelled him into the limelight and was published more than 12 times between 1500 and 1535 in several languages.

On the topic of religion he wrote *Enchiridion militis Christiani* (Handbook of a Christian Knight), a book that found its way throughout Europe. This book attempted to make Christianity practical by teaching about how to choose virtuous life. For Erasmus, this choice did not come through rite or ceremony; nor was it mental speculation or Scholastic dialectic, but it was learned through practice and imitation of Christ. However, Christ was Savior, as well as supreme teacher, and only Christ and conversion of heart could make Christian life possible. *Enchiridion* stays within Catholic bounds by stressing the need for the external church as a peaceful and orderly environment where such learning about Christ can occur.

Erasmus's most lasting contribution lies in the field of biblical studies and patristics. He can only be compared to Origen and Jerome, Christian scholars of the third and fourth centuries. He compiled the manuscripts that led to five new editions of the New Testament. His historical-critical methodology for studying the Bible laid the groundwork for a new generation of interpretation and modern thinkers. He edited and commented on many writings of the church fathers. These include Jerome (1516), Augustine (1529), John Chrysostom (1530), and Origen—his favorite—(1536), and also Athanasius and Ambrose.

Erasmus died a Catholic in Basel, a Protestant city, without Catholic last rites and was buried under a cathedral that had been converted to a Protestant church. Many of his writings were put on the Index of Forbidden Books by the Council of Trent as supportive of the Protestant critique of the Catholic Church. Protestants maintained that they brought into the light what Erasmus had already hinted at in the dark.

Yet Erasmus never refused to submit to the Catholic Church. He feared that the Protestants' invectives against the church destroyed the irenic atmosphere so necessary for learning and dialogue. He also believed that the church was in spite of its flaws the necessary environment where virtue could be lived out. He stood in the lonely middle ground, saying that the Apostles Creed held both groups together.

As early as 1516, his opposition to Luther was known. Finally, in 1524 he wrote *De libero arbitrio* (On free choice) against Luther's ideas, arguing that the consensus of the church was authoritative for biblical interpretations. By the end of his life, Erasmus had alienated many erstwhile Protestant friends and allies, including Luther, Zwingli, and Henry VIII.

The principles that animated his life and inspired a whole generation of thinkers were his respect for conscience and the rule of reason over coercion and military might. Both of these principles proved to be impossible to live out in the politics of the Reformation. He saw his best friend in England, Thomas More, executed by Henry VIII for these humanist ideals, the year before his own death.

See also Bible traditions; Bible translations; humanism in Europe.

Further reading: Erasmus, Desiderius. *The Praise of Folly*. New Haven and London: Yale University Press, 2003;

Huizinga, Johan. *Erasmus and the Age of Reformation*. Princeton, NJ: Princeton University Press, 1984.

Mark F. Whitters

Ewuare the Great
(1440–1473) *king of Benin*

Oba Ewuare the Great of West Africa was one of the most celebrated kings of Benin. However, since most of the history of Benin during this period was oral, it is sometimes difficult to separate legend from reality in the accounts of this powerful and charismatic monarch. Known as the first of the warrior kings of West Africa, Ewuare belonged to a group of 15th and 16th century kings of Ife origin who transformed Benin City from a group of small villages into a thriving metropolis. Ewuare's three brothers, Egbeka, Orobiru, Uwaifiokun, occupied the throne of Benin for 70 years. After succeeding Uwaifiokun, Ewuare continued to reign for 33 years. As oba, Ewuare designated his eldest son as the heir-apparent, discontinuing the practice of collateral transmission to the throne. Ewuare subsequently bestowed the title of *Ihama* upon his family.

Ewuare is credited with conquering at least 201 surrounding towns and villages during his reign. By the time his new subjects had been resettled, Ewuare's kingdom had grown from a small group of villages to a substantial kingdom. To solidify his position, Ewuare built a palace and fortified the city's defenses. He also proceeded to rid the Beninese government of hereditary tribal heads. In their place, Ewuare created a patrimonial bureaucracy in which freemen served as military and administrative chiefs.

Ewuare did not strip these chiefs of all powers, however, but divided Benin into departments and placed each department under the control of a group of chiefs. Ewuare also persuaded the tribal chiefs to allow their firstborn sons to serve him in the palace. Together, Ewuare and his son and successor Oba Ozolua were responsible for establishing a viable foreign trade in Benin. Consequently, by the time the Portuguese arrived in Benin in 1486, trade was already well established. After the arrival of the Europeans, Benin became the entry point for arms and other European goods designated for transport to points around Africa.

Oba Ewuare was a monarch of wide interests and was responsible for establishing a number of religious and cultural rituals. He was also widely known for his celebration of Beninese arts. During this period, art in Benin was practiced chiefly by hereditary craftsmen who lived in the palace. To honor members of the royal family, Ewuare had brass smiths cast the heads of the royal family, both past and present, on a variety of objects. According to Beninese lore, Ewuare preferred the likenesses of himself created by brass smiths to those created in other forms because he believed he looked younger in the brass casts. It was common practice at the time to depict all kings as young men rather than the way they looked later in life. The technique used by the brass smiths of Benin combined European techniques with those handed down among the Ife people.

Ewuare also had a more practical side and was responsible for massive architectural innovations and extensive town planning in Benin. The monarch was a great lover of ceremony, and he established the practice of holding annual ceremonies in which the participants wore elaborate costumes and used ritualistic paraphernalia to depict various religious and cultural elements. Ewuare commanded the Beninese people to wear distinctive facial markings that identified them according to their status and barred all foreigners from the palace. Among the Beninese people, Ewuare was highly esteemed for his introduction of coral beads, which became an essential part of royal symbolism. The Beninese people also greatly admired Ewuare for his discovery of red flannel, which he had probably received from a source with European connections. Under Ewuare, ivory and woodcarvings became common in Beninese works of art. Somewhat surprisingly, Ewuare was also interested in herbology and was a noted herbologist.

Dedicated to building up the treasures of Benin, Ewuare founded the Iwebo Palace Association, which was given the responsibility for caring for all royal regalia. However, during Ewuare's reign, the royal storehouses were twice burned down, and an untold number of priceless relics were destroyed. Further historical relics were lost to history when the royal storehouses were looted in the early 18th century under the rule of Oba Ewuakpe and when they were again burned during the reign of Oba Osemwede in the early 19th century.

In Benin, the Emeru were designated as caretakers of all *iru*, the sacred brass vessels used in Beninese rituals. The more contemporary *irus* were replicas of those used during Ewuare's time when it was believed that the vessels had mystical powers that allowed spirits who resided in the vessels to affirm the prayers of the faithful in audible voices. These vessels were placed on the Ebo n'Edo shrine in Ewuare's palace. According to the legend

of the *iru*, after Ewuare died, a successor broke the pots in an attempt to discover what was inside. Because the spirits supposedly fled from the broken pots, new vessels were cast. Thereafter, the royal family was required to mimic spirit voices during ceremonies.

Another legend has it that Ewuare predicted that if a king named Idova ascended to the throne of Benin, the country would experience a major change in government. He declared that he did not know whether the change would be for good or ill. When Oba Ewuakpe became king in 1700, it was noted that his given name was *Idova*. Whether Oba Ewuare had had some premonition of what would happen during Ewuakpe's reign, or whether events were a result of his being expected to institute major changes, Oba Ewuakpe responded to political conflicts by initiating a number of reforms in Benin. However, the monarch later fell out of favor with the people. When his mother died, he ordered that human sacrifices be made in her honor. Outraged, the people rebelled and thereafter boycotted the palace.

See also Africa, Portuguese in.

Further reading: Ben-Amos, Paula Girshick. *Art, Innovation, and Politics in Eighteenth Century Benin.* Bloomington and Indianapolis: Indiana University Press, 1999; Iliffe, John. *Africans: The History of a Continent.* New York: Cambridge University Press, 1995; Morton-Williams, Peter. *Benin Studies.* New York: Oxford University Press, 1973.

Elizabeth Purdy

exclusion laws in Japan

In 1534, the first Portuguese ship arrived in southern Japan bringing a cargo that included firearms. For the next hundred years, Japanese-Western trade flourished and Christian missionaries converted many Japanese to Catholicism. However in 1636 strict isolation laws were enforced, foreigners were expelled, Japanese Christians were compelled to renounce their religion on pain of death, and Japanese were forbidden to leave the country. These strict exclusion laws would last until 1854.

The Japanese had known about gunpowder since the 13th century. However in the midst of extensive civil wars in the 16th century, Japanese feudal lords were immediately impressed by the accurate firing aquebuses and cannons the Portuguese traders introduced and immediately began to buy and then make them in Japan. These new weapons changed the nature of the warfare and led to the building of heavily fortified castles.

Catholic missionaries followed merchants. Francis Xavier, associate of Ignatius Loyola, founder of the Society of Jesus, arrived in Japan in 1549. Franciscan and Dominican missionaries soon followed. Many feudal lords, anxious to increase trade with European merchants, and seeing the deference Portuguese and Spanish merchants showed to priests, welcomed missionaries to their domains; some converted and even ordered their subjects to convert also. Oda Nobunaga, the most powerful military leader of Japan, became a patron of the Jesuits. The number of converts increased dramatically, to 150,000 and two hundred churches by 1582 and perhaps to as many as 500,000 by 1615.

The very success of the Catholic missionaries created a backlash against Christians. Some opponents were Buddhists. Significantly political leaders began to fear the political loyalty of their Christian subjects. Thus Oda's successor Toyotomi Hideyoshi (1536–98) banned Christianity in 1587 but did not strictly enforce his edict until 10 years later.

It was Hideyoshi's successor Tokugawa Ieyasu (1542–1616) who seriously persecuted Christians, beginning in 1612 when, as shogun, he ordered all Japanese converts to renounce Christianity on pain of death and then to be registered in a Buddhist temple. He also executed some missionaries and expelled all others. His policies were ruthlessly carried out, with military force where there were large Christian communities. Tens of thousands were killed and only isolated clandestine communities remained.

The Tokugawa Bakufu, or Shogunate, expanded the ban on missionaries to include all Spanish, Portuguese, and English traders also. Only the Dutch among Europeans were allowed to send two ships annually to Nagasaki under strict supervision. Chinese ships were also allowed under license. In 1636, another law was promulgated that prohibited all Japanese from leaving Japan and members of the sizable Japanese communities in Southeast Asia from returning. Shipbuilding was limited to small coastal vessels to prevent Japanese from secretly trading with foreigners.

Fear and insecurity motivated the newly established Tokugawa Shogunate (1603–1868) to ban Christianity and foreign contacts. Seclusion became Japan's national policy.

See also Christian century in Japan; Jesuits in Asia.

Further reading: Boxer, C. R. *The Christian Century in Japan, 1549–1650.* Berkeley: University of California Press, 1967; Totman, Conrad. *Politics in the Tokugawa Bakufu,*

1600–1843. Cambridge, MA: Harvard University Press, 1967; Totman, Conrad D. *Early Modern Japan*. Berkeley: University of California Press, 1993.

Jiu-Hwa Lo Upshur

expulsion of the Jews from Spain (1492) and Portugal (1497)

In a year most remembered for Christopher Columbus's discovery of the New World, the Spanish monarchs were also making history at home. In March 1492, Ferdinand V and Isabella I of Spain issued the Alhambra Decree, which ordered the expulsion of all Jewish men and women from the newly united kingdom. Also known as the Edict of Expulsion, this decree gave the Jews four months to depart and forbade their return to Spain. Those who did not comply with the decree would be stripped of all belongings and put to death.

Traditional accounts of the expulsion contend that as many as 400,000 Jews fled to North Africa and Turkey in response to this decree. Recent scholarship has challenged this account and reduces the number of refugees to a total of 30,000–40,000, with only 10,000 fleeing to Turkey from the western provinces. The remaining refugees from Spain fled overland to neighboring Portugal, where tensions were already growing between the native Christian and Jewish populations. The addition of 20,000 Jewish refugees led to increased persecution, and just four years after the Alhambra Decree was issued in Spain, King Manuel of Portugal followed suit by ordering the expulsion of all Jews residing within the borders of his kingdom.

Hoping to avoid the logistical problems of the Spanish expulsion, Manuel gave the Jewish community 10 months to prepare, moving the actual date of expulsion to October 1497. In the interim, many of the Jews chose to convert to Christianity to avoid the treacherous journey across the Mediterranean. The Spanish refugees were also able to return to their homeland as "new Christians" if they were willing to convert. The small number of Jews unwilling to make this sacrifice had no choice but to travel across the Mediterranean to North Africa. It is most likely these Jews, expelled from Portugal and not Spain, made up the first population of Sephardic Jews in North Africa.

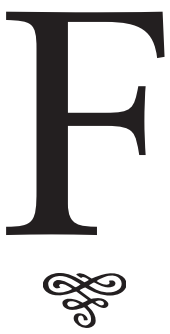
The expulsion of the Jews from Spain has been a subject of great historical interest, and numerous scholars have weighed in with varying accounts of the causes, processes, and consequences of this event. All agree that the expulsion was the inevitable result of the Spanish Inquisition, instituted by Ferdinand and Isabella in 1478. Traditional theories hold that the Inquisition was created to combat the growing number of Jewish converts (*conversos*), who were thought to be practicing Jewish rituals in secret. According to this approach, the expulsion was an attempt to rid the kingdom of genuine Jews, who were assumed to be a bad influence on the conversos.

Revisionist historians have challenged this account of the expulsion in one of two ways. Some have argued that the conversos were genuine converts to Christianity and that the Inquisition against them was instituted to undermine their economic and political success. According to this theory, the expulsion was an unintended consequence of an Inquisition that had gained its own inertia among the populace. Others have argued that the Inquisition was largely a political institution instituted to secure the religious unity of the newly united Spanish kingdom. On this account, the expulsion was actually less about removing the Jews from the kingdom than it was about forcing them to convert to Christianity by default. The historical events leading to the expulsion of the Jews from Portugal are less enigmatic. As was mentioned, tensions had been rising between Jews and Christians within Portugal for some time. In fact, King João II was considering an expulsion as early as 1493. After João's death in 1495, the situation of the Jews improved for a brief period under the reign of Manuel.

Yet, all hope was crushed when the Spanish Crown interfered, pressuring Manuel to expel his own Jews for the sake of greater Christendom. Ferdinand and Isabella were able to force this second expulsion because Manuel was intent upon marrying their daughter, Isabella. This marriage was an important political move for Portugal, and Ferdinand and Isabella made the expulsion of Portuguese Jews a necessary condition of the marriage contract. Thus, despite his unease over the expulsion, Manuel issued his decree in 1496.

Further reading: Beinart, Haim. *The Expulsion of the Jews from Spain*. Oxford: Littman Library of Jewish Civilization, 2002; Edwards, John. *The Spanish Inquisition*. Charleston: Tempus Publishing, 1999; Kamen, Henry. "The Mediterranean and the Expulsion of Spanish Jews in 1492." *Past and Present* (v. 199, May 1988); Peters, Edward. "Jewish History and Gentile Memory: The Expulsion of 1492." *Jewish History* 9 (1995); Roth, Norman. *Conversos, Inquisition, and the Expulsion of the Jews from Spain*. Madison: University of Wisconsin Press, 1995.

Elizabeth A. Barre



Fénelon, François de Salignac de la Mothe- (François Fénelon)

(1651–1715) *educator, intellectual, bishop*

François de Salignac de la Mothe-Fénelon had one of the gentle minds of the 17th century that adapted the mold of the Christian humanist to the social and intellectual world of France. Though he did not find contemporary authorities receptive to his ideas, later generations of politicians, educators, and church officials took their inspiration from his writings.

He was born the 13th child of a family of venerable pedigree in Gascony. By the age of 24, he was ordained and took up parish work. Having dreamed of doing outreach work among Orthodox Christians in Greece, he instead took up a new mission of winning French Protestants back to the Catholic Church. His first project, called Convent of New Catholics, catapulted him into prominence as an educator. The convent offered first-rate education to girls from Protestant families in accordance with Fénelon's pedagogy. His second project was to undertake direct preaching missions among the Protestants of the region, reflecting Fénelon's feeling that persuasion was preferred to force when it came to converting souls.

In 1687, his *Traité de l'education des filles* articulated his sentiments about the dignity of women and their rights to an education. Fénelon criticized the harsh pedagogy applied to students of his day and presented more gentle and persuasive ways of molding character, according to the mentality of each child. Among those who became his advocates were the powerful bishop, Jacques-Bénigne Bossuet, and several important relatives of Louis XIV. In 1689, he was chosen as the tutor of the dauphin.

For the dauphin Fénelon prescribed a regimen of moral education, stressing that a great king depended on greatness of personal character. One of his texts, called *Télémaque*, was based on the opening books of Homer's Odyssey, where Odysseus's son, Telemachus, learns to take responsibility for his father's house. Another text featured the testimonies of past heroes, meant to inspire the student to set high ideals.

The effects of his pedagogical experiments were dramatic. The king's family noticed that the lad, once spoiled and prone to temper tantrums, now became serious, self-controlled, and even pious. Fénelon thus became the toast of the court; by 1693, he was elected to the French Academy, and in 1695 he was named an archbishop.

Fénelon's downfall came from an unexpected source—his lifelong speculation about piety and prayer. In 1688, he had made friends with the French mystic Mme. Guyon, a widow known for her eccentricities but followed by a notable clique. Her teaching sounded suspiciously similar to a spiritual movement called Quietism, originating from Spain and condemned by the Holy See. Bossuet censured Guyon, while Fénelon stood by her.

In the fateful year of 1699, Fénelon was stripped of his position as royal tutor. Appealing to the pope, Fénelon was faulted for 23 of his propositions. Then his text *Télémaque* was found by Louis XIV to be too

critical of the French monarchy. It was well known that Fénelon had reformist views on the absolute monarchy, free trade, and a church free from Louis XIV's and Bossuet's controls.

Fénelon retired to his diocese in disgrace. Unto his dying day, he maintained the common touch with the faithful of his region, steered clear of scandal, and was revered as a saint. His educational theory was unmatched until the time of Rousseau; had his views on the monarchy been considered, France might have been preserved from its bloody revolution 100 years later.

Further reading: Janet, Paul. *Fenelon: His Life and Works*. New York/London: Kennikat Press, 1970.

Mark F. Whitters

Ferdinand V and Isabella I of Spain

patrons of exploration

Ferdinand (1452–1516) and Isabella (1451–1504) united Castile and Aragon creating modern Spain under a dual monarchy, initiated the Spanish Inquisition, conquered Granada, expelled the Moors and the Jews who would not convert to Christianity, funded Christopher Columbus, and established royal authority.

Ferdinand was born at Sos, Aragon, on March 19, 1452, as the son of John II of Aragon and Navarre (1397–1479) and Juana Enriquez, his second wife. As heir to the throne of Aragon, Ferdinand became king of Sicily in 1468. He was skillful, ruthless, ambitious, self-centered, and political in all his endeavors. Ferdinand was often deceitful in his agreements, repudiating treaties and other agreements soon after they were signed.

Ferdinand married his equally ambitious, pious, but wiser cousin Isabella of Castile and León. She was born at Madrigal de las Torres in Castile on April 22, 1451, the daughter of feeble-minded King John II of Castile and León (1405–54) and Isabelle of Portugal, his strong-minded second wife. Isabella had a more ethical character than Ferdinand. She inherited an extensive royal lineage from several generations of European dynasties. The couple maintained exceptionally close ties to the papacy.

Isabella's imbecilic half brother Henry IV (1425–74), also known as the Impotent, ascended the throne after their father died in 1454. Along with her younger brother, Alfonso, Isabella was brought to Henry's court for protection and stricter supervision. Isabella became a pawn in her brother's plans to make her future marriage economically beneficial and politically advantageous for Castile. He wanted her to marry, among others, the king of Portugal, the French dauphin, or an English prince, all of whom she firmly refused. After Alfonso's death in 1468, Henry proclaimed the prudent and gentle Isabella his heir on September 19, 1468, when they both affixed their signatures to the Accord of Toros de Guisiando.

Isabella secretly married her cousin Ferdinand at Ocaña, on October 19, 1469, without Henry's consent. He disowned her, promptly revoked the Accord of Toros de Guisiando, and named his alleged daughter Princess Juana la Beltraneja (1462–1530) princess of Castile and by 1475 the wife of King Afonso V of Portugal (1432–81), as his heir. Juana was the illegitimate daughter of Henry's wife and Beltrán de la Cueva.

After Henry died on December 10, 1474, Isabella ascended the throne on December 13 at Segovia. Her claim was immediately contested by Juana and Afonso; the struggle became a civil war. Isabella had strong support from Aragon and her countrymen. Ferdinand defeated Juana's forces at the Battle of Toro on March 1, 1476, and again on February 25, 1479. The Treaty of Alcaçova on September 1479 concluded the civil war. Juana entered the convent of Santa Clara of Coimtra in 1480.

To solidify firmer control over Spain once they became comonarchs, Ferdinand and Isabella subdued all the resistance groups, captured the insubordinate towns and fortresses, and vanquished all rebellions against their rule. Then they proceeded to reconstruct the Cortes (Parliament), revamped the government's administration, and produced a legal framework for Spain that granted greater power to the monarchy at the expense of the nobility, who had become dangerously powerful under previous monarchs.

When Ferdinand's father died in 1479, Ferdinand and Isabella's union merged the two largest kingdoms of the Iberian Peninsula and created 90 percent of present-day Spain. The astute Isabella insisted that there be joint rule and that she govern Castile herself. The saying "Tanto monta, monta tanto" (They are one and the same), became their motto. Isabella also insisted that both their names be placed on each royal document and that she preside at each state transaction. She also allowed their coat of arms to be united. She collected important artworks, was widely read, learned Latin after the age of 30, established schools, and supported the Franciscan order of the Poor Clares. Together they reformed the church and the monasteries in Spain, as both had become corrupt and ineffective.

The couple had five children: Isabella of Aragon (1470–98), Juan of Aragon (1478–97), Juana of Castile

Ferdinand V and Isabella I receive Christopher Columbus after his return from his first voyage. Though responsible for the golden age of exploration for Spain, the monarchs also sponsored the Spanish Inquisition and the expulsion of the Jews from Spain and Portugal.

(1479–1551), Maria of Aragon (1482–1517), and Catherine of Aragon (1485–1536), to whom Isabella was devoted. They all received the same classical education and were taught the basics of household duties such as sewing, making beds, and cleaning.

The children were married into European royal dynasties mainly to outflank French territorial ambitions. Juan married Margaret of Austria but died within six months and left no children. Juana became insane after the death of her husband, Habsburg archduke Philip the Handsome (1478–1506). Isabella married King Afonso V of Portugal (1432–81) and then King Manuel I of Portugal (1469–1521). She died in childbirth, and her son Miguel died within two years. Maria married her brother-in-law Manuel I of Portugal after her sister's death. At the conclusion of at least 13 years of negotiations, Catherine married Arthur Tudor, prince of Wales (1486–1502) on November 14, 1501. Arthur died six months later. After Arthur's death, because her father had not yet completed payment of her dowry, Catherine would marry the future king Henry VIII (1491–1547) on June 11, 1509. He divorced her on March 30, 1533. Ferdinand and Isabella's grandson by Juana and Philip inherited their and Philip's parents' huge territorial inheritance; he would become Holy Roman Emperor Charles V (1519–56).

Ferdinand and Isabella believed that religious conformity was crucially important for Spain. They also realized the political and economic advantages for their monarchy and zealously instigated the Spanish Inquisition, deeming saving souls and eradicating heresy as their most sacred duty. During their reign, heterogeneous Spain had Europe's largest Jewish population. Ferdinand and Isabella insisted that Spain become white

(non-Moorish) and of pure Christian blood, or *sangre limpia*. On the threat of withdrawing military support from the pope Sixtus VI (1521–90), who deemed their actions as a plot to gain Jewish property, Ferdinand demanded that Spain initiate the Inquisition. After a number of arguments between Ferdinand and Sixtus, the pope issued the Papal Bull of 1478 that created the Inquisition in Seville. It then expanded throughout Spain and began a lengthy period of religious cleansing.

Pope Innocent VIII (1432–92) appointed the Dominican priest Tomás de Torquemada (1420–98), Isabella's confessor and himself a grandson of a convert, to head the Spanish Inquisition. The partially converted Jews, the Marranos, secretly maintained their Jewish cultures and customs. To force them to confess, Torquemada imposed increasingly penurious methods. He forfeited Jewish property, which conveniently financed a war against another minority in Spain. Torquemada humiliated the Marranos by forcing them to wear a *sambenito*, a yellow shirt containing crosses that exposed their genitals in public.

Some 130,000 *conversos* were tried at tribunals from 1480 to 1492. Some Marranos were burned at the stake. The ruthless Torquemada staged the LaGuardia show trial in 1490 where no guilt was proved yet the victims were burned at the stake. Some 30,000 Jews were ritually murdered during the Spanish Inquisition. Ferdinand and Isabella issued the Edict of Expulsion on March 31, 1492. The Jews were commanded to leave Spain and never return. With his work done, Torquemada retired to St. Thomas monastery in Ávila, where he died in 1498. Historical debate lingers about the number of victims of the Inquisition in Spain.

Ferdinand and Isabella relied greatly on the expertise of her next confessor, Cardinal Francisco Gonzalo Jiménez de Cisneros (1436–1517), who helped raise Spain to unprecedented predominance on the European continent. The couple gained control over the military orders of Calatrava, Alcántara, and Santiago, which greatly increased their power, wealth, and territory.

Ferdinand and Isabella revived the centuries-long Reconquista. They waged a costly 10-year war against the Moors and finally conquered Granada, the last Moorish stronghold, in 1491. They triumphantly entered Granada on January 2, 1492. Isabella, more so than Ferdinand, was responsible for the horrific slaughter of the Moors who would not convert to Christianity. In 1501, Ferdinand and Isabella offered the Moors the alternative of baptism or exile; those who remained became known as Moriscos. In 1492, Pope Innocent VIII (1432–92) granted Ferdinand and Isabella the title of "Most Catholic Majesties" for spiritually unifying Spain. The Reconquista was completed.

Isabella was largely responsible for initiating the golden age of exploration for Spain. She financially supported the voyage of Christopher Columbus to the New World. She had rejected his request numerous times, but when he threatened to petition funds from France she relented and Columbus sailed in August 1492. When he brought 150 natives to Spain, she bought some and gave them their freedom. Ferdinand and Isabella were strongly involved with the establishment of the Treaty of Tordesillas in 1494 that divided the non-Christian world overseas between Portugal and Spain.

Isabella died at Medina del Campo on November 26, 1504. Ferdinand married Germaine de Foix on October 19, 1505. Ferdinand served as regent of Castile after Juana died and later for his grandson Charles V. Ferdinand also fought in lengthy Italian Wars against France. His generals conquered Naples in 1504, and in 1512 he annexed Navarre. He also joined the League of Cambrai in 1508 to thwart Venetian objectives and the Holy League in 1511 to counteract France. Ferdinand also founded universities.

Ferdinand died at Midrigalejo, Spain, on January 23, 1516. He is buried beside Isabella, at the Capilla Real in Granada alongside Juan, Philip, and a grandson.

See also expulsion of Jews from Spain (1492) and Portugal (1497); Tudor dynasty; voyages of discovery.

Further reading: Edwards, John. *The Spain of the Catholic Monarchs, 1474–1520*. Malden, MA: Blackwell Publishers, 2000; Elliott, John H. *Imperial Spain, 1469–1716*. New York: St. Martin's Press, 1964; Kamren, Henry A. *The Spanish Inquisition*. New Haven, CT: Yale University Press, 1998; Liss, Peggy K. *Isabel the Queen: Life and Times*. Philadelphia: University of Pennsylvania Press, 2004; Roth, Cecil. *The Spanish Inquisition*. New York: W. W. Norton & Company, 1964.

Annette Richardson

Francis de Sales (François de Sales), St.

(1567–1622) *prelate and writer*

In an age of religious division and strife, Francis de Sales (François de Sales) was a voice of reason and charity and a leader in the Catholic Counter-Reformation. Plagued by lifelong doubts about his faith, he was revered as a saintly man by both Catholics and

Protestants precisely when violence was the usual recourse for religious controversy.

Francis's father expected him to be either a lawyer or a military officer and raised him accordingly, sending him to the University of Paris to study rhetoric and humanities under the Jesuits and then to the Padua Law School. He was not much interested in the hidebound teachings of the Dominicans and Jesuits, consummate Scholastics who followed the old ideas of Thomas Aquinas. He found himself fascinated by the new ideas of the Protestant reformer John Calvin, who taught predestination. Struggling with doubts, he finally came to the conclusion, at age 19, that his main concern was to love God in this life and to entrust his eternal fate to the hands of this God.

During Francis's days in law school he resolved to become a priest. He became involved with the Catholic diocese of Geneva-Annecy, an area particularly hard-hit by Protestant proselytism. He was ordained in 1593, and through some papal connections was appointed provost of the diocese.

Francis's position allowed him to begin a mission to the resident Protestants. He conceived it as based on charity toward the poor, care of the sick, and evangelical preaching instead the conventional Counter-Reformation tactics of law and military force. Francis endured daily hardships of harassment, cold, violence, and threats. When offered another diocese by Henry IV, he refused, saying, "Sire, I am married; my wife is a poor woman, but I cannot leave her for a richer one." Miracles were associated with his mission. The area, Protestant for some 60 years, largely returned to the Catholic Church within four years.

Francis soon became bishop of Geneva, where his patience and mildness became proverbial. He often dared to walk the streets of the city where Calvin had his headquarters 50 years earlier. In fact he dialogued with the reformed leader and scholar Theodore Beza. Though again plagued by doubts, his philosophy was "Love will shake the walls of Geneva; by love we must invade it."

Francis produced a stream of writings that proved that the pen was mightier than the sword. Among his most famous books were *Introduction to the Devout Life* (1608). He also became renowned as a spiritual director, having a profound effect on the founders of two Catholic Counter-Reformation orders, later declared saints, Vincent de Paul and Jane de Chantal. Protestant King James of England and Scottish Calvinists in Aberdeen read his literature. He had a vast correspondence, perhaps sending out 20,000 letters.

He suffered an agonizing death in 1622, was beatified by Pope Alexander VII only 39 years later, and was canonized by 1665. He was declared doctor of the church in 1877 partly for his irenic affects on religious dissent and patron saint of journalists and writers in 1923. Among the organizations that claim direct connection with him today are Visitation Sisters, Missionaries of St. Francis de Sales, Oblates of St. Francis de Sales, Salesians of Don Bosco, and the St. Francis de Sales Association.

See also Dominicans in the Americas; Loyola, Ignatius of, and the Society of Jesus.

Further reading: Bedoyere, Michael de la. *Saint Maker: The Remarkable Life of Francis de Sales, Shepherd of Kings and Commoners, Sinners and Saints*. Manchester, NH: Sophia Institute Press, 1998; Ravier, André. *Francis de Sales, Sage and Saint*. San Francisco: Ignatius, 1988.

Mark F. Whitters

Franciscans in the Americas

The Franciscans sent the greatest number of missionaries to minister in the New World. This is quite likely due to the fact that they were the largest order in Europe during the 16th and 17th centuries. In 1493, there were some 22,000 friars participating in various Franciscan observances. A large number of them were in Spain. By 1517, this number had grown to 30,000, mainly due to reforms initiated by Cardinal Francisco de Cisneros in the simpler more relaxed Observant reform (which retained the name *Order of Friars Minor*). The Franciscan order has had a history marked by reforms and divisions. In 1517, Pope Leo X divided into two independent groups disgruntled Franciscans still unsatisfied by the medieval attempts at reform. The result was a Conventual Franciscan group (those resisting change) and the Observant group, which would be called Friars Minor. A Capuchin reform surfaced in 1528 and became an independent group by 1619 (Order Friars Minor Capuchin). Among the three groups, the Franciscans had an overwhelming majority of religious representatives in the New World.

It has been suggested by historians that Franciscan missionaries, Friars Juan de la Deule and Juan de Tisin along with Father Ramón Pané, were the first members of a religious order to come to the Americas. These men accompanied Christopher Columbus in 1493 during his second expedition. They had been sent by a special

commission of the Franciscan order in response to royal instructions from the Spanish Crown aimed at bringing the natives of the Americas to Catholicism. Their initial chapel was built at Port Conception on Hispaniola, where in December of 1493 they offered Mass for the first time in the New World. A convent was built for them by Columbus at the stronghold of Santo Domingo.

Pane, probably more of a contemplative, accompanied Columbus on his voyage to Puerto Rico in 1496. Pane kept very exacting records of his activities and observations of the natives that have survived to this day. The Franciscans were at the vanguard of missionary activity on the newly discovered islands. In 1502, 17 more Franciscans arrived along with the first governor of Hispaniola. They would go on to build the first convent and church (San Francisco) at Santo Domingo.

Domingo became the base of operations for countless missionary expeditions to the north, south, and central continental mainland for many decades. During the next 25 years, more than 50 Franciscan missionaries attempted to evangelize the Caribbean islands, particularly Hispaniola, Cuba, Jamaica, and Puerto Rico. Friar Juan de la Deule died while ministering to Jamaicans sometime between 1508 and 1511.

In 1512, Father García de Padilla was consecrated as bishop of Santo Domingo and, two years later, another Franciscan, Juan de Quevendo, was consecrated as the first bishop of the Central American mainland at Santa Maria Darién. The eastern part of Venezuela was also established as a Franciscan apostolic mission that lasted from 1514 to 1521. Not until after 1576 were friaries founded in the province of Caracas. In the 17th century, the Capuchins attempted to evangelize in Venezuela. Francisco de Pamplona (a former military general) began work at Darién in 1650. The Capuchin houses located there refused to accept Creoles into the order.

EXPEDITIONS TO MEXICO

During 1523 and 1524, two Franciscan missionary expeditions set out for Mexico from Santo Domingo. The first friars among the Mexicans were Flemish. Among them was Father Peter of Ghent (d. 1562), who spent some 40 years among the native Mesoamericans. The following year 12 more Franciscans arrived. Around 1527, a diocese was organized under the Franciscan bishop Juan de Zumárraga. At that point, some 70 Franciscan houses rapidly surfaced in Mexico and the region was raised in status to a province. Zumárraga is credited with setting up the first printing press in the New World. Publications in 12 languages were printed and distributed throughout the Americas.

Education of the Indian children of Mexico became a priority and labor of love among the friars. However, there was some opposition on the part of the Spanish government in regard to the education of the natives. Most convents had schools where thousands of Mexican boys were taught to read, write, and sing. Eventually the Franciscans assisted with the development of a school for girls in Mexico City. Several colleges were also founded for the sons of tribal chiefs throughout Mexico; they became centers for further missionary activity to both South and North America.

Before the end of the 16th century, friars extended missionary efforts from Guadalajara in the northwest to New Mexico in the north, northeast to the Gulf of Mexico, and south to the Yucatán, Guatemala, and Costa Rica. Beautiful churches were constructed at Huejotzingo, Tlamanalco, Huequechula, Izamal, and Cholula. Friars Pedro de Betanzos and Francisco de la Parra became experts in the Mayan language and have handed down keys to its translation. By 1569, there were some 300 Franciscan missionaries in New Spain (Mexico) alone.

MISSIONS TO PERU

Missionary efforts to Peru were launched by Franciscans from Santo Domingo, after 1527 by Juan de los Santos, and followed by Marcos de Niza between 1531 and 1532. Earlier, Franciscans accompanied Pizarro during his conquest and exploration of the region. Evangelization progressed fairly slowly in Peru for the first 20 years due to the animosity between natives and the Spanish invaders. From Santa Cruz eight missionaries were sent out to Peru. Friar Francisco de Aragón took 12 Franciscans and traveled south to form the main trunk from which communities in Ecuador, Chile, and Bolivia grew. A center for ministry was established at Quito as well as a college. By 1549, a supervisor was sent to Lima to coordinate all Franciscans in the southern part of the continent. It was not until 1553 that Peru saw permanent Franciscan establishments. In Ecuador a Franciscan province was erected in 1565. Missionary activity to the east and south continued.

During the 17th and 18th centuries, many friars were lost to martyrdom in the territories of the Ucayali and the region north of the Amazon. Franciscans count 129 friar deaths on the Ucayali alone. In 1742, most of these centers of ministry were destroyed during native uprisings. It took 50 years to restore the Franciscan missions in these areas. Attempts by Franciscans to evangelize Chile were gravely disappointing. Between 1553 and 1750, repeated hostilities between Spanish settlers and natives made activity in the region difficult. Not until Chilean independence in 1832 did the friars

resume their missionary work. In the southern part of Chile and Bolivia the Franciscans were more successful. Seven missionary colleges were established and Franciscans ministered to the people of Bolivia between the 16th and 19th centuries.

They reached Paraguay in the early 1600s and Uruguay a century later. In Argentina, Paraguay, and Peru, the Franciscan missionary St. Francis Solano (1549–1610), who was said to have had the gift of tongues (having learned numerous native languages), spent 14 years ministering to colonists and natives. He is still held in highest regard among descendants of the indigenous people of South America.

FRANCISCANS IN FLORIDA

Franciscans arrived in Florida in 1573, eight years after the first permanent Spanish settlement. A larger influx of friars in 1587 and again in 1589 helped with the conversion of the Guale. Many of the northern tribes of Florida were urban dwellers, so the Franciscans attempted to move into their cities and live among the people. Soon a chain of missions were established along the Atlantic coast for some 250 miles. However, during Indian uprisings of 1597, five Franciscan friars were martyred. In 1612, the Franciscan province of Santa Elena, which was headquartered in Havana, Cuba, began to supervise missionary work in Florida. At its peak in 1675, some 40 friars maintained 36 missions and the bishop of Havana claimed 13,000 native souls and about 30,000 total Catholics (which might be an exaggeration) under his care. Eventually, the Franciscan missions would fall victim to the struggle between England and Spain over the territory between St. Augustine and Charleston. Slaving raids, armed conflicts, and British alliances with Native American tribes caused the Florida missions to vanish. By 1706, most Franciscan houses in Florida had ceased to function.

By 1680, there were more than 60,000 Franciscan friars worldwide. This may have had to do with the growing number of friaries (2,113 in 1585 and 4,050 in 1762). There were 16 provinces in the Spanish Americas alone. By the middle of the 18th century, at least a third of all Franciscan houses and friars were in the Spanish New World. Some of this growth reflected an increase in the number of native Franciscans in the Americas, especially in the 16th century. In fact, in Mexico, Spanish friars began to constitute a thin minority by the mid-1600s.

TEXAS SETTLEMENTS

Texas began to be settled by Franciscans while the area was still linked to New Spain. Some missionaries refer to the areas occupied by Texas, New Mexico, Arizona, and California as the New Kingdom of St. Francis. There was trouble in 1680; the Pueblo Revolt saw the uprising of many Native Americans, primarily in response to the denigration of their religion by the Spanish Franciscans as well as the disruption of the Pueblo economy. Under the direction of Popé, the revolt was successful, and Popé ruled from the former governor's palace until his death in 1688. Shortly after his death, the Spanish returned, reconquering the land without bloodshed by offering clemency to the inhabitants. In 1690, permanent missions began to be founded in the area of Texas, mostly through the efforts of Father Damian Mazanet.

Many Indians in Texas were open to accepting the Christian gospel. During the 1700s, some 21 Franciscan missions staffed by more than 160 friars were established in Texas and thousands of Indians embraced the faith. During the mid-1700s, many were constructed in magnificent fashion of stone; some included fortress walls. Several examples of these still survive, particularly in the area around San Antonio, Texas. After the period of Mexican independence in the early 1800s, a large number of these missions were left to ruin.

While Mexico and Arizona had Franciscan visitors in the 1500s, it was not until the early 17th century that there was any permanent activity there. Father Juan de Padilla died in the region for his faith in 1542 during an early expedition.

By 1628, there were 43 churches and an estimate of some 30,000 Catholics (native and Spanish) in the territories. The Franciscans were the only missionaries to minister there and it has been recorded that nearly 300 Franciscans preached in the area during the 16th and 17th centuries. California did not experience Franciscan activity until 1769.

The work of Father Junípero Serra and his assistants saw the founding of 21 permanent missions extending from the initial foundation in San Diego north to San Francisco. For the next 100 years, 144 friars would labor in California, resulting in an estimated 80,000 baptisms among Native Americans and settlers.

ENGLISH AMERICAN MISSIONS

In the English American colonies there was some isolated Franciscan activity in the late 1600s as well as some activity in French Canada in the early part of the 17th century. Between 1672 and 1699, English friars assisted the Jesuits with work in Maryland, New York, Pennsylvania, Kentucky, Michigan, Illinois, and Minnesota. The only permanent success seems to have been in Detroit. However, even that region was unstable. In

1706, the Franciscan priest Constantine Dehalle was killed in an Indian uprising.

Father Gabrielle de la Ribaude also gave his life near Joliet, on the banks of the Illinois River, in 1681. In New France (Canada) the first missionaries in the region were four French Franciscans in Quebec around 1615. They spent the 10 years ministering to the Huron and Algonquins in the regions of the St. Lawrence River and the Great Lakes. Father Nicholas Veil was the first Franciscan to be martyred in Canada. By 1630, the British ended friar activity in most of Canada. Some work continued among the Abnaki in Nova Scotia and Arcadia until around 1633. A group of explorers led by the Franciscan Father Louis Hennepin (1640–1701) sailed from Niagara Falls down the Mississippi. Hennepin wrote several accounts of his adventures. One of the last of the formative Franciscan missionaries in Canada was Father Emanuel Crespel, whose efforts extended all the way to the Fox River in Wisconsin during the 1720s.

Historical information on Franciscan activities during the 17th and 18th centuries is not as abundant as that of the 16th century formative period. Heroic tales of martyrs and founders survived in the form of oral traditions, written accounts, and records kept by the order. By the 17th century, the scope and goals of missionary and evangelical activity began to change. By then it was even more necessary to educate and catechize as well as bring European culture and ideas to the native inhabitants. Dealing with a second generation of settlers, the arrival of new Europeans, as well as the issue of intermarriage, preoccupied the friars.

The mission foundations, or *doctrinas*, began to evolve into parishes (some were exclusively native, others were urban European, and there were many mixed communities). It was also customary to hand many of the more successful parishes and mission foundations over to diocesan secular clergy, freeing many Franciscans to attend to ministry in the more remote areas. As the 18th century progressed, growing control by the secular clergy eventually gave way to the specialization of the Franciscans in attending to new and more isolated missionary territories in addition to the establishment of missionary colleges directed at the propagation of the faith.

See also Dominicans in the Americas; Jesuits in Asia.

Further reading: Greenleaf, Richard. *The Roman Catholic Church in Colonial Latin America*. Tempe: Center for Latin American Studies, Arizona State University, 1977; McAndrew, John. *The Open Air Churches in Sixteenth Century Mexico*. Cambridge, MA: Harvard University Press, 1965; Morales, Francisco. *Franciscan Presence in the Americas*. Potomac, MD: Academy of American Franciscan History, 1983; Nell, Stephen. *A History of Christian Missions*. Harmondsworth, England: Penguin Books, 1986; Phelan, John Leddy. *The Millennial Kingdom of the Franciscans in the New World*. Berkeley: University of California Press, 1970; Rivera, Luis N. *A Violent Evangelism: The Political and Religious Conquest of the Americas*. Louisville, KY: John Knox Press, 1990; Shea, John Gilmary. *The Catholic Church in Colonial Days 1521–1763*. New York: John G. Shea, 1886; Williams, Eric. *From Columbus to Castro: The History of the Caribbean*. New York: Vintage Books, 1984.

Tim Davis

French East India Company

The French East India Company was one of several companies created to promote Western European commercial interests in Asia, particularly in India, beginning in the 17th century. Lured by Spanish and Portuguese traders' tales of lucrative spice exports from the Spice Islands (in present Indonesia) during the 16th century, Dutch, British, and French rulers commissioned voyages to Asia in search of economic, and subsequently, colonial opportunities. In India Europeans discovered a plethora of items for export, including cotton, silk, indigo, and later, opium, all of which generated great demand by both European and other Asian markets.

France entered the Asia trading arena significantly later than Great Britain, which founded the British East India Company in 1600, and the Netherlands, which founded the Dutch East India Company (Indonesia/Batavia) in 1602. While France attempted to cultivate trade connections with Asia in the early 17th century as well, initial expeditions failed to secure any trading posts or settlements. During the reign of King Louis XIV (1643–1715), however, Jean-Baptiste Colbert, minister of finance, reorganized earlier unsuccessful trade ventures into the French East India Company (Compagnie des Indes Orientales) in 1664.

Colbert sent an expedition that reached India in 1668 and built the first French factory (production center) in Surat on the western coast, and soon after another in Masulipatam on the eastern coast. In 1673, the company established its headquarters in Pondicherry, on the southeastern coast below Madras (now Chennai), and founded Chandannagar on the northeastern coast, north of Calcutta. Madras and Calcutta, along with Bombay,

were Britain's major settlements. Pondicherry eventually became a thriving port town with a population of nearly 50,000, and Chandannagar became the most important European trade center in Bengal, its commercial success rivaling that of Calcutta.

While France never became the dominant European authority in the region, for more than 50 years the French East India Company made great efforts to capitalize upon the expanding demand for textiles, dyes, and other goods that could be supplied by Indian merchants. French accounts of the activities in port towns such as Surat detail the intricate steps involved in creating the fabrics, known collectively as *indiennes* (Indians). Particularly on the southeastern coast, Indian weaving villages generated thousands of bolts of textiles for eager European companies.

Most in demand were *guinee* cloths (cotton longcloth, usually 35 to 50 m in length), *salempores* (staple cotton cloth), and *morees* (cotton cloth of superior quality). Also coveted were the stunning *toiles peintes* (painted cloths) and *toiles imprimé*s (printed cloths), as well as the magnificent silks and dyes. The textiles were adored not only in Europe, but also in other parts of Asia; indeed, India had engaged in Asian textile trading centuries before Europeans arrived. In the Indonesian archipelago, China, and Japan, Indian cotton was popular for its lightweight, yet sturdy qualities. In due course, the French, British, and Dutch acquired materials from India not only for their home countries, but for transport to Malacca or Java, for example, where they were traded for spices—cloves, nutmeg, mace, sugar, and pepper—crucial in Britain and Europe to preserve meats during harsh winters.

By the 18th century, the French had secured agreements to provide woven products tailored to Asian buyers' interests: they had colored, patterned handkerchiefs specially woven for particular island markets, for example, which proved a successful entrepreneurial venture. Moreover, cloths of different types played a symbolic role in rites of passage and were sought after for use in birth, marriage, and death ceremonies, and bolts of cloth were commonly given as offerings or gifts.

A salient corollary to the French East India Company's textile exchange is that its movements between Asia and Europe also supported the exchange of slaves. While the slave trade is often described as triangular, with the three corners Europe, Africa, and the Americas (the "New World"), trade between Europe and Asia also helped to sustain slavery. French ships traded European goods in Asia, where they acquired cowry shells and Indian textiles highly valued in West Africa. Traders exchanged these goods in Africa for slaves, who were sent to France's colonies in the Americas. "The circle was completed," notes the Yale Center for the Study of Globalization, "when sugar and other goods from the Americas were loaded on board and shipped back to France."

In commencing trade with India, the French East India Company entered an already well established, complex economic system, an intricate network of production, negotiation, delivery, and distribution. Indian merchants operated large commercial fleets as well as prosperous shore-based businesses. Inland weavers and merchants worked with overland freight deliverers and brokers, who worked with shipowners and exporters. All of these agents had to negotiate with local politicians and state officials for commercial privileges. Regional and individual trading groups developed their own intra- and intercountry rules and practices as well. In order to gain access to the goods they desired, moreover, the French had to learn these rules and practices and successfully collaborate with indigenous envoys.

The French were able to develop manufacturing centers in various Indian states, but cooperating with Indian middlemen sometimes proved trying. In addition to conflicts between French traders and middlemen, clashes between traders and local authorities (and between middlemen and local authorities) often impeded successful business transactions. The Dutch and the English had mastered the art of working with indigenous traders, shippers, and rulers much earlier than the French, and although their interactions were was not always seamless, they operated with that distinct advantage. In most of the towns and ports in which the French operated, there were also English and Dutch associates. Where there was a French factory, there were likely to be English and Dutch factories as well. At the peak of the Indian trade, during which the demand for Indian goods exceeded the volume weavers and other artisans could produce, the presence of several East India companies, even in the same town, did not lead to serious rivalry. As the three companies grew more competitive, however, the Dutch and particularly the English, better funded and more conversant in local business etiquette, were able to expand their factory outposts to larger industrial towns under their jurisdiction. These commercial strongholds became political enclaves, eventually enabling Great Britain to consolidate its power and control throughout India.

Despite its numerous settlements, after the death of Louis XIV, the French economy faltered and by 1719, the French East India Company was nearly bankrupt. The French East India Company resumed its independence in 1723.

While the British East India Company began as primarily a trading company, it increasingly became a governing power. As the British expanded not only economic but also political and colonial influence, tensions between Britain and France grew. In 1742, Joseph Dupleix was appointed governor general of all French settlements in India and dedicated himself to exerting French power. He envisioned a French empire and to this end began to interfere in local Indian politics, playing local rulers against each other for his French benefit. In French port towns, officials equipped factories for defense.

The battle for supremacy led to a series of military conflicts between France and Britain, with triumph and defeat alternating between the two. In 1747, the French besieged and captured Madras. In 1751 and 1752, however, Englishman Robert Clive dislodged Dupleix's forces in Arcot and Trichinopolgy, taking many French prisoners. In 1754, the French government, anxious to make peace, recalled Dupleix to France. During the next half-century, British forces further colonized and forcefully subjugated much of India. While several Indian ports remained under French directive, Britain became the definitive Western authority of the Indian subcontinent. Clive's victory in the Battle of Plassey in 1757, which brought the state of Bengal under British control, is often cited as the landmark turning point of the British colonial heyday in India. Bereft of both authority and capital, Dupleix returned to the country for which he had so vigorously labored and died penniless in 1763.

Despite its earlier successes in both inter- and intracontinental trade, the French East India Company never regained its former eminence. Ultimately, King Louis XV suspended the enterprise; took over its forts, ships, and other properties; and in 1769, the French East India Company essentially dissolved.

See also indigo in the Americas; mercantilism; sugarcane plantations in the Americas.

Further reading: Arasaratnam, S. *Maritime Commerce and English Power: Southeast India, 1750–1800*. New Delhi: Sterling Publishers Private Limited, 1996; Furber, Holden. *Rival Empires of Trade in the Orient, 1600–1800*. Minneapolis: University of Minnesota Press, 1976; Manning, Catherine. *Fortunes a Faire: The French in Asian Trade, 1719–48*. Brookfield, VT: Ashgate Publishing Ltd., 1996; Prakash, Om. *European Commercial Enterprise in Pre-Colonial India*. New York and Cambridge: Cambridge University Press, 1998; Shackleton, R., Jr. "The French in India." *The New Englander* 43 (May 1884); Subramanian, Lakshmi, ed. *The French East India Company and the Trade of the Indian Ocean: A Collection of Essays by Indrani Ray*. Calcutta, India: Munshiram Manohorlal Publishers Pvt. Ltd., 1999.

Christine Su

Fronde, the

The Fronde (1648–53) was a civil war that took place in France during the era of Louis XIV. Although not a particularly unified movement, the Fronde was nevertheless a protest against both the power of the Crown and the perceived loss of privilege. The term *fronde* came from the word signifying a child's slingshot, and a game whereby children would fling stones at the nobility. The term *frondeur* soon meant a person who believed in limiting monarchial power, or one who simply speaks out against the current government.

Louis XIV was barely 10 years old when the revolt erupted. The Fronde itself was not directed against the boy king; rather, it was directed mostly against the policies of Cardinal Mazarin and Louis's mother, Anne of Austria, who were at the time ruling France until Louis would come of age to rule on his own.

By the time Louis XIV was born, France was in serious financial difficulties. The Thirty Years' War (1618–48) placed extreme demands upon the French treasury. Mazarin resorted to several tactics to raise money, including increasing taxes, selling government offices, and forcing creditors to make government loans.

THE THREE ESTATES

Society in prerevolutionary France was divided up into the Three Estates. In the first estate was the clergy, followed by the nobility in the second. Whoever was not in the first two was clearly in the third, which was the bulk of the population. While the struggle for power and authority may have caused the first two estates to hate each other intensely, they would always band together to block any attempts by the third to assert themselves.

But the third estate was beginning to make strides toward improving their lot. With the discovery of the New World, and improved methods of sea travel, international trade improved the economy of Europe. Many people who were not part of the third estate tapped into the opportunities and often amassed personal fortunes greater than that of the nobility, and thus a new middle class was born. This new middle class often loaned money to kings and nobles alike, often to finance wars or expeditions. But with that came another demand from

the middle classes—political power. Mazarin was happy to provide these offices, much to the chagrin of the nobility, who believed such power was reserved to them.

In May 1648, judicial officers of the *parlement*, a high court, were taxed. The officers met with Mazarin, refusing to pay. The officers presented Mazarin with a list of demands, which were constitutional reforms, including giving them the power to approve any new taxes. Not to be bullied, Mazarin had the leaders of the *parlements* arrested.

Open revolt broke out in Paris in August. Since the army was engaged elsewhere, there was little choice but to release those arrested, along with an empty promise to enact reforms. As soon as this was done, Mazarin and the court fled Paris in October, taking the young Louis with them.

Upon the signing of the Peace of Westphalia, ending the Thirty Years' War, the army returned to Paris and began to fight the insurgents. Both the middle and lower classes joined in the struggle, also unhappy with the rate of taxation. But the movement was anything but unified. Throughout France, various armies were formed by local city government units, such as *parlements* and councils, and by social groups such as the nobility. Many of these armies fought against the Crown, while other armies fought against each other.

The army began a siege of Paris by January 1649, but the number of casualties was small. By March, the Peace of Rueil was signed, which would last only until the end of the year. The battles and intrigue, however, did not cease. Princes and nobles alike still conspired to unseat Mazarin and gain more power for themselves. In January 1650, Mazarin arrested three such leaders and then turned to the army to suppress any remaining rebellion throughout the kingdom. In 1651, the prisoners were released, and the royal army managed to quell the rest of the minor revolts. Eventually, the royal court returned to Paris. *Frondeurs* continued to fight, although against each other, and with the royal army. Some *frondeurs* fashioned their own government in Paris in 1652, and Mazarin, feeling pressure from outside, once again left France.

Constant infighting among the *frondeurs* doomed the movement, and Louis XIV was allowed to reenter Paris in October 1652. By the next year, Mazarin returned to France, and with that, the Fronde was officially over. But long term Louis XIV never trusted nobility, and upon ascending the throne, he ruled as an absolute monarch. While he may have utilized the skills of advisers, he ruled without a minister or the Estates General. Furthermore, remembering Paris as a place of violent revolt, he built the palace of Versailles, at tremendous cost to the country, and moved the seat of government there.

See also ABSOLUTISM, EUROPEAN.

Further reading: Doolen, Paul Rice. *The Fronde*. Cambridge, MA: Harvard University Press, 1935; Lours, Pierre. *La Fronde*. Paris: A. Michel, 1961; Ranum, Orest A. *The Fronde: A French Revolution, 1648–1652*. New York: W. W. Norton, 1993; Sedgwich, Alexander. *The Travails of Conscience: The Arnauld Family and the Ancien Regime*. Cambridge, MA: Harvard University Press, 1935; Treasure, G. R. R. *Mazarin: The Crisis of Absolutism in France*. New York: Routledge, 1995.

M. NEWTON-MATZA

Galileo Galilei

(1564–1642) *astronomer, mathematician, and physicist*

Galileo Galilei was the most important physical scientist of his time. His father, Vincenzo Galilei, performed significant experiments in musical science. After entering the University of Pisa in 1581 as a medical student, Galileo discovered mathematics and promptly became enraptured. The ancient Greek mathematician Archimedes became his intellectual hero. He supplemented classes in natural philosophy at Pisa with private mathematical study in Florence. He left Pisa without a degree in 1585 and became a mathematics tutor in Florence, where he established the isochronous nature of the pendulum—the fact that the frequency of a pendulum is a constant. In 1589, his Archimedes-inspired work won him the mathematics chair at Pisa.

In 1592, Galileo became professor of mathematics at the University of Padua, Europe's leading scientific university. Whatever the personal and financial stresses of the Padua years, they were Galileo's most intellectually fruitful time. He moved from a highly mathematical approach to knowledge to a greater interest in experiment. He began to elaborate a non-Aristotelian approach to the problems of moving bodies. His most famous result was the discovery that the distance covered by a falling body varies with the square of the time of the fall—the "law of falling bodies."

Galileo's work with the telescope in the early 17th century catapulted him to European fame. From what information he could gather, he designed his own, superior to the contemporary Dutch telescopes, in 1609. He observed the previously unknown moons of Jupiter. These were the first satellites of a planet (other than the Moon) ever known. The fact that the system of the planets could have more than one center helped support the Copernican theory. Galileo's other discoveries included the mountains of the Moon, the phases of Venus, and the composition of the Milky Way out of innumerable stars.

Galileo wanted to move to Tuscany in Florence. The naming of Jupiter's moons the "Medicean stars" after the ruling MEDICI FAMILY of Tuscany was a brilliant stroke to win the duke's favor, securing Galileo's appointment as court mathematician. Galileo insisted that he be given the title not merely of mathematician, but philosopher as well. Since the actual physical nature of the universe was the province of natural philosophers, Galileo as a philosopher could make cosmological claims that he could not make as a mere mathematician.

It was from Rome that Galileo faced what would prove to be the greatest challenge of his career, that of the church's condemnation of Copernicanism. Church authorities were increasingly opposed to Copernicanism and Galileo as its principal Catholic champion. Copernicus's *On the Revolution of the Celestial Spheres* was placed on the church's Index of Forbidden Books in 1616. Galileo argued that Copernicanism had no relevance to theology, but church authorities did not accept this position. Galileo's works were still not specifically condemned.

Galileo offering his telescope to three women and pointing to the heavens—site of his astronomical discoveries

Despite his enormous importance in the development of astronomy, Galileo was not at all what the early modern period considered an astronomer. He was not concerned with the precise observations and elaborate calculations necessary to predict the courses of the stars that absorbed the vast majority of the labor of working astronomers. Galileo was more interested in making telescopic discoveries and establishing cosmological theory. The most significant work he wrote on astronomy after *The Starry Messenger* (1610) was *Dialogue on the Two Chief Systems of the World* (1632). In this work, Galileo used the motion of the Earth to explain the tides.

Galileo's trial and conviction have been interpreted in many ways by historians. There were two dangers in *Dialogue on the Two Chief Systems of the World*. One was its bold statement of support for the Copernican system. The other as that the pope, Urban VIII (Maffeo Barberini), became convinced after the dialogue's publication, which in all probability he himself had licensed, that the dull-witted Simplicio was a satire of him.

Urban reacted to Galileo's ridicule by suppressing the *Dialogue* and establishing a commission to investigate the whole matter. After reading the commission's report, Urban referred the Galileo case to the Roman Inquisition. The Inquisition summoned Galileo to Rome in the winter of 1632–33, a savage requirement to impose on an old man in ill health during a plague epidemic. On his arrival in Rome in February, he was imprisoned. Negotiations between Galileo and the inquisitors, who threatened torture, produced a public confession. On June 22, 1633, he was condemned to house arrest and the recitation of penitential psalms. He spent his arrest first in Rome, and from the end of 1633 to his death, at his own house outside Florence.

See also Copernicus, Nicolaus; Descartes, René; scientific revolution.

Further reading: Biagioli, Mario. *Galileo, Courtier: The Practice of Science in the Culture of Absolutism*. Chicago: University of Chicago Press, 1993; Drake, Stillman. *Galileo at Work*. Chicago: University of Chicago Press, 1978; Geymonat, Ludovico. *Galileo Galilei.* Stillman, Drake, trans. New York: McGraw-Hill, 1965; Langford, Jerome J. *Galileo, Science and the Church*. Ann Arbor: University of Michigan Press, 1966; Shea, William R. *Galileo's Intellectual Revolution*. London: Macmillan, 1972; Westfall, Richard S. *Essays on the Trial of Galileo*. Vatican City: Vatican Observatory, 1989.

William E. Burns

Gama, Vasco da

(1460?–1524) *Portuguese explorer*

Vasco da Gama was a Portuguese explorer who discovered the sea route to India from Europe through the Cape of Good Hope. It is believed that da Gama was born in Sines, Portugal, in approximately 1460. He received his first important appointment in 1497 when he was named commander of a four-ship expedition that was to continue the work started by Bartolomeu Dias, who had attempted to find a route from Europe to India via the Cape of Good Hope. Dias's expedition had only made it a short distance past the Cape of Good Hope. Da Gama's expedition set out from Lisbon on July 8, 1497. The ships passed the Canary Islands on July 15, but then became separated in a fog. They were able to regroup on July 26 at the Cape Verde island of Santiago.

Da Gama wanted to avoid the Gulf of Guinea, where Dias had had problems with the weather and currents. To do this da Gama sailed his ships out into the Atlantic Ocean, eventually coming within 600 miles of South America. When da Gama's ships finally made landfall on November 7, they had been on the open sea for 96 days and had sailed 4,500 miles. The fleet spent the next eight days at St. Helena Bay before continuing on to the Cape of Good Hope, which they sailed around on November 22. Putting into Mossel Bay, da Gama's crews broke up their supply ship and distributed the supplies to the other ships. They set off again on December 8.

Making their way up the eastern coast of Africa the expedition anchored in the Kilimane River estuary, where they spent 32 days repairing their ships and nursing members of the crew who had come down with scurvy. From there they continued up the coast putting into Malindi on April 13, 1498. In Malindi, the local sultan gave da Gama a pilot, who left with them on April 24 as they set out to cross the Indian Ocean.

Da Gama was successful in crossing the Indian Ocean and anchored off the city of Calicut, India, on May 20. He spent the next several months trying to work out a trade treaty with the local rajah, but because of the intervention of the local Muslim merchants, he was unable to reach an agreement and headed home at the end of August 1498. The trip back across the Indian Ocean proved to be much harder. By the time his ships put into Malindi (January 7, 1499), he was forced, because of losses among his crew, to burn one of his ships and proceed with only two ships. The ships sailed on and rounded the Cape of Good Hope on March 20, 1499. The ships became separated in a storm in April. The ship da Gama was on made it to Cape Verde, where he sent the ship on to Lisbon while he took his dying brother on a hired ship to the Azores, where his brother died. Da Gama

Vasco da Gama delivers the letter of King Manuel of Portugal to the samorim *(samutiri) of Calicut in India. With 13 ships full of goods he set sail for Portugal on December 28, 1502. King Manuel I rewarded him with the titles of admiral of the Indian Seas and count of Vidigueira.*

then went on to Lisbon, where he arrived in September 8, 1499, to a hero's reception.

Da Gama's second voyage to India was in 1502 and was made up of 20 ships. During this voyage, he bombarded the city of Calicut. He was able to sign treaties with the rajahs in the cities of Cochin and Cannanore. With his remaining 13 ships full of goods he set sail for Portugal on December 28, 1502. He reached Lisbon on September 1, 1503. King Manuel I rewarded him with the titles of admiral of the Indian Seas and count of Vidigueira.

Da Gama was called upon again in 1524 by King João III the Pious when Portuguese affairs in India had been declining. The king appointed him viceroy of India and sent him there with 14 ships. The fleet left Lisbon on April 9, 1524, and arrived at the Indian port of Chaul on September 5, 1524, having lost two ships along the way. By the end of the month, he had reached Goa, the Portuguese capital in India. Da Gama tried to put an end to the corruption, but his harsh ways did not help. Then on Christmas night of 1524, he passed away. His body was not returned to Portugal until 1538.

See also ships and shipping; voyages of discovery.

Further reading: Bedini, Silvio A., ed. *The Christopher Columbus Encyclopedia*. New York: Simon & Schuster, 1992; Burton, Rosemary, Richard Cavendish, and Bernard Stonehouse. *Journeys of the Great Explorers*. New York: Facts On File, 1992; Disney, Anthony, and Emily Booth. *Vasco da Gama and the Linking of Europe and Asia*. New York: Oxford University Press, 2000; Subrahmanyam, Sanjay. *The Career and Legend of Vasco da Gama*. Cambridge: Cambridge University Press, 1997.

Dallace W. Unger, Jr.

Geneva

Geneva is the city-state seen by many as the capital of the Calvinist Reformation in Europe; others have viewed its disciplinary program as the prototype for the surveillance systems in totalitarian societies. The truth lies somewhere in the middle; John Calvin's prominence as the leader of the reformed movement has tended to mask independent developments in the Calvinist Reformation that occurred elsewhere, and the focus on Geneva ignores the similar development of religious disciplinary institutions throughout all of Western Europe.

The emergence of the Reformation in Geneva is intimately related to the city's attempt to establish its own autonomy over against its sovereign, a prince-bishop who was a puppet of the neighboring Duchy of Savoy. Over the course of the later 15th and early 16th centuries, the most important governmental functions had been turned over to the city's magistrates, an elected group of representatives led by magistrates called syndics. In possession of the organization of taxation, coinage, diplomacy, and criminal jurisdiction as well as military defense, the syndics and their followers drove the bishop out in the late 1520s. Because Geneva did not control much of its food-supplying hinterlands, this rebellion was possible through alliances with the nearby city-states of Bern and Fribourg. Bern sent Protestant preachers to the newly autonomous city, urging the population to cast out Catholicism just as they had exiled their bishop. In 1536, under the influence of the preaching of William Farel, the citizens of Geneva voted to renounce the Mass. Bern protected the vulnerable city from attempts by Savoy to reinstate its influence.

In 1536, Farel called a French visitor, Jean Calvin, to serve as a fellow reformer within the city. In 1538, when they and their fellow preachers tried to impose religious authority over the civil authority of the city council, they were expelled. Calvin went to Strasbourg and undertook the rhetorical defense of the city when the Catholic reformist cardinal Jacopo Sadoleto attempted to call it back to the old church. Geneva recalled Calvin in 1541 to create a church for the community. His ordinances for the city were the first attempt to create a reformed city constitution and a model for other communities throughout Europe. Though they may seem harsh from the modern perspective (mandating church attendance, for example, and forbidding dancing), they were not met with resistance and indeed spread to other European communities.

This model was particularly influential in the establishment of early North American colonies a century later. Immigrants fleeing persecution in Europe rapidly fled to Geneva, taking what they learned there along and instituting at later stations in their life (John Knox, the Scottish reformer, sojourned in Geneva in the 1550s and brought his experiences back to influence decisively the polity and doctrine of the Church of Scotland). But the presence of the immigrants and their growing religious, political, and financial influence caused tension among the native Genevans and a faction in the city always challenged Calvin's authority. This faction, led by the local notable Ami Perrin, was defeated in 1555 after a riot and its partisans were executed, exiled, or thrown out of the city government. The Genevan reformers created a "Company of Pastors" as missionaries for the

reformed cause into France, where their success caused severe controversy and bloodshed as the so-called Huguenot (French Protestant) movement spread.

Geneva was most famous for its institutions, such as the Company of Pastors. The organization of its church policy in a structure with preachers, doctors, elders, and deacons presaged later Presbyterian polities in Scotland. In 1559, it founded an academy for the purpose of educating future reformed leaders. But its most notorious institution was the Geneva Consistory, a religious and morals court that met regularly to provide religious discipline for the local population. Its records have been edited by Robert M. Kingdon and are a fascinating source for the social history and everyday life of the period. Although its influence was widespread, its severity has been overstated.

Most people called before it for minor transgressions were asked to repeat the catechism, the vernacular prayers that had replaced prayers in Latin during the Reformation, or the content of sermons that all were required to attend. If they could not do so, they were generally warned to be more attentive and cited to return to the court to demonstrate that they had reformed their lives. In fact, only one individual was executed for heresy during all of Calvin's regime in Geneva—the antitrinitarian heretic Miguel Servetus, who had managed previously to escape the clutches of the Spanish Inquisition. Controversy over Calvin's participation in the decision to burn Servetus at the stake produced the first sustained debate about the grounds for religious tolerance in Europe.

After Calvin's death, the Genevan church was headed by Theodore Beza, who, as his mentor, refused to alter reformed theology for the sake of compromise. This insistence, along with the tendency to develop in a manner most useful for academic teaching rather than the care of souls, has caused historians to characterize the later Genevan reformation as doctrinaire and Scholastic. Geneva continued to be threatened by Savoy's attempts to regain its territory well into the 16th century. The Genevan academy continued in importance, but it was supplemented by theological centers at Heidelberg, Leiden, Herford, and other locations in the Low Countries and France. The success of the consistory model led to its implementation in other Calvinist cities such as Emden and even in nonreformed areas of Europe.

See also Counter-Reformation (Catholic Reformation) in Europe; Luther, Martin; Puritans and Puritanism.

Further reading: Kingdon, Robert M. *Geneva and the Coming of the Wars of Religion in France*. Geneva: Droz, 1956; Monter, William. *Calvin's Geneva*. New York: John Wiley, 1967; Wallace, Ronald S. *Calvin, Geneva and the Reformation*. Edinburgh: Scottish Academic Press, 1988.

Susan R. Boettcher

Genroku period in Japan

Between 1688 and 1704, a rapidly expanding economy resulted in the expansion of the three major cities in Japan—Kyoto, Osaka, and Edo (Tokyo)—and the emergence of an urban culture. This was the result of 80 years of peace under the Tokugawa Shogunate, when many people chose to move from samurai castles or villages to urban centers. The Genroku period saw Edo as the administrative capital, Osaka as the commercial center of the country, and Kyoto, the former imperial capital, retaining some of the artistic talent.

Although the period covers the years 1688–1704, some cultural historians use the term to refer to the whole period, of the rule of the fifth shogun, Tokugawa Tsunayoshi, which lasted from 1680 until 1709. During this period, there was a massive increase in the number of towns people (*chonin*) who started to throw off the restrictions of the traditional Japanese lifestyle. They indulged in creative expressions such as changes in dress, food, and customs. The emerging urban class accumulated possessions on a far wider scale than before and filled their houses with furniture and paintings. With more spare time they indulged in extravagance and devoted themselves to making and spending money.

At the end of the 16th century, improved printing techniques originally developed in Korea were introduced into Japan. By the 1670s, books were available more cheaply, and hence accessible to the urban middle class and wealthier artisans, satisfying their hunger for learning.

Typical books dealt with literature, history, and philosophy. In addition there were large numbers of books imported from China and Korea.

During the height of the Genroku period, stories were published that dealt with ordinary life in the cities and the exploits of samurai. One popular writer and poet, Matsuo Bashō (1644–94), traveled extensively around Japan during the 1670s and 1680s and described the country as well as created an anthology of poetry, including some in haiku form.

There was also interest in more artists who produced woodblock prints in the genre known as *ukiyo-e*. Suzuki Harunobu (c. 1725–70) was the first artist to produce

full-color woodblock prints, developing a multicolor technique using between four and 10 colors. As a result of advances in printing, illustrated books became popular, as well as handbills and advertising for theatrical performances and geisha houses.

In other areas of the arts, such as the Bunraku puppet theater and Kabuki theater, attendance increased with many ordinary people watching performances that had been the preserve of the *daimyo* and the samurai. Most actors who had previously worked in traveling troupes began to work in semipermanent theaters that allowed them to have a more settled life. The result was that acting became a more respectable profession. Playwright Chikamatsu Monzaemon (1653–1724) was the first to use the Bunraku puppets to show everyday themes and ordinary emotions, writing a total of 100 plays, which were performed to large audiences.

Although the Genroku period came to an end in the early 18th century, the literary and artistic advances were to be revived again during the Bunka-Bunsei period (1804–29), when Edo emerged as the sole cultural center of Japan.

See also Bushido, Tokugawa Period in japan; Tokugawa *bakuhan* system, japan.

Further reading: Dunn, C. J. *Everyday Life in Traditional Japan*. London: B. T. Batsford Ltd, 1969; McClain, James L., and Wakita Osamu, eds. *Osaka, the Merchant's Capital of Early Modern Japan*. Ithaca, NY: Cornell University Press, 1999.

Justin Corfield

George I

(1660–1727) *first Hanoverian king of England*

George I of England came to the throne of England through the Act of Settlement of 1701. This legislation, passed by the British parliament, ensured the succession of Protestant heirs to the throne of England. James II of the House of Stuart had been a Roman Catholic and had been expelled in the Glorious Revolution of 1688. Carried to England on a "Protestant wind," his daughter Mary and her husband, William III of Orange, the stadtholder of the Netherlands, took his place on the throne. Although William would act as king, it was always clear that he did so through his wife, Mary. The line of succession was established so that if William and Mary were to die without producing an heir, the Crown would pass to Mary's Protestant sister, Anne. Mary died in 1694, and William would follow her in death in 1702. Anne, who had been born in 1665, became queen on William's death. Anne, too, would die without issue in 1714, and, under the explicit terms of the Act of Settlement, the throne passed to Sophia, the electress of Hanover in Germany.

The English parliament decided to amend the law of succession to the throne in favor of the Protestant House of Stuart. In default of heirs from William III of Orange—who had ruled alone in England after the death of Mary in 1694—or Anne, the act declared that the English Crown would devolve upon Princess Sophia and her Protestant heirs. Ironically, Sophia died before Anne in August 1714. Therefore, the Crown of England passed to her son, who became George I, king of Great Britain and Ireland, as well as the elector of Hanover in the Holy Roman Empire. The lineage made George I's succession direct and in accord with the Act of Succession. Born in 1660, George I was the son of Elector Ernest and Sophia, who was the granddaughter of James I of England. James himself, first the king of Scotland, had established the Stuart dynasty on the English throne after the death of Queen Elizabeth I, the last of the House of Tudor to rule in England, in 1603.

New in his realm, George I at first relied on advisers from Hanover. Although he was not a man of particularly acute knowledge, as had been King Charles II, he was able to judge those who had talent. He used these able men to govern his new kingdom for him. Under George I, John Churchill, the first duke of Marlborough, was allowed again to enjoy the fruits of his victories, as England's most respected general. In politics, Robert Walpole was the brightest star. A leading member of the Whig Party, Walpole became so central to the administration of government that some historians consider him the first British prime minister.

However, Walpole's period of favor with the king was relatively brief. His concern that George I was subordinating England's interests to Hanover, especially since the British sacrifices in the War of the Spanish Succession (1701–13), led to a complete rupture with the monarch. Walpole left office and George's own son, the future George II, left the royal palace to set up an opposing government. Three years after he broke with Walpole, George I invited Walpole back to his government in 1720. Moreover, Walpole effected a reconciliation between the king and his son. By 1724, Walpole and his brother-in-law, Charles, Viscount Townshend, virtually were the government.

In foreign and military affairs, George I had difficulty in his choice of advisers. In September 1715, John Erskine, the earl of Mar, raised the standard of Anne's

half brother James, whose goal was to attempt a restoration of a Catholic Stuart dynasty in Scotland. Mar represented perhaps George's worst political mistake; Mar turned against the king after he was driven out of government. Parliament passed the Riot Act and 100,000 British pounds was offered for the apprehension of James. With the Jacobites, as the supporters of James were known (*James* is *Jacobus* in *Latin*), the British military authorities immediately turned toward Marlborough. On November 13, 1715, the government troops under the duke of Argyll defeated the Jacobites at Sheriffmuir. Mar withdrew, and by the time James finally arrived, the most that he could do was to evacuate some of his followers back with him to France. George's punishment against his enemies was swift and harsh; 30 Jacobites were executed. Still, the Jacobites rose again four years later in a rebellion against Scotland launched from Spain.

As with the majority of the British, the Lowland Scots had come to associate George I with stability that made everyday life feel safe. Thus, by 1724, England enjoyed a peaceful life, with a steady government led by Walpole. In 1727, George I suffered a stroke and died on his way to his beloved Hanover.

See also Counter-Reformation (Catholic Reformation) in Europe; Reformation, the.

Further reading: Churchill, Winston S. *The Age of Revolutions*. New York: Bantam Books, 1963; Churchill, Winston S. *Marlborough: His Life and Times*. Chicago: University of Chicago Press, 2002.

John Murphy

George II

(1683–1760) *king of England*

George II was born into the House of Hanover in 1683 in the Schloss (Castle) Herrenhausen, which had been the seat of the dynasty since George, the duke of Brunswick-Luneberg, moved to Hanover during the Thirty Years' War. When George II's father became king of England, the court moved from Herrenhausen to London. Unlike George I, who had a bevy of mistresses, George II was devoted to his wife, Caroline of Anspach, whom he wed in 1705. Caroline, the daughter of the margrave of Brandenburg-Anspach, accompanied her husband to England when his father, usually known as the elector of Hanover, became king of England in 1714. Caroline of Anspach was one of the most illustrious women of her age and a patroness of science and philosophy. When the great philosopher Gottfried Wilhelm von Leibniz (1646–1716) was at Schloss Herrenhausen, Caroline was his best student.

The rule of George I featured a stormy relationship between George I and his son. In a dispute over British policy in Germany, the future George II broke with his father when Robert Walpole, George I's prime minister, felt that British interests were being subordinated to those of Hanover in Europe. With Caroline's help, the future George II set up what amounted to a government in exile at Leicester House, where Caroline established a learned salon similar to what she had at Schloss Herrenhausen. However, father and son were reconciled and in 1720, Walpole returned to the government.

When George I died in Germany in 1727, his son immediately became king, as much a testimony to the skill of Walpole as to the Act of Succession of 1701. When James Edward Stuart, the son of James II, invaded Scotland in 1715 and 1719, it showed the value of his legislation in the eyes of those who favored the Hanovers over the Stuarts. For the duration of George I's reign and much of George II's, the threat of a Stuart restoration to the throne was real. In 1745, the son of James Edward, Bonnie Prince Charlie, did in fact land in Scotland and administer two stinging defeats to the Hanoverian army at Prestonpans and Falkirk and occupied Scotland. This precipitated the greatest crisis of George II's kingship. Bonnie Prince Charlie reached as far south as Derby in England, but concerned about a lack of support among the English, he began his retreat north again.

George II, who at Dettingen in 1743 in the War of the Austrian Succession (1740–48) had been the last British king to take part in a battle, sent his son, George Augustus, duke of Cumberland, in pursuit of Bonnie Prince Charlie. At Culloden Moor in April 1746, Cumberland defeated him in a decisive engagement.

Aside from the Stuart threat, the kingdom, which included Scotland and Ireland, enjoyed peace and stability, shown by the rise of the middle class and the birth of modern English literature. Henry Fielding gained prominence in the reign of George II. Fielding's satiric plays incurred the wrath of Walpole, who set about closing Fielding's theater. Rebounding from this defeat, he would go on to write his greatest novel, *The History of Tom Jones, a Foundling* (1749), which perhaps better than any other work presents life in the time of the second George. Daniel Defoe had an active career through the reigns of Queen Anne, George I, and George II.

In 1756, Britain became involved in the Seven Years' War, which had actually begun in the conflict

between the British and French colonies in North America in 1754. The war soon spread to encompass much of the world, although the decisive battles would be fought in Europe and America. Britain's greatest ally was Frederick the Great of Prussia, an admirer of the French field marshal Maurice de Saxe. The use of English money as a subsidy, an inheritance from Walpole's passionate pursuit of MERCANTILISM, enabled Frederick to field an army that, along with his undisputed military genius, would keep at bay the combined forces of France, the Austrian Empire, and Russia.

William Pitt was an accomplished and reliable wartime prime minister for England. He strategically strengthened the British navy, sent fleets where they would be most effective, and oversaw supply exchanges with allies. After several years of reverses, British arms in 1758 scored several victories against France, earning both the king and Pitt great popularity among the people. In 1760, at the height of his power, George tragically succumbed to a stroke. Since his son Frederic Louis had died in 1751, his grandson succeeded him on the throne as George III. From his grandfather, George III inherited a monarchy—and an empire—at the height of its power and prestige.

See also COUNTER-REFORMATION (CATHOLIC REFORMATION) IN EUROPE; STUART, HOUSE OF; REFORMATION, THE.

Further reading: Plumb, John Howard. *The First Four Georges*. Boston: Little Brown & Company, 1975; Van der Kiste, John. *George II and Queen Caroline*. Thrupp, Stroud, Gloucestershire, UK: Alan Sutton Publishing, 1998; White, John Manchip. *The Life and Times of Maurice, Comte de Saxe, 1696–1750*. Skokie, IL: Rand McNally, 1962.

JOHN MURPHY

Glorious Revolution

The 1688 Glorious Revolution, sometimes known as the "Bloodless Revolution," represented a culminating stage in Britain's tumultuous 17th century history, a history characterised by the struggle between king and Parliament, and most notably, between Catholic and Protestant. The crisis of 1688 came about following the succession of JAMES II to the throne following the death of his brother, CHARLES II, in 1685. James was a committed Catholic; he hoped to strengthen the Catholic position if not restore it and return lost powers to the monarchy. James also wanted to transform and expand the army, which was dominated by a Protestant officer corps of aristocrats and gentlemen. James desired more Catholic officers whose loyalty was to the Crown. A more Catholic army might help him pursue his political agenda. This agenda brought him into conflict with the Test Act, passed under Charles II, which required all those seeking military or civil posts to accept the Anglican Church and its teachings.

Following the earlier suppression of the Monmouth and Argyll rebellions, James was emboldened and started his campaign to reject the Test Act, and appointed Catholic loyalists to key state and university positions. He issued a Declaration of Indulgence in 1687, which ended penal laws against Catholics, and followed this with a Second Declaration of Indulgence in 1688, which furthered the pro-Catholic policy and led to unrest among his bishops, and the alienation of both the Tories and Whigs in Parliament. James increased the political divides within the country, and when his wife, Mary of Modena, gave birth to a son on June 10, 1688, there was now the prospect of a Catholic succession.

The conspiracy to overthrow James began in earnest, and a mixed Tory and Whig parliamentary group approached the Dutch prince, William of Orange, and his wife, Mary, the Protestant daughter of James, to go to England to assume the throne. William agreed to accept the Crown in order to gain English resources for his war against LOUIS XIV of France. William landed at Brixham, near Torbay in Devon, on November 5, 1688, with an army of some 14,000 composed mainly of Dutch, Brandenburger, Finnish, Swedish, and French troops. Although James's army stationed on Salisbury Plain had double the manpower, his confidence failed, and on November 23, he withdrew toward London.

His meddling with the army now took its toll and many of his men deserted, including Lord Churchill (later duke of Marlborough), so that by December 10, his force was reduced to approximately 4,000 men. Lord Feversham, James's leading commander, interpreted the situation as hopeless and disbanded his army without a fight. On December 17, Dutch Guards took over Whitehall, the seat of government, and James attempted to flee the country. He was captured in Kent, but eventually was allowed to leave England. The taste for further regicide had passed.

In 1689, a Convention of Parliament decided that James's departure was an abdication. William and Mary could now accept the throne on February 13, 1689, as legitimate joint rulers. To prevent future disruptions of this sort, Parliament passed a Declaration of Rights and a Bill of Rights in 1689. These acts redefined the monarch's position and authority in regard to

his/her subjects, ending absolutism and any possibility of a Catholic monarchy. This redefinition of power created a constitutional monarchy, the form of government that continues today.

James however was not finished with his struggle to regain the throne. In 1689–90 he turned his attention to Scotland and Ireland, where he hoped to exploit nationalist and Catholic feeling. This first Jacobite rebellion in Scotland failed, and it led to the construction of Fort William to subdue the region. In March 1689, James landed in Ireland with French troops thinking it would become a base to retake England. At Enniskillen, the Jacobites were pushed back. In June 1690, William landed his forces in Ireland and encountered James's army at the Boyne on July 1, 1690. William outflanked the Jacobite army, who were forced to retreat, while James once more fled to France. The remnants of James's army continued to struggle on. They suffered further defeat at Aughrim on July 12, 1691, before surrendering totally that October.

The Glorious Revolution, according to some historians, was more of a coup d'etat than a revolution proper and might better be described as the Revolution of 1688. The after-effects were not bloodless. The revolution helped seal English rule over Ireland, the seed of future unrest. However, its most lasting effects were constitutional monarchy, the end of absolutism, and the ascendancy of Parliament as the nation's paramount political force.

See also ABSOLUTISM, EUROPEAN; COUNTER-REFORMATION (CATHOLIC REFORMATION) IN EUROPE; REFORMATION, THE.

Further reading: Childs, John. *The Army, James II and the Glorious Revolution*. Manchester: Manchester University Press, 1980; Cruickshanks, Eveline. *The Glorious Revolution*. New York: Palgrave-Macmillan, 2000; Israel, Jonathan I., ed. *The Anglo-Dutch Moment: Essays on the Glorious Revolution and Its World Impact*. Cambridge: Cambridge University Press, 2003; Miller, John. *The Glorious Revolution*. Upper Saddle River, NJ: Longman, 1997.

THEODORE W. EVERSOLE

Goa, colonization of

This port city on the west coast of India was the center of Portuguese influence in India from 1510 until 1961, and at its height, in the early 17th century, was one of the great cities in the region. Goa as a port dates to the third century B.C.E.

A Portuguese force under AFONSO DE ALBUQUERQUE with 20 ships and 1,200 men took the town in 1510 from Muslim rulers. Albuquerque had all Muslim men there killed, and gradually a Portuguese town of Goa began. The nearby regions of Bardez and Salcete were added to the areas under Portugal's control and these areas together became known as the "Old Conquests." Missionaries arrived, the most famous being Spanish Jesuit Francis Xavier (later sainted). The Inquisition was established in Goa in 1560 and operated until 1774.

Goa was initially threatened by a large Muslim force, which, in 1570, besieged the city for nearly a year. When Portugal merged with Spain in 1580, Goa was attacked by the English and the Dutch also. Goa thrived in the early 17th century and was said to exceed Lisbon in wealth with a population of 200,000. However Goa was located in a swampy area and diseases caused major health problems. In the late 18th century, Portugal acquired additional lands near to its original holdings. These areas became known as the "New Conquests."

There were major differences between the "Old Conquests" and the "New Conquests." In the former the population was overwhelmingly Catholic while in the latter there were large numbers of Hindus and Hindu temples survived. Freedom of worship was restored to the Hindus in 1833.

In 1752, the capital was moved from Goa to Panaji for health reasons. The old capital had been easy to protect from attack since the British accepted the Portuguese enclave on the west coast of India. Defense from enemies was no longer a problem. Goa continued as a Portuguese colony until 1961.

Further reading: Cartia, Helder. *Palaces of Goa: Models and Types of Indo-Portuguese Civil Architecture*. London: Robert Hale, 1999; Kaye, Myriam. *Introduction to Bombay and Goa*. Hong Kong: Odyssey Guides, 1991; Leasor, James. *The Sea Wolves*. London: Corgi, 1980; Rémy. *Goa: Rome of the Orient*. London: Arthur Barker, 1957; Turner, Christopher. *Visitor's Guide to Goa*. Ashbourne, UK: MPC, 1995.

JUSTIN CORFIELD

Godunov, Boris

(c. 1551–1605) *Russian czar*

Boris Godunov was born in about 1551 and was one of the transitional figures in a nation's history who keeps the machinery of state running in times of crisis. Godunov first came into prominence as one of the apparatchiks of

Ivan IV (the Terrible), who helped that czar organize his social and administrative system.

This must have also clandestinely involved operating the *oprichnina*, the secret state police that Ivan used to keep his realm in a state of terror. The *oprichniki*, as they were called, used to ride through Russia with wolves' heads tethered to their saddles to frighten the population into submission.

Ivan IV died in 1584 at the height of his power, having carried on a long correspondence with none other than Queen Elizabeth I of England. In the year after his death, the Cossack Yermak died in Siberia, but not before starting the massive Russian *drang nach osten* (drive to the east) that would take the Russians to the shores of the Pacific Ocean.

There they established the city of Vladivostok. When Ivan died, his son Theodore succeeded him to the throne as Theodore I. Theodore charged Boris with leading the Russian counterattack again Kuchum, the Siberian khan who had killed Yermak. Under Boris's firm military hand, the Russians built two fortified trading posts at Tobolsk and Tyumen to guard their new frontier in Siberia.

Theodore's younger brother, Dimitri, died in 1591, and Theodore followed him in 1598. Whatever scruples the Russians may have had in the deaths of Ivan's two sons, they were willing to sacrifice everything on the altar of expediency. Caught between a hostile Poland and Ottoman Turkey, they needed a strong man in the Kremlin to guide the affairs of the state, and Boris seemed the most likely candidate. Any doubts about Boris's suitability to rule had been washed away in the year of Dimitri's death. In that year, a vast horde of 150,000 Tartars swept out of the Crimean Khanate.

Khan Ghazi Gerei II was determined to destroy Russia before it could attack the Crimea. On July 4, 1591, outside Moscow Boris met the Tartars with a fraction of the Russian army. The muskets and artillery held by Boris and his commander, Prince Theodore Mstislavsky, wreaked terrible slaughter as thousands of Tartars were killed or wounded. The next day, Godunov and Mstislavsky launched a furious pursuit of the panic-stricken Tartars, marking the beginning of the decline of the Crimean Khanate.

To the Russian people, Boris was obviously the man to lead them, and he was raised to be czar by the Russian Great Assembly in February 1598. Constantly insecure on his throne, Boris feared one family among the boyars—the Romanovs. Ivan IV's first wife, Anastasia, had been a member of the Romanov family and had been the wife of Theodore I. With the death of Theodore I, the Riurik dynasty became extinct, and the Romanovs had an excellent claim on the throne. In June 1601, Boris moved against the Romanovs, taking their lands and banishing them from Moscow. He continued efforts to modernize the medieval Grand Duchy of Muscovy into the Russian empire. The Russian Orthodox Church was formally organized, and Boris continued a policy of peace in the west.

In 1604, Boris faced a new danger. A challenger to the throne, known as the False Dimitri, appeared, supported by the Poles, who were determined to weaken the growing Russian state. Dmitri claimed to be the son of Ivan come back to claim his father's throne. People rallied to him. The Cossacks, always looking for an opportunity for a good fight and loot, joined his cause. In spring 1604, Boris's brother and minister of the interior, Simeon, led a force against the Cossacks. However, he was defeated by them and sent back with the message that the Cossacks would soon enough arrive with the real czar—Dimitri.

In November 1604, Dimitri committed a grave tactical mistake. Rather than pressing on to take Moscow, he committed his army to the prolonged siege of the city of Novgorod Seversk. The commander of Novgorod Seversk, Peter Basamov, managed to defeat all attempts to take the town. On January 20, 1605, battle erupted. None could make headway against the closely mustered musketeers and artillery of Boris's army. However, in a major tactical blunder, the leaders of Boris's relief army squandered their victory. Rather than pursue the enemy into the steppes, they instead decided on punishing the cities that had sworn allegiance to the false czar.

Suddenly in April 1605, Czar Boris died; many suspected he had been poisoned. In May 1605, Peter Basamov, the defender of Novgorod Seversk, swore allegiance to Dimitri. With Peter's support, Dimitri entered Moscow in triumph. Both Dimitri and Basamov would be killed. Foreign invasion and internal dissent continued to tear apart the Russian state.

See also Mughal Empire; Ottoman Empire (1450–1750).

Further reading: Bartlett, Roger. *A History of Russia*. New York: Palgrave, 2005; Chambers, James. *The Devil's Horsemen: The Mongol Invasion of Europe*. New York: Atheneum, 1979; Duffy, James P., and Vincent L. Ricci. *Tsars: Russia's Rulers for over One Thousand Years*. New York: Barnes and Noble, 1995; Hildinger, Erik. *Warriors of the Steppe, a Military History of Central Asia, 500 B.C. to 1700 A.D.* New York: Da Capo, 1997; Hingley, Ronald. *Russia: A Concise History*. London: Thames and Hudson, 2003; Lincoln, W.

Bruce. *Romanovs: Autocrats of All the Russians*. New York: Doubleday, 1981.

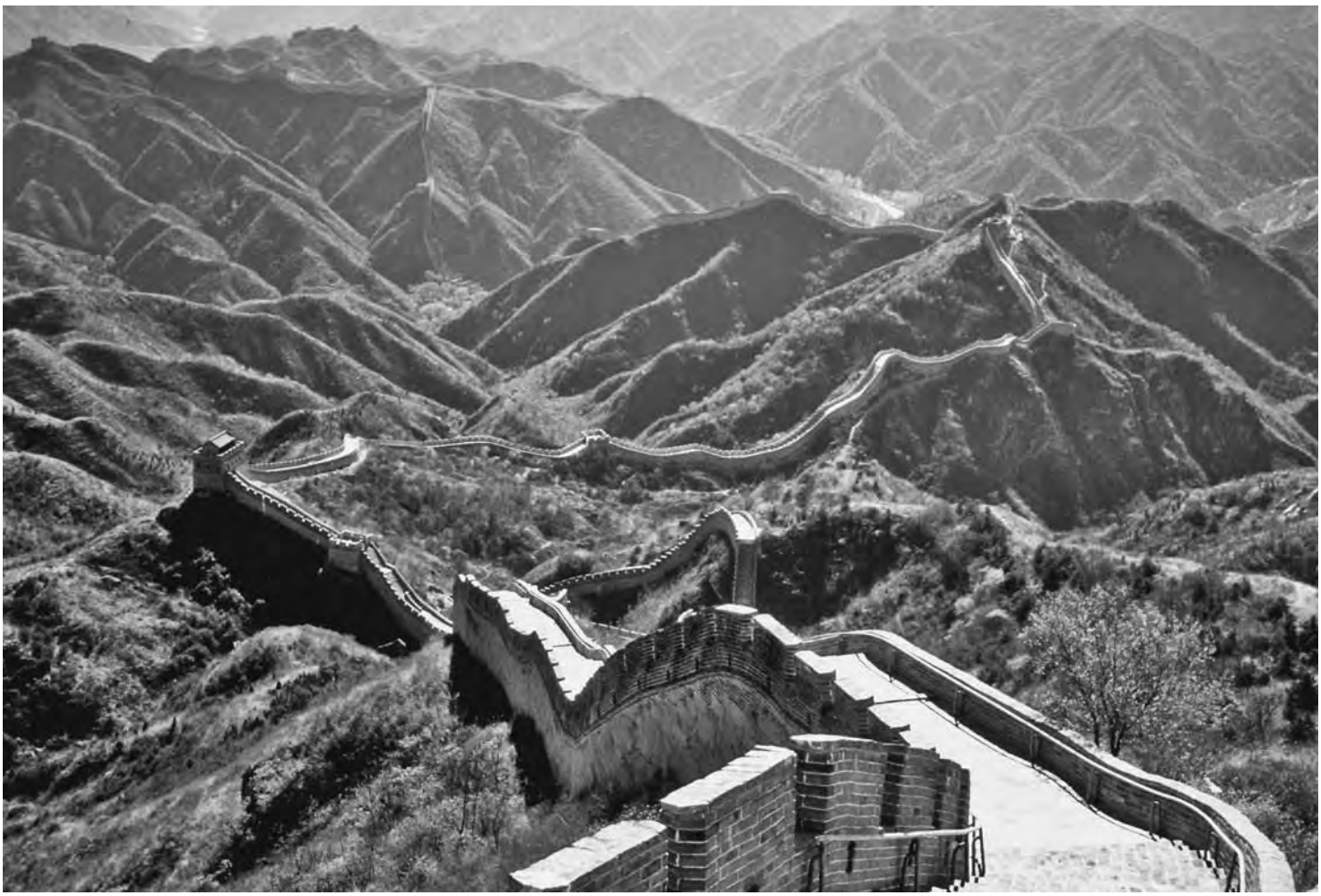
JOHN MURPHY

Great Wall of China, the

Most of the Great Wall of China that stands now was built in the second half of the 16th century during the MING DYNASTY to connect the principal garrison points of the Ming defensive system against Mongol attacks.

Being northern nomads the Yuan (Mongol) dynasty had no need for the Great Wall as a defense barrier. In 1368, a Chinese rebel, Zhu Yuanzhang (Chu Yuan-chang), ended the Yuan dynasty, established the Ming dynasty (1368–1644), and gained complete control of both Inner and Outer Mongolia almost to Lake Baikal and to Hami in the northwest. His son Yongle (Yung-lo), the third Ming emperor, was also a seasoned commander and personally led five campaigns into Mongolia in the early 15th century. Then he chose a defensive posture against the approximately 2 million Mongols whose homeland stretched from northwestern Manchuria, across Mongolia and modern Xinjiang (Sinkiang).

Mongols still nurtured the dream of rebuilding the empire of Genghis Khan but fortunately for the Ming, they were divided and often warred with one another. In a pattern that went back for 2,000 years, the sedentary Chinese and their nomadic northern neighbors had conducted official trade under the tributary system. Thus Mongol chiefs were enrolled as Ming vassals, paid tribute, and received gifts in return. Mongols also sold livestock, especially horses, to the Chinese in exchange for Chinese raw materials and manufactured goods such as silks, tea, and metals.



The Great Wall of China meanders across mountains and valleys. Most of the Great Wall that stands now was built during the second half of the 16th century during the Ming dynasty.

After his conquests, Emperor Yongle (r. 1402–24) decided to withdraw to an inner line of defense and divided the northern border into the Nine Defense Areas, each guarded by a garrison along a line that eventually became the Great Wall. It stretched from Shanhaiguan (Shanhaikuan) or Mountain Sea Pass in the east to Jiayuguan (Chiayukuan) 1,500 miles to the west. It was a gigantic project. Stone was used for the lower courses, facing, and gates, while rubble filled the core. Huge kilns fired large bricks where stone was not available; bricks were also used for the towers and crenellations.

Although not uniform throughout most of the wall measured 35 feet high and 25 feet wide at the top with towers every half a mile or so that reach to 50 feet. Where the land is mountainous the wall followed the crest of the ridges; it blocked roadways and damned rivers. Since the Ming capital Beijing (Peking) was close to the wall (one day's ride), more than a hundred passes or barriers with monumental gateways guarded strategic points along the eastern section to the sea at Sanhaiguan. At the western terminus at Jiayuguan (Chiayukuan) at the northwestern tip of Gansu (Kansu) province another formidable fortress marked the starting point of the Silk Road.

The Great Wall was Ming China's inner line of defense against the nomadic Mongols in the north and wall building continued to the end of the dynasty. Yet it was not totally effective because the Mongols were able to breach or bypass it. Its building exhibited sophisticated technology and consumed vast resources.

Further reading: Jagchid, Sechin, and Van Jay Symons. *Peace, War, and Trade along the Great Wall, Nomadic-Chinese Interaction through Two Millennia*. Bloomington: University of Indiana Press, 1989; Waldron, Arthur N. *The Great Wall of China: From History to Myth*. Cambridge: Cambridge University Press, 1990.

Jiu-Hwa Lo Upshur

Guicciardini, Francesco

(1483–1540) *historian, diplomat, and statesman*

Guicciardini was born in Florence to patrician parents. After receiving a humanistic education, he obtained a degree in civil law from the University of Padua and began practicing law in Florence. In a calculated maneuver that was designed for political advancement, he married Maria Salviati, whose family was aligned with the Medici. Within a few years of his marriage, he became ambassador to Ferdinand of Aragon for the Republic of Florence and later served in the Florentine government when the Medici family held political power.

Although Guicciardini was critical of clerical abuses in the church, he did not hesitate to accept political preference from the papacy when it was to his advantage. He was an official in several cities and territories in the Papal States under popes Leo X and Clement VII and served as counselor and papal lieutenant general for the latter.

Guicciardini's writings on politics and history are extensive. They include a history of Florence and a critique of his friend Niccolò Machiavelli's *Discourses on the First Ten Books of Titus Livy*. However, today Guicciardini is appreciated primarily for his *Ricordi* and for his magnum opus, The *History of Italy*.

The *Ricordi*'s maxims offer a set of reflections on politics, history, and the conduct of life. Those that deal with Guicciardini's sense of history demonstrate that he held a view of history that differed from that of Machiavelli and humanist historians, who perceived history as exemplary and counseled their contemporaries to imitate ancient Rome. Guicciardini stressed that the mutability of human affairs, driven by the conflicting self-interests of leaders, coupled with the unpredictability of fortune make it impossible to derive lessons from history. To expect his contemporaries to act like citizens of ancient Rome, he wrote, was similar to expecting a jackass to behave like a horse. Guicciardini believed that the value of history lies in its ability to preserve the memory of the past.

The *History of Italy* is the product of his mature thinking about the momentous events that he participated in or was witness to from the l490s to 1534. Its scope and its stress on the self-aggrandizement of the secular and religious leaders of the time give the book an appeal that far exceeds the parochial orientation of humanist history. The book opens with the invasion of Italy in 1494 by the forces of Charles VIII of France, an event that Guicciardini regarded as calamitous because it opened the door to repeated invasions by European powers. It marked the end of city-state hegemony on the peninsula and the balance of power politics brokered by Lorenzo de' Medici. The discovery of the New World, the spread of syphilis in Europe, and an awareness of the impending rift in Christianity are also features of the book. The *History* ends with the rapacious sack of Rome by the Imperial forces of Charles V and the death of Pope Clement VII. Guicciardini was

completing the *History* when he died at his estate in Santa Margherita on May 22, 1540.

Further reading: Bondanella, Peter. *Francesco Guicciardini.* Boston: Twayne Publishers, 1976; Gilbert, Felix. *Machiavelli and Guicciardini.* Princeton, NJ: Princeton University Press, 1965; Phillips, Mark. *Francesco Guicciardini: The Historian's Craft*. Toronto: University of Toronto Press, 1977.

Louis B. Gimelli

H

Habsburg dynasty

The Habsburgs were a European dynasty that ruled much of central Europe for six centuries (1273–1918). During this period, they ruled over Hungary, the Czech lands, Croatia, Slovenia, Slovakia, and Austria. Consequently, they were known as the House of Austria. Through a series of fortuitous marriages, they ascended to the monarchy in Spain after 1516 (including Spanish possessions overseas and in Italy) and in Hungary and Bohemia after 1526.

The Habsburgs attained preeminent European status with Maximilian I (1459–1519). His fortune was made when he married the heiress of Burgundy in 1477, thus securing the rich inheritance of the Netherlands and the county of Burgundy for the family. As he now held all of the Austrian possessions as well as Alsace, the family was now a dynasty on a par with the Valois dynasty of France. More energetic than his father, Maximiliam tried to make the Holy Roman Empire a functioning entity rather than a collection of 300 independent principalities. For a time, he succeeded, but, overall, the Empire remained divided, due in part to the jealousy of other dynasties, such as the Houses of Bavaria and Saxony, which felt eclipsed by the Habsburgs. Maximilian secured the fortune of his house when he married his son and his daughter, Philip and Margaret, to the son and the daughter of Ferdinand V and Isabella I of Spain. Although the Spanish heir, Juan, soon died, the progeny of Philip and Juana—the eldest son Charles—inherited the whole of the Spanish possessions including the overseas possessions in the Americas as well as in Italy.

CHARLES V

Charles V strode the globe as a colossus and was the most dominant figure in European history since Charlemagne. Inheriting all Habsburg and Spanish possessions, he had as his main concern during his reign to preserve the integrity of the Empire. He was able to do so although beset by the Turks, France, and the Protest Reformation. On his abdication in 1555, the Habsburgs split into a Spanish line (1555–1700) and an Austrian line (1555–1740). After 1740, the Habsburgs ruled through a female line, the House of Habsburg-Lorraine.

The period between 1525, when Spanish troops defeated the French at Pavia, and 1643, when the French returned the favor at Rocroi, is known as the golden age of Spain. Enriched by the precious metals from the Americas and with an impressive military, Spain dominated Europe especially during the reign of Philip II (1556–98). Attempting to add England through marriage with Mary I, he saw his dream die with her in 1558. Her successor, Elizabeth I, ultimately became hostile, leading to the Spanish Armada's defeat by the Dutch and English in 1588. His attempt to put down the Reformation led to a revolt of the Dutch that ultimately succeeded. His annexation of Portugal in 1580 led to tensions that led to revolt in 1640.

His intervention in France was an attempt to aid Catholics; the attempt to put his daughter on the throne as a daughter of a French princess was in vain.

Ultimately, Habsburg Spain under Philip II tried to do too much. In terms of family solidarity, Spain was the leader under Philip II, the money source under his next two successors, and the duke under the last ruler of the line. Philip embarked on a series of marriages between the two branches of the Habsburgs. The resulting lineage was weakened by inbreeding. Philip III (1598–1621), the product of the marriage of Philip and his niece, was a rather feeble ruler. Phillip IV (1621–65) was more capable but also somewhat lazy. He was a patron of the arts however and his age was the age of El Greco and Velázquez. His son, CHARLES II (1665–1700), another product of an uncle-niece marriage, was somewhat feeble-minded and physically weak. On his death, the subsequent WAR OF THE SPANISH SUCCESSION (1702–13) led to the loss of Spain to the Habsburgs.

AUSTRIAN HABSBURGS

The Austrian Habsburgs made peace by acquiring the Habsburg possessions in the Netherlands and in northern Italy. They had survived by having successive missions in Europe. In the 16th century, Austria was a bulwark against the Turks. In the 17th century, it supported the COUNTER-REFORMATION and tried to make a real state out of the Holy Roman Empire. When the latter failed, Austria found a new mission in expanding along the Danube and into the Carpathians, which included Hungary, Transylvania, Bohemia, and Galicia in Poland. For a brief time, the Empire also included northern Serbia.

Ferdinand I (r. 1556–64) and Maximilian II (r. 1564–76) were rulers who governed moderately and wisely the Holy Roman Empire. Ferdinand, through his marriage to the heiress of Hungary and Bohemia, added these lands to the family. Rudolf I (r. 1575–1612) was less capable and was deposed, and his successor, Mathias I (r. 1612–19), was not effective.

A member of a cognate line, Ferdinand II (r. 1619–37), faced with rebellion by Protestants in both Bohemia and Austria, put these revolts down and came close to enforcing a revocation of the Treaty of Augsburg. For a while, it seemed that he would reach his goal in the THIRTY YEARS' WAR (1618–48). Nonetheless, Ferdinand II and Ferdinand III (r. 1637–57) devoted their energies to Austrian expansion. Leopold I (r. 1657–1705) was the most dogged opponent of Louis XIV and the Turks. He was succeeded by Joseph I (r. 1705–11), who in turn was succeeded by his brother, Charles VI, who was the Austrian candidate in the War of the Spanish Succession.

The death of Charles VI in 1740 led to the War of the Austrian Succession, as he left no male descendants. However, his capable daughter, Maria Theresa (1740–80), held the dominions together with the exception of Silesia. She was considered an enlightened despot, as she instituted civil reforms. Her son, Joseph II, tried to institute reforms too soon. His successors Leopold II (r. 1790–92) and Francis II (r. 1792–1835) were more conservative.

The 19th and early 20th centuries saw new challenges as rising nationalism threatened to break up the multinational empire of the Habsburgs. The last ruler of the dynasty was Franz Josef, who ruled from 1848 to 1916. However, Austria lost territories to Italy and Germany despite gaining land in the Balkans.

The end came in World War I when the Emperor Charles was forced to abdicate in 1918–19. Today, of the Habsburg descendants, the only monarchs are the ruling family of the tiny municipality of Liechtenstein sandwiched between Austria and Switzerland.

Further reading: Braudel, Fernand. *The Mediterranean and the Mediterranean World in the Age of Philip II*. Sian, Reynolds, trans. London: Collier, 1973; Bridge, F. R. *The Habsburg Monarchy among the Great Powers, 1815–1918*. Oxford: Berg Press, 1991; Brook-Shepherd, Gordon. *The Last Habsburg*. London: Weybright and Talley, 1965; Denham, James. *The Cradle of the Habsburgs*. London: Chatto & Windus, 1907; Lowett, A. W. *Early Habsburg Spain*. Oxford: Oxford University Press, 1986; Macartney, C. A. *The Habsburg Empire*. London: Macmillan, 1969; Wheatcroft, Andrew. *The Habsburgs: Embodying Empire*. London/New York: Viking Press, 1995.

NORMAN C. ROTHMAN

hacienda in Spanish America

Hacienda (ah-see-END-ah) in Spanish America refers to the institution of private landownership, or a landed estate, owned by a *hacendado* (ah-sen-DA-doh). Hacienda emerged as the principal form of landownership, and one of the principal social institutions in the core areas of the Spanish empire (especially NEW SPAIN and New Castile, or Mexico and Peru) in the late 16th century. The transition from *ENCOMIENDA* to *hacienda* has been the subject of considerable research and

debate among scholars. Since the pioneering work of François Chevalier (1952), a large body of scholarship has shown that this transition was neither linear nor direct, and that attention to local and regional history is essential for understanding this transition in specific contexts.

It is useful to distinguish between two main types of hacienda, although the two were often combined: agricultural and pastoral. Agricultural haciendas were typically established in areas of densest Indian settlement, where a servile labor force made possible its day-to-day operation. The rich agricultural lands surrounding Mexico City, for instance, were peppered with hundreds of such haciendas. At the core of a typical agricultural hacienda was the "great house," the residence of its Spanish or *Creole hacendado*. Pastoral haciendas, devoted principally to grazing of cattle and sheep, emerged mainly on the periphery of Spain's American holdings, such as in northern Mexico and the pampas (plains) of the Río de la Plata region. Haciendas could also include mines, *obrajes* (workshops), and other enterprises. A typical *hacienda* included numerous tracts of noncontiguous lands devoted to a variety of productive operations, especially farming, ranching, and mining.

Hacendados accumulated their lands in numerous ways, mainly through direct and legal usurpation of collectively held Indian lands. Hacienda lands were also often acquired through purchase and legal appropriation of tracts left vacant in consequence of Indian depopulation. The distinction between haciendas and plantations is not always clear, although the latter term is generally applied to large-scale, well-capitalized, market oriented economic enterprises devoted to one or two tropical export products (sugar, tobacco, indigo), often worked by African slaves. This is in contrast to the typically less capitalized, more locally and subsistence oriented production of haciendas, though the distinctions are often difficult to draw. Other forms of landownership that blend into hacienda include *estancias* (a-STAHN-see-ahs) and *latifundia* (lah-te-FOON-dee-ah). The former refers principally to large cattle and sheep ranches on the periphery of the Spanish American empire, and the latter to massive private landholdings and monopolization of land resources in a particular area.

The question of labor relations inevitably accompanies discussions of the nature of the Spanish American hacienda. The typical colonial labor relationship on haciendas was the institution of debt peonage, in which laborers were bound to the hacienda principally in consequence of their accumulated debt to the *hacendado*. Yet here, too, there remains considerable controversy. In some contexts, debt effectively bound laborers to *haciendas*. In other cases, mainly those in which population densities were lower and labor thus scarcer, debt was sometimes used as a kind of lever by peons in order to secure pay advances and more favorable working conditions, and to play one *hacendado* off against another. In light of the great variety and complexity of Spanish American colonial society, questions regarding the nature of land and labor relations in specific contexts remain the topic of ongoing scholarly research and debate.

See also SUGARCANE PLANTATIONS IN THE AMERICAS.

Further reading: Chevalier, François. *Land and Society in Colonial Mexico: The Great Hacienda*. Los Angeles: University of California Press, 1970; Gibson, Charles. *Spain in America*. New York: Harper & Row, 1966; Mörner, Magnus. "The Spanish American Hacienda: A Survey of Recent Research and Debate." *Hispanic American Historical Review* 53 (1973).

MICHAEL J. SCHROEDER

Harvard College

Founded in 1636 in Cambridge, Massachusetts, Harvard was the first institution of higher learning in England's American colonies and has remained a preeminent center of education in the United States for almost four centuries.

From the beginning, Harvard was an intrinsically PURITAN institution. It reflected the Calvinists' commitment to biblical literacy and was founded so that New England could train its own ministry. The General Court of Massachusetts chartered the college on October 28, 1636. It was in Newtown, which was subsequently renamed Cambridge as tribute to the English university where many Puritans had been educated. Harvard's first master was Nathaniel Eaton, who began teaching classes in 1638, although his tenure lasted only a year. As Governor JOHN WINTHROP noted, Eaton was guilty of providing his boarders with "ill and scant diet" and of beating one student with "a walnut tree plant big enough to have killed a horse." Nevertheless, many early New Englanders placed their faith in the college, including a young man named John Harvard. When Harvard died in 1638, he left his library and half of his property to the college, leading the General Court to rename the school in his honor.

In 1640, Henry Dunster was named the college's first president and he placed Harvard on firm footing. Within two years, the college constructed "Old College,"

Harvard's first college building. At this site, on September 23, 1642, the college hosted its first graduation. Nine "young men of good hope" received their bachelor degrees according to Winthrop, seven of whom left to fight for the Puritan cause in the English Civil War. In 1655, Harvard built an "Indian College" to educate and evangelize Native Americans, although this experiment was largely abandoned after King Philip's War. The building subsequently became the site of the first American university press.

Although founded to train ministers, Harvard provided a far broader education from the start. The charter of 1650 (under which Harvard still operates) stated that the college's purpose was "the advancement of all good literature artes and Sciences." Accordingly, Harvard provided a liberal arts education, heavily emphasizing the Greek and Latin classics, rather than vocational training. Yet religion remained central to Harvard's mission in the 17th century. Most of its presidents were ministers, including Increase Mather, while more than half of its graduates became clergymen. By 1700, more than four hundred men had attended Harvard, including many of Massachusetts's secular and religious leaders.

In the 18th century, Harvard liberalized its curriculum and theology, reflecting the emergent ideas of the European Enlightenment. Student life likewise became more vibrant in the 1720s with the establishment of the first college periodical ("The Telltale") and groups like the Philomusarian Club. Enrollment surged and graduates' vocations shifted focus, with only a quarter entering the ministry. The Great Awakening and the American Revolution divided the college, although Harvard graduates John Adams and John Hancock were instrumental in the creation of the United States. Harvard was first called a "university" in 1780 and quickly grew into its name, adding a medical school in 1782.

Further reading: Axtell, James, *The School upon the Hill: Education and Society in Colonial New England*. New Haven, CT: Yale University Press, 1974; Morison, Samuel Eliot, *Three Centuries of Harvard, 1636–1936*. Cambridge, MA: Harvard University Press, 1936.

John G. McCurdy

Henry IV

(1552–1610) *first Bourbon king of France*

Henry was born in Pau, Béarn, Navarre, on December 13, 1552, to Antoine de Bourbon, duke of Vendôme (1518–62). Antoine was descended from the Capetian royal line, became Huguenot (Protestant), but then returned to Roman Catholicism. Henry's mother, Jeanne d'Albret, the Huguenot queen of Navarre (1528–72), raised Henry as a Huguenot in Béarn. Henry received a military education from French general Gaspard de Coligny (1519–72) and became the Huguenot leader in 1569.

Henry succeeded to the throne of Navarre upon his mother's death on June 9, 1572. On August 18, 1572, he married Marguerite de Valois (1555–1615), his second cousin and childhood playmate. The marriage was arranged to alleviate the divisions wrought by the French Wars of Religion and reconcile the Roman Catholics with the Huguenots. Queen Mother Catherine de Médicis (1519–89) forced King Charles IX (1550–74) and the future Henry III (1551–89) to order the Huguenot guests at the wedding to be killed. Some 3,000 Huguenots were killed in Paris, including de Coligny. Despite a royal order to stop the killing, the slaughter spread throughout France, and 70,000 more Huguenots were killed. To save his life, Henry was forced to become Roman Catholic and stay confined to the court. He escaped and returned to Navarre and the Huguenot faith.

The Catholic League was formed in 1576 to oppose the Huguenots. It operated under the guidance of Henry, duke of Guise (1550–88), who controlled Henry III. Henry III and Guise fought Henry of Navarre unsuccessfully at the Battle of Coutras on October 20, 1587. Henry III was afraid of Guise's popularity and his secret longing for the throne and ordered his assassination; he promptly left Paris under threat by Guise supporters.

Henry III reconciled with Henry in Navarre to gain his military support against the league and to win control over Paris. Together, they besieged Paris on July 30. Henry III was assassinated on August 2, 1589, and Henry of Navarre became king. The Catholic League, which was financially supported by Roman Catholic Spain, would not accept him as monarch and forced him to fight for the throne.

On July 25, 1592, Henry was encouraged by his mistress and mother of three of his illegitimate children, Gabrielle d'Estrée (1571–99), to repudiate his Protestant faith and permanently become Roman Catholic. He did so in July 1593. He was immensely popular not only because he ended decades of war, but also because he was conciliatory and practical. Henry declared the Edict of Nantes in 1598, which established Roman Catholicism as the state religion and offered religious toleration to the Huguenots, who were heavily engaged in trade.

The Wars of Religion had taken an enormous toll on France, so Henry's immediate goal was reconstruction. Rather than exhaust the treasury with more wars, Henry paid off the nobles who disagreed with him. He systemized finances and soon created a reserve of 18 million livres.

Henry's marriage to Marguerite of Valois was annulled by Pope Clement VIII (1536–1605) in 1599. Henry married Marie de Médicis (1573–1642) on December 17, 1600. They had six children, the first of whom would become Louis XIII. The couple welcomed Marguerite of Valois into their family; she helped rear the children and was very popular with the French people. Henry also had eight more illegitimate children with various other mistresses.

Henry sent Samuel de Champlain, Pierre Dugua, sieur de Monts to the New World to claim it for France. Henry's foreign policy was meant to bring France to the forefront of power. He made alliances with Italy, the Swiss, and some Protestant German princes. He was assassinated on May 14, 1610, by a religious fanatic. He was buried at the Saint Denis Basilica, the burial place of French monarchs. His legal son and heir, the future Louis XIII, was only nine years old, so Marie de Médicis served as regent until 1617.

See also Counter-Reformation (Catholic Reformation) in Europe; Medici family; Reformation, the; voyages of discovery.

Further reading: Chamberlin, E. R. *Marguerite of Navarre*. New York: The Dial Press, 1974; De Vaissière, Pierre. *Henry IV.* Paris: A. Fayard, 1928; Love, Ronald. S. *Blood and Religion: The Conscience of Henry IV, 1553–1593*. Montreal: McGill-Queens University Press, 2001; Mousnier, R. *The Assassination of Henry IV*. New York: Scribner, 1973; Rothrock, George A. *The Huguenots: A Biography of a Minority*. Chicago, IL: Nelson-Hall, 1979; Wolfe, Michael. *The Conversion of Henri IV: Politics, Power, and Religious Belief in Early Modern France*. Cambridge, MA: Harvard University Press, 1993.

Annette Richardson

Henry VII

(1457–1509) *Tudor king of England*

Henry Tudor was born to Margaret Beaufort of the House of Lancaster—the "red roses" in 15th century England's War of the Roses—and Edmund Tudor, the earl of Richmond, who died in Henry's infancy. The War of the Roses came to a lull in 1471 when Edward IV (of the House of York, the opposing "white roses") was restored to the throne—but his death 12 years later returned turmoil to England. Encouraged by his Lancastrian maternal family, Henry contested the claim to the throne made by Richard III, the duke of Gloucester and Edward's brother and most powerful general. It took two years, but Henry's eventual victory ended the War of the Roses decisively and established the House of Tudor in the monarchy of England.

Peace and prosperity were Henry's watchwords as king of England. Though his taxes were often high, they aimed not to line pockets but to restore the coffers depleted by civil war, and a treaty with the French that granted to them much of the territory they had gained during previous reigns brought substantial money to the royal treasury and spared the kingdom further fighting over matters now generations in the past.

Economic reforms presaged the weakening of the nobility's financial power compared to that of the merchant class, which under Tudor rule would become more and more significant up through the English Renaissance (both Henry VIII and Elizabeth I were Tudor monarchs).

Henry also turned the Star Chamber—a court that had developed from the royal council—into a special tribunal whose sessions were closed to the public, which made them available to commoners who sought to make complaints against the nobility.

Although the Star Chamber could examine and overturn the decisions of lower courts, it was explicitly used by Henry to ensure the power to prosecute individuals considered untouchable by ordinary courts. It was not a new concept—similar courts had been used across Europe for centuries—but Henry's application of it at the end of the War of Roses helped to turn the chaos of that period into the opportunity for a new order.

Though it was his son and successor, Henry VIII, who would split the Church of England off from the diocese of Rome, Henry VII in a sense got the ball rolling: When his oldest son died, he sought to marry his daughter-in-law, Catherine of Aragon, to Henry VIII, his younger son. A papal dispensation was necessary, and although it was granted, the necessity lent a tense tenor to European affairs for most of a year. Eventually, Henry decided against the marriage, and the dispensation was not required—but this betrothal was instrumental in influencing young Henry VIII's opinion of the pope's influence in royal matters.

Further reading: Bevan, Bryan. *Henry VII: The First Tudor King*. London: Rubicon Press, 2000; Weir, Alison. *The War of the Roses*. New York: Ballantine, 1996; Williams,

Neville. *The Life and Times of Henry VII*. London: Orion Publishing, 1994.

Bill Kte'pi

Henry VIII
(1491–1547) *English monarch*

Henry VIII was king of England from 1509 to 1547. He is perhaps best known for his succession of wives, some of whom were put to death, and was a key figure in both English and religious history.

EARLY LIFE
Henry was born June 28, 1491, the second son of King Henry VII. Raised as a prince and second in succession to the throne, Henry was an intelligent and athletic youth. He was schooled in Latin, Greek, and French, his upbringing in a large degree under the control of his paternal grandmother, Margaret Beaufort, an intelligent and shrewd woman. By age 10, Henry was expected to attend and even preside at royal functions, officially receiving his brother's betrothed bride and his own future first wife, Princess Catherine of Aragon, in 1501.

Henry's life changed dramatically in 1502 when his older brother Prince Arthur died unexpectedly at age 16. Arthur had been married less than five months to Catherine of Aragon. A year later, Henry's father began negotiations to allow Henry to marry his brother's widow, which required special permission from the pope in Rome. That year, at age 11, Henry became officially engaged to Catherine, though they were not married till after Henry became king. During those years, Catherine became a political pawn in the diplomatic negotiations between Spain and England, as Henry's father threatened several times to cancel the engagement.

THE YOUNG KING
When his father died in April 1509, Henry was officially crowned king of England, lord of Ireland, and king of France (a nominal title, since he only ruled a portion of France). Two months later, Henry married Catherine of Aragon. The 18-year-old king made an impressive appearance at court, being extremely physically fit and robust and thrilled with jousting, hunting, and dancing. He was attentive to the responsibilities of governing, but avoided routine meetings, expecting his counselors to go to him at his convenience to report and present issues requiring Henry's decision. Chief among his counselors was Thomas Wolsey, who became Henry's chief minister in 1512. His early years of marriage to Catherine were generally happy ones, but marred by the fact that his first child was stillborn, and his second child, a son, died within six weeks of his birth. In 1515, a daughter, Mary I (crowned Queen Mary in 1553), was born.

Most famous for having six wives, Henry VIII broke with the Catholic Church and created the Church of England.

During this time, there were substantial changes in neighboring France and the rest of Europe. In 1515, King Louis XII of France died, and his son Francis I took the throne. In 1519, Emperor Maximilian died and his son Charles (nephew of Queen Catherine) became Emperor Charles V. The three young rulers were at times allies, and other times enemies (often two against the other) over the next 30 years. After Charles's accession, Henry made an official visit to both King Francis and Charles at elaborately planned events marked with enormous pomp and ceremony. Wolsey, increasing in personal power during these years, represented Henry ably in orchestrating the events, ensuring that Henry had the upper hand wherever possible.

These years also marked the beginnings of the Protestant Reformation in Germany, when the young priest Martin Luther nailed his 95 Theses to the church door in Wittenburg on October 31, 1517. Henry was fascinated by theology and sought to bring to his court men of great learning, including the esteemed scholar Erasmus of Rotterdam. At this time, Henry was completely opposed to the reformers, writing his own refutation of Protestant doctrine titled *The Assertion of the Seven Sacraments*, published in May 1521.

HENRY'S DIVORCE FROM CATHERINE

By 1525, Henry could see that Catherine would never bear him a son. Catherine was already 40 years old, and only their daughter Mary had lived past early childhood. Henry was greatly concerned to ensure a male heir to the throne for he knew that others would claim the throne, especially under a queen. Henry had an illegitimate son and considered the possibility of raising him to an official status but worried that this would simply aggravate the problem. Complicating matters was the fact that Henry had become enamored of a woman at his court named Anne Boleyn and was seeking to make her his mistress.

Finally in 1527, Henry decided to seek divorce from Queen Catherine and marry Anne Boleyn. This required papal dispensation, a matter complicated greatly by the fact that Charles V had recently invaded Rome, the home of the pope, and was understandably hostile to Henry's desire to divorce Charles's aunt. The key figure in the negotiations with Pope Clement VII was Wolsey, now England's cardinal and the second most powerful man in England after Henry. The argument crafted by Henry, Wolsey, and other councilors was that the marriage of Henry and Catherine was illegal, since she was previously married to Henry's brother Arthur (even though a papal dispensation had been received for the marriage). Clement was pressed by both Henry and Charles to decide one way or the other but succeeded in delaying a decision for nearly five years. Wolsey's unsuccessful efforts to get a decision from Clement eventually led to his downfall and removal from office.

BREACH WITH THE CATHOLIC CHURCH

When informed by Anne Boleyn in 1533 that she was pregnant, a frustrated Henry decided to take matters into his own hands and declared that England had the authority to decide this matter, not a foreign pope. The legal and political maneuvering to accomplish this was complex, as Henry was both trying to avoid open war with Charles and Francis and to ensure that the necessary acts of Parliament were done correctly. By May of 1533, the new archbishop of Canterbury, Thomas Cranmer, with the support of nearly all the English bishops, had declared Henry divorced from Catherine and recognized his marriage to Anne.

The breach with the Roman Catholic Church became complete in March 1534, with the passing of the Act of Supremacy, declaring that the king was, next to Christ, the "only Supreme Head in earth of the Church of England." In order to ensure support for the act, an oath was administered to both church and civic officials. Most took the oath, but a few notable men refused to take the oath, including the king's own chancellor, Thomas More. More, Bishop Fisher, and several others were put to death for their refusal to take the oath. This marked the beginning of the present-day Anglican Church as well as the suppression of the Catholic Church in England.

HENRY'S SUBSEQUENT WIVES AND CHILDREN

The hoped-for male heir did not come from Anne Boleyn. In September 1533, Anne bore Henry a daughter named Elizabeth, eventually crowned Queen Elizabeth I. Anne and Henry's relationship slowly worsened after their marriage, but it was in April 1536 after Anne miscarried a baby boy that rumors of Anne's infidelity surfaced. Charges of infidelity and treason were brought against Anne and her supposed lovers (though it is not clear how truthful the charges were). Anne and several men were put to death in May 1536. Two weeks after Anne's death, Henry married Jane Seymour, a woman he had been courting for several months. Jane bore a son, Edward VI, in September 1537 and died soon after from the effects of childbirth. Henry was not to have any more children.

Henry did have three more wives in succession. After a series of negotiations in 1540, Henry agreed to marry Anne of Cleves, the sister of an influential German duke. Assured that Anne was a great beauty, Henry was greatly disappointed upon meeting her, nearly putting off the marriage. Henry divorced her six months later in order to marry his new lover, Catherine Howard, in July 1540. His choice of Catherine was an unwise one. Unbeknown to Henry, Catherine had several previous lovers and perhaps had continued a relationship with one of them after her marriage. This eventually came to the notice of Henry's councillors, and with Henry's consent, Catherine was tried and convicted of treason and executed in February 1542. In July 1543, Henry married Catherine Parr. Only Catherine Parr and Anne of Cleves outlived Henry.

By 1544 at age 53, Henry was an old man. He was substantially overweight, and his legs gave him great

trouble with infections nearly killing him. He rallied at the prospect of invading France, which he did in July 1544, capturing the city of Boulogne at a high cost of men and supplies. War with France continued till 1546, when a treaty was signed between Henry and Francis I. By this time, Henry could no longer walk or stand without assistance (though he could still be lifted onto a horse and enjoy a hunt). Later in 1546, Henry realized he had not long to live and set about eliminating opponents to the succession of his heirs, most notably the duke of Norfolk and his son, the earl of Surrey, who were convicted on charges of treason just before Henry's own death.

Henry died on January 28, 1547. He was succeeded by his nine-year-old son, Edward VI.

See also TUDOR DYNASTY.

Further reading: Bowle, John. *Henry VIII: A Study of Power in Action*. New York: Dorset, 1990; Erickson, Carolly. *Great Harry*. New York: Summit Books, 1980; Ridley, Jasper. *Henry VIII*. New York: Viking, 1985; Weir, Alison. *Henry VIII: The King and His Court*. Westminster, MD: Ballantine Books, 2001; ———. *The Six Wives of Henry VIII*. Westminster, MD: Ballantine Books, 1993; Williams, Neville. *Henry VIII and His Court*. New York: Macmillan, 1971.

BRUCE FRANSON

Hobbes, Thomas

(1588–1679) *political philosopher*

Thomas Hobbes, natural philosopher, was born to a local vicar and his wife on April 5, 1588, near Malmesbury in Wiltshire, England. Aspects of his early family history remain obscure, but his uncle, Francis Hobbes, a successful merchant, took over his upbringing and early education. Hobbes, a talented and serious student, entered Magdalen College, Oxford, at age 14 and graduated with his B.A. in 1608.

Following his graduation, Hobbes became tutor and then secretary to William Cavendish, who would become the second earl of Devonshire. This connection would mark a lifelong association with the Cavendish family. The position also allowed Hobbes a return to study. Following William's death, Hobbes took employment as a tutor to the son of Sir Gervase Clinton of Nottinghamshire from 1628 to 1631. In the midst of this period, he published his translation of Thucydides and began at age 40 a vigorous study of mathematics. He returned to the Cavendish family as tutor to the third earl of Devonshire in 1631 and spent time on the Continent meeting important scholars such as GALILEO GALILEI in 1636 as well as other intellectuals during his travels with Cavendish.

POLITICAL AND RELIGIOUS STRIFE

Hobbes's life intersected with an era of turbulent political and religious divides, and as a committed Royalist, Hobbes left for Paris in fear for his life when the Civil War erupted in 1640. Here he challenged RENÉ DESCARTES's *Meditations*, studied optics, and published *De cive* in 1642, which examined the roles of the church and state. Hobbes also in these exile years tutored the prince of Wales from 1646 to 1648. In 1651, he completed his most famous work, the *Leviathan,* and returned to England. Hobbes tempered his Royalist views, angering some Royalists along the way, and seemingly accepted the Puritan government, which had triumphed in the Civil War.

The *Leviathan* established Hobbes's lasting reputation and marked him as an important transitional thinker from medieval to modern thought. As the age seemed to confirm, Hobbes had an essentially dark view of human nature and mankind's selfish appetites. Humans left to their own devices allowed evil impulses to flourish. Because of these traits and conditions, mankind must create a state, or Leviathan, for protection. For Hobbes, the best ruler the state could produce was a monarch. Other issues such as freedom, property rights, justice, law, and morality were social creations without natural meaning. It was the existence of the power of the state alone that prevented war and chaos. The natural state of nature was "solitary, poor, nasty, brutish, and short."

To escape from his base and animal nature, mankind enters into a contract, giving up individual interests for a covenant of security and peace, which the state provides. The sovereign, through its arbitrary power, guarantees these freedoms by the exercise of absolute authority. In this way, citizens are given their liberty. Mankind can follow his/her will without interference, yet this falls far short of the concept of free will in a religious sense.

Hobbes's examination of human society and human nature introduced a mechanistic and materialist worldview and stressed the importance of rationalist thought in understanding man and society. He also wrote in English, which allowed philosophical thought to be expressed in a common voice not dependent upon classical thinkers.

The *Leviathan* was followed by *De corpore (On the Body,* 1655) containing large mathematical sections, and *De homine (On Man,* 1657). These works completed his philosophical trilogy. Following the restoration in 1660, Hobbes gained the protection of Charles II as well as a state pension. However, Hobbes agreed to allow the king to vet his future publications for possible controversy.

Hobbes mathematical works and his attacks on methods of mathematical analysis led to further debate. Hobbes defended his mathematical arguments until the end of his days against a variety of scholarly attacks, some of which dismissed him as a serious mathematical thinker. Other works followed such as his *Dialogue* (1681), an attack on common law, and *Behemoth* (1682), a history of the Long Parliament and the Civil War. Both had to await publication until after his death. He completed his autobiography in 1672, and in 1675 at age 86, he published translations of the *Iliad* and the *Odyssey*.

Hobbes returned from London to spend his final years with the Cavendish family and died at the age of 91, on December 4, 1679, at Hardwick Hall, Derbyshire. He never retired and was working on a book on squaring the circle at the time of his death.

See also Locke, John.

Further reading: Harrison, Ross. *Hobbes, Locke and Confusion's Masterpiece: An Examination of Seventeenth Century Political Philosophy*. Cambridge: Cambridge University Press, 2002; Malcolm, Noel. *Aspects of Hobbes*. Gloucestershire: Clarendon Press, 2002; Martinich, A. P. *Hobbes: A Biography*. Cambridge: Cambridge University Press, 1999; Tuck, Richard. *Hobbes: A Very Short Introduction*. New York: Oxford University Press, 2002.

Theodore W. Eversole

Hohenzollern dynasty in Brandenburg and Prussia

The Hohenzollern family established a dynasty ruling the German kingdoms of Brandenburg (1415–1918) and Prussia (1525–1918) until the end of World War I (1914–18). The Hohenzollerns were one of the most influential among the German royal families within the Holy Roman Empire and, during the period following its dismantling by Napoleon I of France (1769–1821) in 1806, joined the German kingdoms into a unified nation-state in 1871, thereby becoming emperors of Germany (1871–1918).

The Hohenzollerns originated from the eastern portions of the Frankish empire of Charlemagne (742–814). In 962, Otto I (912–73) was made Holy Roman Emperor. The Holy Roman Empire was a conglomeration of a multitude of distinct entities differing greatly in size, rank, and influence (kingdoms, duchies, principalities, etc.). The most powerful rulers within the Empire served as electors, who selected a member from among their ranks to serve as emperor. Originally from southwestern Germany, the Hohenzollern family increased its land possessions and political influence through marriages, negotiations, and wars. The first recorded reference to a count of Zollern dates from 1061. The origin of the family's name is uncertain and may have been from the castle of Zollern near Stuttgart, Germany. Eventually, two distinct lines of the family emerged: the Zollern-Hohenberg branch, which became extinct in 1486, and the burgraves, or imperial representatives, of Nuremberg, which continued into the modern era.

Frederick of Zollern (?–c. 1200) succeeded as burgrave of Nuremberg in 1192. After achieving power

Today's view of the castle in Hohenzollern, Germany. The Hohenzollerns set the course for the future of the country.

in Nuremberg, the Hohenzollerns continued expanding their control in the regions of Swabia and Franconia, both now part of Bavaria. Frederick's sons founded two significant branches of the family known as the Franconian and Swabian lines, both controlling multiple territories. From the Franconian line derived the burgraves of Nuremberg, and later the electors of Brandenburg, the kings of Prussia, and the Emperors of Germany.

In 1363, the Hohenzollerns attained the rank of princes of the Holy Roman Empire. Frederick VI (1371–1440), who controlled Nuremberg and other estates in Ansbach and Bayreuth in Franconia, became margrave of Brandenburg in 1411. In 1415, Holy Roman Emperor Sigismund (1368–1437) made Frederick elector of Brandenburg. As elector, he became known as Frederick I. From then on, Brandenburg emerged as the center of Hohenzollern power and the family continued to rise in influence among the German royal families. Frederick II (1413–70) increased his patrimony by purchasing territory from the Teutonic Knights and lower Lusatia from the Holy Roman Emperor. Albert Achilles (1414–86) initiated an attempt to consolidate the Hohenzollern family's landholdings by passing a family law preventing the divisibility of Brandenburg.

CONVERTING TO PROTESTANTISM

In 1525, Albert of Brandenburg (1490–1568), the last grand master of the Teutonic Order, converted Prussia into a secular duchy and then, on advice from Martin Luther, converted to Protestantism at the time of the Reformation. The territories previously belonging to the order shifted to Prussian control. Though the Hohenzollerns converted to the Lutheran religion, they later converted to Calvinism. However, the Hohenzollerns' subjects were allowed to remain Lutheran. The Hohenzollern holdings of Brandenburg and Prussia united under a single ruler when John Sigismund (1572–1619), who acquired Cleves, Mark, and Ravensburg in 1614, inherited the duchy of Prussia in 1618.

Frederick William, the Great Elector (1620–88), was elector of Brandenburg and duke of Prussia. He expanded his landholdings by obtaining East Pomerania and secularized territories. During his reign, Frederick William worked to consolidate Hohenzollern authority throughout its landholdings to establish the centralization necessary to implement an absolute monarchy. His son was crowned Frederick I (1657–1713), "king of Prussia," in 1701. However, this title was not recognized fully until the Peace of Utrecht in 1713. The new title symbolized the unity of the Hohenzollern lands under one ruler and marked the emergence of the family as one of the most influential royal families in central Europe.

Frederick William I (1688–1740), known as the "soldier-king," implemented several reforms that set the path for the future success of the Hohenzollern dynasty and obtained part of West Pomerania in 1721. A firm autocrat, Frederick William reformed Prussia's finances and made the Prussian military one of the most powerful in Europe.

FREDERICK THE GREAT

Frederick II (1712–86), known as Frederick the Great of Prussia, was an enlightened despot who turned Brandenburg-Prussia into one of the top five European powers. An accomplished musician and aspiring philosopher, he codified Prussian law and established a modern bureaucracy in Prussia. He also abolished torture and granted wide religious freedom. Using the military resources left to him by his father, Frederick II warred against the Habsburgs of Austria, who were also Holy Roman Emperors almost continuously from the 15th century onward and the chief rivals to Hohenzollern ambitions in central Europe. The ensuing rivalry between Austria and Prussia prevented German unification until the Austro-Prussian War in 1866 conferred Prussian dominance. Frederick II was regarded as a great military tactician and commanded Prussian forces in the War of the Austrian Succession (1740–48), the Seven Years' War (1756–63), and the War of the Bavarian Succession (1778). He seized Silesia from Maria Theresa (1717–80), Holy Roman Empress and queen of Austria, which provided Prussia with a wealth of raw materials. He also acquired West Prussia and Ermeland in 1772 as part of the first partition of Poland.

Frederick II was succeeded by Frederick William II (1744–97), Frederick William III (1770–1840), and Frederick William IV (1795–1861). All were rulers of unexceptional ability. The kings of Prussia retained their title of electors of Brandenburg until 1806, when Napoleon I of France defeated the Holy Roman Empire and ordered its dissolution. In 1871, William I of Prussia (1797–1888), with the aid of his prime minister Otto von Bismarck (1815–98), became emperor of a united nation-state of Germany.

Another branch of the Hohenzollern family, the Hohenzollern-Sigmaringens, held vast landholdings during the era before German unification and became princes (1866–81) and later kings (1881–1947) of Romania. They also made an unsuccessful bid for the

throne of Spain, which led to the Franco-Prussian War (1870–71).

See also HABSBURG DYNASTY.

Further reading: Dwyer, Philip G. *The Rise of Prussia, 1700–1830*. Upper Saddle River, NJ: Longman, 2002; Macartney, C. A. *The Habsburg and Hohenzollern Dynasties in the Seventeenth and Eighteenth Centuries*. New York: Harper and Row, 1970; Nelson, Walter Henry. *The Soldier Kings: The House of Hohenzollern*. New York: G. P. Putnam's Sons, 1970.

ERIC MARTONE

Holy Roman Empire

During the period of 1500 to 1750, the Holy Roman Empire grew to be a large political entity but faced serious problems that brought it close to the point of disintegration. The immense territory of the empire—over 300 states of varying size—was to be its ultimate undoing. Though several emperors—most notably CHARLES V—tried to unite the Empire into a modern state like France and England, they were frustrated by the diversity, size, and vested interests of its many rulers.

When CHARLES V (Charles I of Spain) was elected the Holy Roman Emperor in 1519, he raised the profile of the Empire by uniting Habsburg Spain, Austria, and the Austrian Netherlands, with the Holy Roman Empire. Combined with the Kingdom of Naples, and also the Spanish colonies in the Americas, the Holy Roman Empire was becoming an important political entity. When Charles V opened the DIET OF WORMS in 1521, he proclaimed that "the empire from of old had not many masters, but one, and it is our intention to be that one." Charles's power was accentuated when he was crowned as the Holy Roman Emperor in February 1530, by Pope Clement VII at Bologna, the first emperor to have been crowned since Frederick III, and the last person to be crowned as the Holy Roman Emperor by the papacy.

But Charles V faced many challenges in his quest to unite and extend the Holy Roman Empire. The increasing power of the French kings and OTTOMAN Turkey threatened the Empire. In 1529, the Ottoman army—after having overrun Hungary—besieged the gates of Vienna, but the city held fast and the Turks were forced to retreat. However, within Europe itself the religious debates following the increasing popularity of MARTIN LUTHER and JOHN CALVIN led to factionalism and fighting between Protestants and Catholics, the former being supported by the HABSBURG DYNASTY.

Engraving after a Niccola Bettoni portrait of Charles V (Charles I of Spain), elected the Holy Roman Emperor in 1519

These conflicts merged with wider dynastic struggles within the House of Austria for power in Europe that became known as the THIRTY YEARS' WAR, which lasted from 1618 to 1648. Germany was devastated in the war, with more than 5 million German lives lost, while Austria was forced to sign the Peace of Westphalia, which allowed the princes of the Empire to negotiate their own foreign alliances without the Emperor. After this defeat, the Holy Roman Empire ceased to play a dominant role in the European balance of power.

Although the political power of the Holy Roman Empire was sapped, the role of the electors became important. Initially there were three archbishops, those of Mainz, Cologne, and Trier; the king of Bohemia; the count Palatine of the Rhine; and the elector of Saxony; and the elector of Brandenberg. To these seven, the rulers of Bavaria, Hanover, and Hesse-Cassel later were appointed electors. These electors were granted considerable autonomy and acted as a counterweight to Imperial power. Though the Habsburg

Empire and the Holy Roman Empire were two distinct political entities, the Habsburg dynasty continued to assume the title of Emperor. Only now the Habsburgs had to share power with the electors, and their control over the Imperial diet was reduced. In 1806, Francis I, Emperor of Austria, relinquished the title of Holy Roman Emperor. After the Napoleonic wars, the political map of Europe was redrawn at the Congress of Vienna (1814–15), at which time the Holy Roman Empire was officially dissolved.

Further Reading: Ingrao, Charles W. *The Habsburg Monarchy*. Cambridge: Cambridge University Press, 1994; Wilson, Peter H. *The Holy Roman Empire 1495–1806*. London: Palgrave Macmillan, 1999.

Justin Corfield

honor ideology in Latin America

The cultural concepts of honor and shame played an extremely important role in the history of Latin America, influencing everything from national politics to domestic divisions of labor. Most scholars agree that the roots of these cultural notions reach back to the Mediterranean world in the centuries before the European encounter with the Americas.

Scholarly investigations into what has been termed the *honor-shame complex* in Iberia, North Africa, and elsewhere in the Mediterranean all point to a diverse but widely shared set of beliefs and practices regarding the appropriate social roles of males and females that often transcended the differences between Christianity and Islam. Institutionalized in various ecclesiastical, political, and legal frameworks, these cultural notions were transported to the New World in the decades and centuries after the European conquests. There they entwined with indigenous and African notions regarding honor, shame, and proper gender roles, leading to a shifting kaleidoscope of beliefs and practices among all social groups and classes.

The most effective scholarly efforts to probe the honor-shame complex in Latin America have remained attentive both to broader shared patterns in diverse historical contexts and to temporal and spatial specificity marked by changes over time. In the most general terms, honor among Latin American men was considered both a prized personal possession and a crucially important expression of one's public self. Honor derived from both social status and virtuous behavior. This distinction in the sources of honor found expression in the Spanish language: the term *honor* generally referred to status-derived honor, while *honra* generally referred to virtue- or behavior-based honor. Higher social status necessarily conferred more honor: wealthy men inherently possessed more honor than poor men; noble lineage inherently conferred more honor than plebian lineage.

The second component, virtue-based honor, was based especially on a man's capacity to act "with manliness" (*con hombría*). Such manliness derived from many sources, but among the most important was a man's capacity to control and monopolize the sexuality of the girls and women he considered his. For a man's daughter or wife to be sexually active outside his control, or sexually assaulted or raped, caused dishonor and shame to both the victim and to the man claiming sexual dominion over her.

Women's honor, in contrast, was based on their capacity to act with shame (*vergüenza*), defined especially by their sexual propriety and their deference and submission to men. Among the most humiliating insults that could be launched at members of either gender was to be called "shameless" (*sin vergüenza*). The notion of humiliation was crucial to all aspects of honor. According to historian William Ian Miller, "Honor [ideology in Latin America] is above all else the keen sensitivity to the experience of humiliation and shame . . . to simplify greatly, honor is that disposition which makes one act to shame others who have shamed oneself, and to humiliate someone who has humiliated oneself."

Recent research demonstrates the various ways in which patriarchy, masculinity, honor, shame, violence, and sexuality were tightly bound up together in a dynamic cultural complex that shared certain key attributes and that varied widely over time and space, but characteristically in ways that asserted males' dominion over females. Inquiries into this cultural complex in specific contexts comprises an exceptionally fertile field among contemporary scholars of Latin American history.

Further reading. Johnson, Lyman L., and Sonya Lipsett-Rivera, eds. *The Faces of Honor: Sex, Shame, and Violence in Colonial Latin America*. Albuquerque: University of New Mexico Press, 1998; Miller, William Ian. *Humiliation and Other Essays on Honor, Social Discomfort, and Violence*. Ithaca, NY: Cornell University Press, 1993.

Michael J. Schroeder

Hudson's Bay Company

It is one of the ironies of history that the British owe the beginnings of the famous Hudson's Bay Company to their traditional enemies in North America: the French. Pierre-Esprit Radisson (who posthumously gave his name to the famed modern hotel chain) and his older brother-in-law, Médard Chouart, sieur des Groseilliers, were two of the famed French *coureurs de bois*, or "runners of the woods," who began the trade in beaver skins. In 1659, the hoard of pelts that Radisson and des Groseilliers brought to Quebec was so great it aroused the greed of the governor-general of New France, Pierre de Voyer, the vicomte d'Argenson. He had arrived in Quebec on July 11, 1658, to serve as the fifth governor-general of the colony.

Charles II, enjoying a fortunate beginning to his reign, was never one to miss the opportunity of seeking riches, in part because the British parliament sought to limit his power by the amount of money it voted him each year. According to *Empire of the Bay*, Radisson wrote, "The King gave good hope that we should have a ship ready for an expedition for the next spring. And he granted us 40 shillings a week for our maintenance."

Queen Elizabeth I had made her mark by chartering the Honorable East India Company in 1600, and King Charles II had decided to do the same by chartering a company to trade with New France. However, before committing his limited royal funds to outright backing for what would become known as the "Empire of the Bay," Charles II first commissioned an exploratory voyage. On June 3, 1668, des Groseilliers and Radisson headed back to New France, this time on two English vessels, the *Eaglet* and the *Nonsuch*. The mission was so urgent that Charles sent the ships in 1668, barely a year after the end of the Second Dutch War, a naval conflict with the Netherlands.

Fierce Atlantic storms off the west coast of Ireland buffeted the ships, and the *Eaglet* was forced to return to England. However, the *Nonsuch* continued its voyage successfully to New France. To Charles II, the voyage had proved the worth of the dreams of des Groseilliers and Radisson. The king formally chartered the Governors and Company of Adventurers Trading into Hudson's Bay, forever known as the Hudson's Bay Company. To oversee the company, he appointed his relative, Prince Rupert of the Rhine, who had served his father, Charles I, as a commander of cavalry in the English Civil War.

However, it would not be long before the French in New France took action against this new British threat along the remote shores of Hudson's Bay. In 1686 and 1697, the French mounted combined land and sea assaults that effectively broke the back of the Hudson's Bay Company. With the British main effort in the New World fixed on protecting the colonies on the East Coast of the Americas, little could be spared for the outposts in the frozen north. Besides, the French attacking from New France had far less distance to travel to attack the forts of the Hudson's Bay Company. The main Hudson's Bay posts, York Factory, Rupert House, and Albany Fort, fell into the hands of the French.

Throughout the 18th century, a series of wars was fought between England and France for the control of New France and the vast wealth in fur in the interior. Called the French and Indian Wars in the United States, the conflicts saw French and English pitted in savage battles along the eastern coast of North America; both sides generally ignored the frozen north of Hudson's Bay. On September 13, 1759, a French army under Louis-Joseph, marquis de Montcalm, was soundly defeated outside Quebec by a British force under General James Wolfe. Both men were killed from battle wounds, but the battle marked the decisive defeat of the French in North America. Although the British later lost a battle outside Quebec, the French were finally forced to surrender at Montreal in 1760. By the terms of the Treaty of Paris in 1763, all of New France became part of the British Empire.

The leaders of the Hudson's Bay Company felt they could exploit the great wealth of the fur trade, free from the raids of the French and their Indian allies. The French alliance against England in the American Revolution, however, brought war again to Hudson's Bay. The company's first great explorer, Samuel Hearne, was forced to surrender Fort Prince of Wales to a French squadron under Jean-François de Galoup, comte de La Pérouse. After the Treaty of Paris ended the war, however, Hearne was able to return to open a new post at Churchill. But a new threat came from an unexpected corner: from within the British Empire in North America. By the 1770s, rival fur traders began to appear to contest the monopoly of the Hudson's Bay Company. Formally chartered in 1779 as the North West Fur Company in Montreal, the newcomers determined to wrest control of the fur trade from the Hudson's Bay Company trappers by any means necessary.

The North West Fur Company proved much more aggressive than the Hudson's Bay Company, whose long monopoly had bred in it a spirit of complacency

that the "Nor'westers" were quick to exploit. As a result of this competition, exploration and the expansion of trade moved into the interior of the continent. The North West Company was much more flexible than the London-based Hudson's Bay Company; while Hudson's Bay's men had to defer to their distant management, the partners in the North West Company were in the field and met every summer on the Lake Superior shore to determine trapping and harvesting strategies for the coming season.

Spurred on by the enterprising spirit of the Nor'westers, the company produced two of the greatest explorers in all of North American history: David Thompson and Alexander Mackenzie. Significantly, Thompson had first signed on the roster of the Hudson's Bay Company in 1784, moving to the North West Fur Company in 1797. During his tenure, he charted the course of the Columbia River, located the source of the Mississippi River, and explored throughout the Missouri River area. He retired in 1812, having logged nearly 55,000 miles in the wilderness by canoe and on foot.

Alexander Mackenzie would equal Thompson in the annals of North American exploration. In June 1789, Mackenzie began with a party of Indians to explore for the Arctic Sea, seeking the Northwest Passage to the Orient, which had lured English mariners since the time of Queen Elizabeth I. On July 14, 1789, Mackenzie found the Arctic Sea. The Scotsman would crown his exploring career with a search for an overland route to the Pacific. He began this trek in May 1793 and with the aid of the Bella Coola tribe reached the Pacific on July 22.

The great explorations of Thompson and Mackenzie opened more territory to the Canadian West for the North West Company at a time when the original territory worked by the trappers of the Hudson's Bay Company was now suffering from diminishing animal population; the hunters were trapping to the brink of extinction. The Hudson's Bay Company was being encircled by the new fur trading posts, and the Nor'westers were moving into the United States as well. In his 1806 expedition to claim the northern regions of the Louisiana Purchase for the United States, the U.S. army explorer Zebulon Pike staked his claim on a North West Company post by having his soldiers shoot down the British flag and raise the American one.

The climax came when Thomas Douglas, the fifth earl of Selkirk, bought a controlling interest in Hudson's Bay Company. The company awarded the earl a massive tract of land—which was right in the middle of the western territory now being exploited by the North West Company. In 1812 Scottish immigrants arrived in what became known as the Selkirk Settlement. Many of these were Scots dispersed during the Highland Clearances, when their own lords expelled them from their ancestral "crofter" farms to make room for the raising of sheep. Immediately, the Nor'west Company began a guerrilla war against the newcomers, its ranks filled with *métis*, the offspring of French Canadians and Native Americans. The climax came at Seven Oaks, in modern-day Winnipeg, on June 19, 1816. Robert Semple, with a force of Hudson's Bay men, met a force of Nor'wester Métis under Cuthbert Grant. In the skirmish that followed, Grant and his Nor'westers massacred Semple and the Hudson's Bay men.

Despite this, the odds were in favor of the Hudson's Bay Company. The buccaneering tactics of the North West Company frightened off staid City of London investors, and the Hudson's Bay Company still held the Royal Charter of 1670. Finally, London stepped in to end the hostilities, essentially giving title of the North West Fur Company to the Hudson's Bay Company. This gave the Hudson's Bay Company a tract of nearly 3 million square miles—most of North America. Today, the company still operates, supplying goods and services for remote settlements in western Canada.

Further reading: Davies, J. D. "A Permanent National Maritime Fighting Force, 1642–1689." *The Oxford Illustrated History of the Royal Navy*. R. Hill and Bryan Ranft, eds. New York: Oxford University Press, 1995; Hamilton, Edward P. *The French and Indian War*. New York: Doubleday, 1962; Newman, Peter C. *Company of Adventurers: Caesars of the Wilderness*. New York: Viking, 1987; ———. *Empire of the Bay: An Illustrated History of the Hudson's Bay Company*. New York: Viking, 1989; ———. *Company of Adventurers: Merchant Princes*. New York: Viking, 1992; ———. *Empire of the Bay: The Company of Adventurers That Seized a Continent*. New York: Penguin, 2000; Stacey, C. P. *Quebec, 1759: The Siege and the Battle*. London: Macmillan, 1967.

John Murphy

Huguenots

Huguenots is the name given to Protestants in France who were severely persecuted for their faith. The origin of their name is unclear, but its roots probably go back

to a German word meaning "confederates" or "conspirators," reflecting public suspicions about the foreign and subversive intentions of the group.

The Reformation spread into France almost as early as it shook and divided Germany. In 1523, two years after Martin Luther's excommunication from the Catholic Church, Jean Vallière was burned at the stake in Paris for his Protestant beliefs. John Calvin, an exile from France, began the reformed movement in Switzerland, but his dream was to convert his native land. It was inevitable that his Francophile followers would return on a mission in spite of opposition.

Government measures taken against the Protestants backfired, and by 1555 there was a Calvinist congregation in Paris. In 1559, Protestant deputies from all provinces assembled in Paris and formed the National Evangelical Church. Within two years, the number of churches went from 15 to 2,150.

Their strategy for survival was to find allies among the nobles and obtain their patronage. They organized themselves into military and political units, unified with the church structure. Close-knit, clannish, and theocratic, they were identified by the name *Huguenots*. Although the Huguenots won the right to organize, matters took a dark turn in the late 1550s when the French Crown and the noble family of the Guises forcefully countered the Huguenots. The last straw was the Vassy massacre in 1561, and the Huguenot nobles took up arms.

Seven wars were fought over the next period, summed up in the Thirty Years' War. Many slaughters of Protestants in French cities occurred, most infamously in the Massacre of St. Bartholomew's Day (1572). The next year, the Huguenot Party was formed, insisting on full liberties for their religion. In the next decade, they formed themselves as a state within a state, and their internal governance was tight and severe. They were so effective at discipline that rival Catholic groups in the Counter-Reformation imitated their organization.

Peace came with the Edict of Nantes in 1598, imposed on the French people by Henry IV, a Huguenot-turned-Catholic. The regime and the public had spent themselves on violence and now foreign interference threatened state sovereignty. In the streets, however, tensions continued to fester, making the edict hold precariously.

The Huguenots meanwhile pushed through their agenda so that by 1611 they were recognized as a provisional republic within France. This arrangement began to unravel in 1615 when three Protestant provinces temporarily took up arms against the central government, and other signs of dissatisfaction arose over the next 10 years.

Cardinal Richelieu, the master tactician of French federal government, concluded that the edict would only destroy the unity of France. In 1626, he mounted a full-scaled attack on Huguenot strongholds. Within three years, all that the Protestants had left was a guarantee of freedom of conscience.

Under Louis XIV (1661–1715) all Protestant rights were gradually withdrawn. Nantes was officially revoked in 1685, and massive emigration of Huguenots ensued. The loss of the Huguenots dealt a severe blow to France's efforts to keep up with their rivals during the Industrial Revolution: a generation of entrepreneurs had emigrated. Just before he died, Louis announced that Protestant exercises in France had ceased.

See also Anabaptism; Geneva; justification by faith.

Further reading: Belloc, Hilaire. *Richelieu*. Garden City, NY: Garden City Publishing, 1929; Kingdon, Robert M. *Geneva and the Coming of the Wars of Religion in France, 1555–1563*. Travaux d'Humanisme et Renaissance 22. Geneva: Librairie E. Droz, 1956.

Mark F. Whitters

humanism in Europe

Humanism originated in 14th-century Europe as a movement to recover the culture of the ancient Greek and Roman pagans. The term derived from the identification of ancient pagan texts as "human" rather than divine like the Bible or the writings of the fathers of the Christian Church. With a few exceptions, humanists were not anti-Christian, but attempted to get behind centuries of church interpretation to understand ancient pagan texts on their own terms. Humanists preferred studying original texts rather than commentaries, and reading whole texts rather than isolating particular sentences or passages, as had frequently been the practice during the Middle Ages. Many violently rejected much of medieval Latin culture and scorned Arab writers such as Avicenna who were greatly respected in the university world. Humanists searched out surviving manuscripts of the classics from monastery, cathedral, and other libraries, sometimes discovering works that had been lost for centuries. They sought to restore the classical texts to what their authors had originally written, and pioneered scholarly methods of textual analysis and manuscript

comparison. They also made the classics public, eventually through print.

The birthplace of the humanist movement was Italy, and the earliest prominent humanist was an Italian, Francesco Petrarch. Italy possessed the strongest connections to pre-Christian culture in its buildings, art, and manuscripts, and the most developed civic life. Humanism was not initially connected with the universities and often flourished in towns without universities such as Florence. The first few generations of humanists were definitely not university scholars and attacked the Scholastic Latin inherited from the Middle Ages and used in the universities as nonclassical and barbaric. Humanists supported writing a Latin based on ancient authors, particularly Cicero. Some university professors denounced humanists as neopagan or heretical, although some university scholars and humanists got along well. Rather than being university scholars connected to an institution, early humanists formed an international body, or "republic of letters," linked by a common Latinity and later by Greek.

TRANSFORMATION OF HUMANISM

Humanism was transformed by two 15th century events, the decline of the Byzantine Empire and the European invention of printing. The decline of Byzantium, which had been apparent for decades before the fall of Constantinople in 1453, led Greek scholars to make their way west to enjoy greater security. These scholars took Greek manuscripts with them, as well as knowledge of the classical Greek language. Humanists now had direct access to ancient Greek writings, rather than medieval Latin translations and adaptations (and even these were often adapted from Arabic versions, rather than the original Greek). Greek and Greek authors began to supplement and to some degree even displace Latin ones in humanist study.

The revival of Greek studies led to new interest in the works of Plato, which had been largely lost in the Latin Middle Ages. Humanists influenced by Plato sometimes broke with the political involvement of early humanists to exalt the contemplative life removed from civic affairs. The revival of Plato, usually seen through the lens of mystical Neoplatonism, was often accompanied by an interest in ancient magic, such as the writings of "Hermes Trismegistus." Magic was seen as a secret discipline known only to the elite.

Although only a small proportion of early printed texts were humanist, printing had a great impact on the movement and enabled it to institutionalize itself in a way that previous classical revivals during the Middle Ages had not. Printing standardized the classical Greek and Latin texts, and for the first time it was possible for humanists to be sure that they were all working with the same text and the same pagination, as opposed to manuscripts, all of which are different. Early printing was not error-free by any means, but to some extent it was possible to correct for this by issuing lists of errata. Manuscripts also physically decayed. Printed books did, too, but fact that printing produces thousands of copies for the same outlay as a scribe producing one or two meant that much less information was lost. Print enabled learning to survive a series of disasters, ranging from the sack of Constantinople to the destruction of the library of King Matthias Corvinus of Hungary, the sack of Rome in 1527, and the ravaging of the English monastery libraries during the Reformation.

MEMBERS OF HUMANISM

Many humanists were members of the clergy (including some popes), but humanism also provided a way for European men to be professional intellectuals without having to be in the church. Humanists could support themselves by founding schools to teach ancient languages and writing. Humanists developed the idea that learning was necessary to the fullest development of the person. Particularly in its earlier phases humanism emphasized rhetoric, the study of persuasive speech, a discipline with a large classical literature but one that had been largely overlooked in the medieval university in favor of logic.

As did teaching, rhetoric opened career possibilities to humanists, who found employment in courts writing and giving formal Latin orations praising the prince or writing formal Latin letters as diplomatic communications. The early humanists had often presented their skills as useful in the urban republics of northern Italy, but by 1450 humanists mainly adapted to the Italian princely order. (Niccolò Machiavelli, one of the most radical humanists, wrote both *The Prince*, a manual for autocrats, and *Discourses on the First Ten Books of Livy*, an analysis of republics.) Humanists also rediscovered history as a subject worthy of study, which it had not been during the Middle Ages, when it was not a part of the school or university curriculum. Humanists revived the idea that the "great men" of history could serve as models for emulation, and also that history was a useful stockpile of examples for making rhetorical arguments.

There were a few women humanists, who often faced great difficulties entering humanist professions. However,

a woman who overcame these difficulties could acquire renown. Humanistic attainments were often considered incompatible with marriage for a woman, and most successful early women humanists were known either as virgins or as prostitutes. In their writings on the family, male humanists upheld a patriarchal and domestic ideal. A particularly influential male writer on the family was Leon Battista Alberti, whose second book on the subject, entitled *On the Ruler of the Family*, was devoted to the dominant role of the father in the household.

In the late 15th and 16th centuries, humanism moved from its Italian base to other countries in Europe, a movement often called northern humanism. Italy remained the center of the movement, and nearly all prominent northern humanists visited Italy, but the northern movement was also distinctive. Northern humanists, led by Desiderius Erasmus of Rotterdam, were as a group much more oriented to employing humanism to lead a Christian life and reform Church institutions than were Italian humanists. Erasmus, followed by other northern humanists, pioneered the application of humanist methods of textual scholarship to the Bible and other ancient Christian texts.

INTEREST IN RELIGIOUS TEXTS

The interest in religious texts meant that northern humanists were more interested in Hebrew than were most Italian humanists. Humanists even entered the Jewish ghetto to learn Hebrew from rabbis. This led to a controversy involving Johannes Reuchlin, one of Germany's leading humanists and Christian Hebraists. The substance of the dispute was whether it was permissible or desirable for a Christian to study Jewish books. A fanatically anti-Jewish Jewish convert to Christianity named Pfefferkorn set forth an anti-Jewish program including an attempt to enforce a mandate from the Holy Roman Empire for the seizure of Jewish books. Some lesser rulers in the Empire were concerned about this and consulted Reuchlin. Reuchlin advised them that the seizure of Jewish books was a bad idea for several reasons: Jewish books contained much valuable knowledge, by studying their own books Jews might be converted to Christianity, and seizing the Jews' books would be a violation of their rights as human beings and Imperial subjects. He also argued that chairs of Hebrew should be established in the universities. This led to attacks from the theological faculties of various German universities, who supported the confiscation measure and accused Reuchlin of being bribed by rich Jews. Although humanism was not originally the issue, Reuchlin's eminence in the humanistic community made it so. Younger humanists who admired him claimed that university professors were attacking Reuchlin as a way of attacking humanism in general and issued vicious works of satire, attacking Pfefferkorn and the university professors for their ignorance and bad Latin. Interest in Hebrew did not mean that all northern humanists were sympathetic to the Jews. Some such as Reuchlin were relatively pro-Jewish in the context of their times, while others like Erasmus were vehemently anti-Jewish.

German humanists in particular often took a nationalist position, encouraged by the rediscovery of a classical Latin text, the *Germania* of Tacitus, in the 15th century. Tacitus's portrait of simple, brave Germans became very popular and was presented in opposition to the alleged corruption of Mediterranean lands. German humanists argued that the pious Germans were being exploited by the Italian-dominated international church. Like other European humanists, German humanists attempted to connect their people's past with that of the ancients as descendants of the ancient Trojans or other classical groups.

Northern humanism was greatly affected by the Protestant Reformation. Many humanists initially supported Martin Luther as a reformer but began to distance themselves from him as his message grew more radical. It was common for older humanists to remain in the Catholic Church, while younger humanists were more likely to become Protestants. Erasmus and Sir Thomas More, a martyr for his faith, were among the humanist leaders who remained in the Catholic Church, while Philip Melancthon and John Calvin were prominent among the many Protestant leaders with a humanistic background.

By the late 16th century, humanism in both Italy and elsewhere in Europe had grown more technical and scholarly. There was less emphasis on the ancients as providers of moral examples and more on recovering the details of ancient life. For example, there were enormous efforts to recover ancient calendars and to catalog ancient coins. Recovery and reading of a broader range of ancient texts meant that humanism affected more fields of learning. For example, recovery and study of the ancient mathematical texts of Archimedes and Apollonius influenced the development of European mathematics and science. Humanism influenced medicine both positively, through the study of the texts of ancient physicians, most notably Galen and Hippocrates, and negatively, through the rejection of Arab physicians such as Avicenna. Humanists also influenced the development of law through the study

and promotion of Roman law. As it grew more intellectually diverse, humanism also became more closely connected to university life, at first through humanists' offering popular lectures outside the formal system of instruction and then through the work of younger university masters with an interest in humanism.

See also BIBLE TRADITIONS: JUSTIFICATION BY FAITH; SCIENTIFIC REVOLUTION.

Further reading: Baron, Hans. *In Search of Florentine Civic Humanism: Essays on the Transition from Medieval to Modern Thought*. Princeton, NJ: Princeton University Press, 1988; Gaukroger, Stephen, ed. *The Uses of Antiquity: The Scientific Revolution and the Classical Tradition*. Dordrecht: Kluwer Academic Press, 1991; Grafton, Anthony. *Defenders of the Text: The Traditions of Scholarship in an Age of Science, 1450–1800*. Cambridge, MA: Harvard University Press, 1991; King, Margaret L., and Albert Rabil, Jr., trans. and eds. *Her Immaculate Hand: Selected Works by and about the Women Humanists of Quattrocento Italy*. Asheville, NC: Pegasus Press, 2000; Kristeller, Paul Oskar. *Renaissance Concepts of Man and Other Essays*. New York: Harper and Row, 1972; Mandrou, Robert. *From Humanism to Science, 1480–1700*. Pearce, Brian, trans. New York: Penguin Books, 1978; Pocock, J. G. A. *The Machiavellian Moment: Florentine Political Thought and the Atlantic Republican Tradition*. Princeton, NJ: Princeton University Press, 1975; Spitz, Lewis W. *The Religious Renaissance of the German Humanists*. Cambridge, MA: Harvard University Press, 1963.

WILLIAM E. BURNS

Humayun

(1508–1556) *emperor of India*

At the age of 23, Humayun succeeded his father, BABUR, as the second Mughal ruler of India. He ruled successfully for the first few years, then abandoned himself to pleasures, including use of opium, resulting in the loss of his patrimony to Sher (Shir) Shah and years of wandering and exile in Persia. He was finally restored to power in India with Persian help in 1555 but died from a fall in 1556.

Humayun inherited a shaky empire that had just been conquered by his father, and he had to deal with three ambitious brothers eager to oust him. Although capable of courage, he was self-indulgent and addicted to pleasures. Two enemies confronted him after his accession, Sultan Bahadur in the southwest and Sher Khan (later titled Sher Shah), leader of Afghans who had settled along the Ganges River in Bihar. Sultan Bahadur was eliminated by the Portuguese but the more able Sher Khan decisively defeated him in 1539. He was forced to flee with few followers across India, to Afghanistan, finally finding refuge in Persia, whose ruler Sha Tahmasp gave him refuge on condition that he converted to the Shi'i (from Sunni) Islam. He did so, at least outwardly.

The victorious Sher Khan assumed the title of shah and very ably ruled India from 1540 to 1545. He built up an excellent administrative system, which became the foundation of the later resurrected MUGHAL EMPIRE. He relied on centrally appointed local officials who administered under a hierarchical system of responsibility. Local officials assessed and collected taxes, at one-third of the total production. He set up courts and weeded out corrupt and oppressive officials. He also established charitable organizations to help the poor and built roads shaded with trees and with rest houses and wells for drinking water interspersed along the way. He died in 1545, when a gunpowder magazine accidentally exploded. Sher Shah's sons lacked his ability and made matters worse by fighting with one another for their inheritance. Thereupon Sha Tahmasp helped Humayun return to power, first conquering Kandahar and Kabul in Afghanistan, and then winning back his throne in India in 1555. He died the following year, however, after a fall in his palace, leaving the throne to his 13-year-old-son, AKBAR, born on the northwestern frontier of India during his father's desperate flight. Babur founded the Mughal Empire, Sher Shah laid its administrative foundations, and Akbar later consolidated it.

Further reading: Gascoigne, Bamber. *The Great Moghuls*. New York: Harper and Row, Publishers, 1991; Richards, John F. *New Cambridge History of India,* Vol. 5, Part 1, *The Mughal Empire*. Cambridge: Cambridge University Press, 1992.

JIU-HWA LO UPSHUR

Hutchinson, Anne

(1591–1643) *Puritan dissenter*

Born Anne Marbury in 1591, Anne Hutchinson was the daughter of an Anglican priest who was an advocate of church reform. During her childhood, the family moved to London, where she received an excellent education and became well grounded in the tenets of Puritanism. At 21, she married William Hutchinson, a prosperous London cloth merchant, and they settled in Alford, Lincolnshire, Anne's birthplace. She

attended the church of John Cotton in nearby Boston, and when Cotton migrated to New England, Mrs. Hutchinson convinced her husband that the family should follow. They arrived in Boston sometime in the summer of 1634 and quickly became church members and her husband a community leader. She was skilled in the use of herbal medicine and soon developed a reputation for her medical advice.

She soon moved into religion. An extremely intelligent and thoughtful woman, well versed in theology, she took to expanding on Cotton's sermons to an ever-increasing group of followers. Taking what she believed to be Cotton's lead, she stressed a covenant of grace; in her view individuals gained salvation solely through God's love, and unrelated to their actions, a covenant of works. Her opponents labeled her an antinomian (against the law), for her doctrine implied the negation of clerical power and church discipline and had unacceptable implications for social order and the authority of the established government. This was of special concern in the Massachusetts Bay Colony; a new colony, isolated in the wilderness, and dedicated to defending its mission to establish a godly community. Although Hutchinson originally had a large following, including some prominent merchants and even the colony's governor, she came to be viewed as a threat to Massachusetts's mission and was eventually banished from the colony and later excommunicated from her congregation.

Because her accusers were also her judges, her trial was unjust by modern standards, but typical of sedition trials at the time; a formal defense was not permitted. Perhaps most importantly, she guaranteed a guilty verdict when she asserted a direct communication with God, a position unacceptable to a society that believed God spoke through the Bible as interpreted by clergymen. That she was a woman in a society in which women had no public power only made her ideas all the more threatening. Coupled with the challenges of Roger Williams and others, the Hutchinson affair prompted Massachusetts to ensure religious orthodoxy, at least among its clergy, by establishing Harvard College in 1636.

In the spring of 1638, Mrs. Hutchinson, her family, and a small number of followers moved to Rhode Island and settled at Aquidneck. After the death of her husband in 1642, she moved to Long Island and then to the New York mainland. In the late summer of 1643, Indians attacked her home, killing all but one member of her household. Long viewed as a victim of Puritan intolerance and a champion of religious freedom, Anne Hutchinson is also recognized for her contribution to the struggle for women's rights.

Anne Hutchinson preaching in her home in Boston, a practice that resulted in her excommunication

Further reading: Battis, Emery. *Saints and Sectaries: Anne Hutchinson and the Antinomian Controversy in Massachusetts Bay Colony*. Chapel Hill: University of North Carolina Press, 1962; LaPlante, Eve. *American Jezebel: The Uncommon Life of Anne Hutchinson, the Woman Who Defied the Puritans*. San Francisco: Harper, 2004; Winship, Michael P. *The Times and Trials of Anne Hutchinson.* Lawrence: University Press of Kansas, 2005.

H. Roger King

I

Ibn Ghazi, Ahmed

(c. 1507–1543) *Somali military leader*

Popularly known as *the Gran* or *Ahmed, the Left-handed*, Ahmed ibn Ghazi, the king of Adal, was a Somali general who, after establishing an inland Muslim empire, laid siege to Ethiopia in 1529 in an attempt to wipe out Christianity and establish Ethiopia as a Muslim state. Christian Ethiopia was particularly vulnerable to outside attacks from neighboring Muslim countries because from 1478 to 1527, the average age of Ethiopian rulers was only 11. The Sultanate of Harar, which was heavily Muslim, repeatedly attempted to overtake Ethiopia. Around 1500, zealous Muslims announced the onset of a jihad (holy war) in which Islam was to be instated throughout Africa.

In the late 1520s, the sultanate's position was reinforced by the Islamization of Somali, which was effected by the concentrated efforts of Turkish and Arab adventurers. Consequently, Harar's troops, led by Ahmed ibn Ghazi, attacked Ethiopia in 1529. Ahmed's forces were reinforced by the recently conquered Chushitic troops who hoped to gain their freedom by fighting with Ahmed's forces. Ahmed triumphed during the Battle of Amba Sel on October 28, 1531. By the following year, he had succeeded in gaining control of Ethiopia and had forced Ethiopian emperor Lebna Dengel (1508–40) into hiding. Ahmed subsequently established himself as the ruler of Ethiopia. He was a vengeful conqueror, brutally destroying land and churches and devastating the Ethiopian people.

Once he was in power, Ahmed proceeded with his attempts to eradicate Christianity from Ethiopia. He even destroyed the Church of Our Lady Mary of Zion where Ethiopian emperors had been crowned for centuries. At swordpoint, Ahmed's troops ordered Ethiopian Christians to renounce their faith and swear allegiance to the Muslim faith instead. Ahmed also executed a Portuguese commander who refused to convert to Islam. Although appearing to comply with Ahmed's orders, the Ethiopian Christians, including Emperor Lebna Dengel, continued to adhere to the Christian faith. When Ahmed ordered the emperor to command his daughter to marry him, Lebna Dengel defied him and refused to have his daughter marry a nonbeliever.

On September 2, 1540, Ahmed succeeded in tracking Lebna Dengel to the monastery of Dabra Dam in Tigre, where the emperor was killed in battle. However, the emperor's earlier request for military assistance from Portugal had finally resulted in the arrival of 400 Portuguese musketeers in Ethiopia under the leadership of Christovao da Gama, the son of Portuguese explorer Vasco da Gama. In addition to the Portuguese, the Ethiopians had been reinforced by large numbers of Oromo (Galla) people, who threw considerable force into destroying Islamic communities and attacking the invaders.

While generally successful in their attacks on Ahmed's troops, da Gama and 140 of his troops were killed in a battle north of the Tekez River. After Lebna Dengel's death, his son Galawdewos, who had succeeded to the Ethiopian throne, led an attack on Ahmed's

forces on February 21, 1543. In what became known as the Battle of Wayna Daga, a Portuguese musketeer who was determined to avenge the death of da Gama and his comrades killed Ahmed, even though it cost him his own life. Once Ahmed was dead, his troops lost the will to continue the jihad. As a result of the Battle of Wayna Daga and Ahmed's death, Galawdewos was able to restore the Ethiopian Empire.

The Ethiopian Christians celebrated their restoration to power by holding ceremonies in which they publicy renounced the Muslim faith and reembraced Christianity. Despite this success, Galawdewos's reign was cut short when he was killed in one of the frequent raids conducted by Bati Del Wambara, Ahmed's widow, who was determined to avenge her husband's death.

During the years of Muslim occupation, much of Ethiopia had been destroyed. In the 21st century, Ethiopian churches still bear the scars of the Muslim attacks. Despite these scars, Ethiopia has survived as an African nation with a considerable Christian presence. Currently, between 35 and 40 percent of the Ethiopian population belong to the Ethiopian Orthodox Church, and between 45 and 50 percent embrace the Muslim faith.

Further reading: Fage, J. D. *A History of Africa*. London: Hutchinson, 1988; Henze, Paul B. *Layers of Time: A History of Ethiopia*. New York: Palgrave, 2000; Iliffe, John. *Africans: The History of a Continent*. New York: Cambridge University Press, 1995; Munro-Hays, Stuart, and Richard Pankhurst. *Ethiopia*. Santa Barbara, CA: ABC-Clio, 1995; Ogot, B. A., ed. *General History of Africa, Volume Five: Africa from the Sixteenth to the Eighteenth Century*. Berkeley: University of California Press, 1999.

Elizabeth Purdy

indentured servitude in colonial America

This compulsory work system was an important form of labor in colonial America, especially in 17th century Chesapeake. In exchange for several years of labor, English men and women received passage to America and opportunity. A cruel life, servitude was ultimately replaced by African slavery.

Indentured servitude was an American invention with English roots. The idea of serving for a period of years had long been a part of apprenticeships; after 1563, English law had required nearly all wage laborers to contract by the year. In both cases, masters assumed nearly total control over their workers: They could set them to a variety of tasks and punish them physically but also had to feed and house them. Apprentices and servants were typically young and unmarried people seeking money to establish their own households. A large percentage of English men and women, perhaps a majority, spent a portion of their youth in service.

England's decision to plant colonies in the New World precipitated the invention of indentured servitude. In 1584, Richard Hakluyt advocated colonization as a solution to England's "valiant youths, rusting and hurtful by lack of employment" and a number of young laborers accompanied the first settlers to Jamestown in 1607. However, most colonists expected that Native Americans would work for them and it was only after attempts to enslave the Powhatan Indians failed that the Virginia Company seriously looked to England for workers. In 1616, the company instituted the headright system by which colonists received 50 acres of land for every servant imported. That same year, tobacco was introduced to Virginia and the demand for workers increased dramatically.

In the 17th century, 90,000 of the 120,000 English emigrants to Virginia and Maryland were indentured servants. Most were between the ages of 20 and 24, and men outnumbered women by six to one. Most came from desperately poor backgrounds and had no other opportunities. Before leaving England, a servant signed (usually with an *X*) a contract. Two copies of the contract were written on the same sheet of paper and then cut apart, leaving a rough or indented edge, hence "indentured" servitude. The servant received one copy and the other was sold in America. Typically a servant agreed to serve between four and seven years for passage to America. When the contract ended, a servant received "freedom dues": clothes, tools, food, and for the first half of the 17th century, 50 acres of land.

Life as an indentured servant was hard and cruel. "Am toiling almost day and night, very often in the horse's drudgery," wrote Elizabeth Sprigs. "Scare any thing but Indian corn and salt to eat . . . almost naked no shoes nor stockings to wear." In addition to inadequate food and clothing, beatings were common. In 1624, Elizabeth Abbott died at the hands of her master, leaving a corpse "full of sores and holes very dangerously raunckled and putrified above her wa[i]st and upon her hips and thighs." In the case of Abbott and others, Chesapeake courts habitually sided with the masters. Masters were allowed to sell their servants' contracts, practically reducing the workers to chattel. Servants

who ran away, killed a master's pig, or bore an illegitimate child faced extensions of their servitude. Not surprisingly, many died before completing their indentures: Although 15,000 servants arrived in Virginia between 1625 and 1640, the population only increased by 7,000. Among those who survived, success was attainable, at least at first. For Maryland servants freed before 1660, a majority obtained land and many held public office. Yet the unbalanced sex ratio prevented many freedmen from marrying. Opportunities for ex-servants declined considerably after midcentury as available land became scarce. As this happened, many ended up working for their former masters for wages. Disgruntled ex-servants were a primary impetus behind several uprisings including Bacon's Rebellion.

Indentured servitude also existed outside the Chesapeake. Perhaps 20 percent of immigrants to New England in the 1630s came over as servants, while indentured servitude supplied critical labor for the early plantations of Barbados and the Carolinas. However, by the middle of the 17th century, a decline in the English population reduced unemployment and motivation for servitude. As this happened, planters acquired African slaves. Barbados was the first English colony to switch from servitude to slavery, and by 1660, blacks outnumbered whites. A similar process took place in the Chesapeake in the 1680s and 1690s. Indentured servants fell to less than 5 percent of the population, and by 1710, were outnumbered by slaves six to one.

Indentured servitude remained an important source of labor in the 18th century. Between 1718 and 1775, 50,000 English convicts were sent to America as servants and typically indentured for 14 years. Other servants emigrated from Scotland and Germany and settled in the middle colonies. In 1760, indentured servants constituted 20 percent of Philadelphia's workforce, many laboring in trades alongside black slaves. Although servants continued to arrive by the thousands through the 1770s, the American Revolution caused many to question their presence. In 1784, "a number of respectable Citizens" of New York paid to free a cargo of servants because they found "the traffic of White people" contrary "to the idea of liberty this country has so happily established." Thereafter indentured servitude rapidly declined and all but disappeared by 1800.

Further reading: Bailyn, Bernard. *Voyagers to the West: A Passage in the Peopling of America on the Eve of the Revolution.* New York: Knopf, 1986; Horn, James. *Adapting to a New World: English Society in the Seventeenth-Century Chesapeake.* Chapel Hill: University of North Carolina Press, 1994; Salinger, Sharon V. *"To Serve Well and Faithfully": Labor and Indentured Servitude in Pennsylvania, 1682–1800.* Cambridge: Cambridge University Press, 1987.

John G. McCurdy

indigo in the Americas

Prized for its beauty as a deep blue dye for clothing and textiles, indigo has a long history in the Western world. Archaeologists have unearthed indigo-tinted fabrics in Greece dating to 2500 b.c.e., while the Greek historian Herodotus, writing about 450 b.c.e., provides the first documentary evidence on the use of indigo as a dye. In the decades after the conquest of Central America, indigo became another of the marketable commodities produced in the Americas to feed the growing European demand for foodstuffs, dyes, and other products. The dye itself was derived, via a complex and odoriferous steeping and fermentation process, from the dark green, oval-shaped leaves of two species of leguminous shrub in the *Indigofera* genus: *Indigofera tinctoria*, indigenous to Asia, and *Indigofera suffructiosa*, native to Central and South America. The latter species, called *xiquilite* in Nahuatl, was used as a pigment and dye by the Maya of Central America for centuries, perhaps millennia, before the conquest. The Spaniards called indigo dye *añil*, derived from *al-nil*, the Arabic word for "blue."

From around 1580 to 1620, indigo production saw something of a boom in the Central American lowlands, particularly western Guatemala and Nicaragua. In light of the precipitous decline in native populations across much of the isthmus, and the severe shortages of labor that ensued, indigo's minimal labor requirements constituted one of its principal commercial advantages. The plant itself was sturdy, grew readily in well-drained soils at an elevation below 1,500 meters, and required little attention prior to harvesting the leaves. Only one to two months of intensive labor was required during the harvest and processing phases, making indigo one of the few commercially viable commodities in Central America's labor-scarce environment.

Initial efforts were focused on wild plants, but from the 1580s indigo plantations and processing facilities were established in many parts of the isthmus. By 1600, indigo had emerged as Central America's principal export product. After 1620, production stagnated, witnessing a brief resurgence in the late 1600s before stagnating again for the rest of the colonial period. Nearly a quarter-million pounds of indigo was imported

to Seville annually from 1606 to 1620, though these figures exclude illicit commerce, which was doubtless substantial. Meanwhile, indigo production in Asia continued to grow. Throughout the 1600s, indigo was one of the chief products of the Dutch and British East India Companies. Evidence suggests that the inability of Asian indigo production to meet rising European demand was one of the principal engines of indigo production in the Americas.

Other regions in the Caribbean basin also emerged as important sources of indigo, including Saint-Domingue (France to 1803), Jamaica (Great Britain after 1655), Suriname (Holland), and Brazil (Portugal). Soon sugar displaced indigo, tobacco, and other products as the Caribbean's principal export crop, though indigo production continued throughout large parts of the Americas through the colonial period and after. By the 1740s, an indigo boom had emerged in South Carolina, complementing rice production in the same region. It was not until the late 19th century, that a viable synthetic dye finally displaced indigo as the most important source of dark blue coloration in fabrics.

See also SUGARCANE PLANTATIONS IN THE AMERICAS.

Further reading. Alden, Dauril. "The Growth and Decline of Indigo Production in Colonial Brazil: A Study in Comparative Economic History." *Journal of Economic History* (v. 25, 1965); MacLeod, Murdo J. *Spanish Central America: A Socioeconomic History, 1520–1720*. Berkeley: University of California Press, 1973.

MICHAEL J. SCHROEDER

Inquisitions, Spanish and Roman

The Inquisition in the early modern period was a permanent papal judicial institution of the Roman Catholic Church that was to eradicate heresies, originally dealing with alchemy, sorcery, and witchcraft, as well as dealing with heretical groups like the Cathars and subsequently with relapsed converts or "heretics" who refused to recant.

The most well-known of the inquisitions was the Spanish Inquisition, which was established in 1478 by King Ferdinand and Queen Isabella of Castile, with the support of, and carrying the authority of, Pope Sixtus IV. Although the inquisitor-general was appointed by the pope, the Spanish Inquisition was run by the Spanish monarchy. The first inquisitors of the Spanish Inquisition worked from Seville and were so vindictive that even Pope Sixtus IV tried to moderate them. However he was not successful as the Spanish government established grand inquisitors in Castile and placed Aragon, Valencia, and Catalonia under the power of the Spanish Inquisition.

The first grand inquisitor was the Dominican friar Tomás de Torquemada, who terrorized his victims using torture and the threat of execution to extract confessions, which resulted in as many as 5,000 people being burned to death at the stake before the practice was ended in 1834. Torquemada's reputation for brutality quickly became well known, and other inquisitors were appointed, with the Spanish Inquisition established in Sicily in 1517, although attempts to set it up in Naples and Milan failed. The Holy Roman Emperor CHARLES V introduced it into the Austrian Netherlands in 1522 to use it against Protestants there, and its use continued until 1834, operating in South America.

As well as the Protestants, Muslim and Jewish communities in Spain were singled out by the Inquisition. In the case of these communities, the Spanish Inquisition only had the role of dealing with those who claimed to have converted to Christianity but who went back to their original religious beliefs. While many Jews and Muslims left Spain for North Africa, many Jewish converts, known as the *conversos*, and the Muslim converts known as Moriscos, remained in Spain, where some continued to be strong business leaders. It was not long after conversion that some reverted to following their original beliefs and they were deemed, by the Spanish Inquisition, as being relapsed converts. A study of the 49,092 trials held by the Spanish Inquisition between 1560 and 1700 showed that 11,311 were of Moriscos, 5,007 of *conversos*, 3,499 of Lutherans, 14,319 for heresy, and 3,750 for superstitions, including witchcraft, and 3,954 were for offenses against the Inquisition itself.

Even when the Inquisition tried heretics—often using dubious evidence gained from the torture of the accused—the results were usually that the defendants were found guilty and sentenced to be burned at the stake. The burning was done not only to purge the sin, but also to serve as a warning of the flames of hell. Occasionally if people recanted and accepted the church teachings, they would be freed. More often they were strangled and spared the punishment of being burned alive. These trials and executions were know as autos-de-fe.

As well as persecuting heretics and suspected heretics, the Spanish Inquisition drew up lists of banned books, which were also burned. Its role served to create a united

The Spanish Inquisition reached into the Netherlands; this print shows the burning of Protestants there in 1544.

political unit in Spain, weaken opposition to the Spanish monarchy, and to strengthen the Catholic orthodoxy against the Protestants. Pope Sixtus IV accused the rulers of Spain of profiting from the Inquisition as people found guilty of heresy had their property confiscated by the state. The Spanish Inquisition survived until it was banned by Napoleon in 1808, and by royal edict in 1834.

The Roman Inquisition was established in 1542 and staffed by cardinals and other papal officials with the role of defending the integrity of the Roman Catholic faith. This involved arraigning people on charges of heresy, sorcery, blasphemy, and witchcraft. With trials presided over by a cardinal, it had jurisdiction on the Italian peninsula and on other parts of Europe under papal rule, such as Avignon. It was this group that tried the astronomer Galileo Galilei in 1633, when he faced the Inquisition on the suspicion of heresy, following the publication of his ideas about the Earth's moving around the Sun. Although Galileo escaped with his life, another astronomer, Giordano Bruno, was not so lucky and was burned at the stake for heresy. Bruno is now often considered the first martyr for science.

Generally the Roman Inquisition was not as fierce as its counterpart in Spain, except during the rule of Pope Paul IV (1555–59) and Pope Pius V (1566–72), the latter having been a grand inquisitor himself. It was Paul IV who declared at the start of his short reign that he felt that matters of doctrine were far more important than all other matters facing the papacy. Indeed Paul IV personally oversaw much of the persecution himself. The persecution of the Protestants in Italy meant that they were eliminated as threats to the states in late Renaissance Italy. The Inquisition continued its activities well into the 19th century but has long since ceased to be a force in Italy or elsewhere.

See also expulsion of the Jews from Spain and Portugal; Ferdinand V and Isabella I of Spain; witchcraft.

Further Reading: Baigent, Michael, and Richard Leigh. *The Inquisition.* London: Penguin Books, 2000; Edwards, John. *Inquisition.* Stroud: Tempus, 2003; Lea, Henry Charles. *A History of the Inquisition of Spain.* New York: Macmillan, 1905; Plaidy, Jean. *The Spanish Inquisition.* London: Robert Hale, 1978.

Justin Corfield

Isfahan (Persia)

In 1592 Shah Abbas I made Isfahan the capital of the Safavid Empire. In an earlier era, Isfahan had been the capital of the Seljuk Empire, but under Shah Abbas the city became a major economic and cultural center or as the Persian saying went, "Isfahan is half the world."

The Masjid-i Jami, or Friday Mosque (1088), an earlier Seljuk building, dominates one section of the city. This mosque is known for its brick domed chambers and stucco *mihrab* (prayer niche). Under Shah Abbas, a huge open square, the Maydan-i Shah, with a polo field the favorite amusement of the Safavid court, became the centerpiece of the city. The square was surrounded by Safavid buildings. The Masjid-i Shaykh Lutfallah (1602) stands on one side; a vast covered bazaar anchors another, and the monumental Masjid-i Shah (1612–13) dominates a third side. An elaborately decorated blue tiled dome with Qu'ranic inscriptions in finely wrought calligraphy covers the mosque, which is entered through a courtyard and towering *iwans,* or arched entryways. The Ali Qapu, a vast royal palace complex, is the main building on the fourth side of the square. The palace's second-story porch, covered by a wooden roof supported by slender columns, overlooks the square. From this porch, the shah and his court could watch polo games and other state ceremonies.

As a commercial center, Isfahan attracted numerous traders and artisans, many of whom built lavish homes with gardens that were much esteemed in Persian society. The bazaar sold everything from common

The Masjid-i Jami mosque of Isfahan, arguably the religious center of the Safavid Empire

everyday products to luxury goods including silk brocades, jewelry, carpets, and painted miniatures. As in the Ottoman Empire, flowers and bird motifs were favorite designs among the Safavids. The Safavids became known for Persian carpets with floral patterns and center medallions as opposed to the geometric designs favored by tribal artisans. Safavid artists also excelled in the painting of miniatures and illustrated manuscripts, many of which included figural representations that were rare in Arab or Ottoman works.

See also Abbas the Great of Persia.

Further reading: Blake, Stephen P. *Half the World: The Social Architecture of Safavid Isfahan 1590–1722*. Costa Mesa, CA: Mazda, 1999; Keyvani, Mehdi. *Artisans and Guild Life in the Later Safavid Period: Contributions to the Social-Economic History of Persia*. Berlin: Klaus Schwarz, 1982; Titley, Norah M. *Persian Miniature Painting and Its Influence on the Art of Turkey and India*. Austin: University of Texas Press, 1984.

Janice J. Terry

Ivan III the Great

(1440–1505) *Russian ruler*

Ivan III, grand duke of Moscow (or, Muscovy), was the first monarch to begin the creation of a recognizable Russian state, earning him the title "Ivan the Great." Born in 1440, he ascended the throne in 1462 and ruled continuously until his death in 1505, giving Muscovy a stable period for its political evolution. Some of Ivan's greatest triumphs took place within Russian territory. Domestically, his greatest achievement was the incorporation of the city of Nizhny Novgorod, also called Lord Novgorod the Great, into the Grand Duchy of Muscovy.

In 1471, Novgorod had made an alliance with Lithuania and Poland, which had been united since the marriage of Queen Jadwiga of Poland to the grand duke Ladislaus Jagiello of Lithuania in 1386. He became king of Poland as Ladislaus II. Fearing encirclement, Ivan III launched his first attack on Novgorod in 1471, before the Polish king Casimir V could come to the city's aid. Cowed by the appearance of the Muscovite army, the citizens of Novgorod submitted. However, the boyars (the noble class) were divided between Polish and Muscovite factions, and the division spread throughout the city. Novgorod held off making final submission to Ivan III until he declared war on Novgorod a second time in November 1478. This time, faced with destruction at his hands, the city capitulated completely to Grand Duke Ivan. The richest city in Russia, made so by its trading, now belonged to the Grand Duchy of Muscovy.

In 1480, Ivan demonstrated a streak of daring that no previous Russian ruler had exhibited. Since the invasions of 1240–41, the Mongols (or Tartars, as the Poles and Russians called them) had been a constant threat to the Russians. During their onslaught of 1240–41, which carried them as far as Poland and Hungary, they burned Kiev to the ground. Although the age of great Mongol supremacy had passed, the Khanate of the Golden Horde remained one of the most powerful states in Central Asia and eastern Europe. At that time, the khan of the Golden Horde was Ahmed.

Then in 1480, Ivan III refused to pay the annual tribute to Ahmed Khan. Ivan's determination, in the face of years of fear of the Tartar rampage, marked the real independence of the Russian state from Tartar rule. Ivan made an alliance with the rival Crimean Khanate to make war on Poland, to prevent the Poles from attacking from the west as he confronted the Golden Horde. Ahmed mustered an army to battle Ivan in September 1480, but just as he was about to fight, he received word that a Muscovite and Crimean Tartar army was headed toward his capital at Sarai. Rather than face Ivan, he withdrew. Such seeming cowardice could not be tolerated in the Golden Horde, and Ahmed was soon assassinated. His place as khan was taken by Shaykh Ahmed in 1481.

The defiance of the Golden Horde led to a renaissance in the Grand Duchy of Muscovy. Ivan felt secure

enough to exchange ambassadors with such world powers as the Vatican, Turkey, and the Holy Roman Empire. Earlier (in 1472) the Vatican under Pope Sixtus IV had given to Ivan as a bride Zoe (Sophia), the daughter of the last Byzantine emperor Constantine Palaeologus, who had died defending his capital of Constantinople from the attack of the Ottoman sultan Mehmed II in May 1454.

It was fitting that when Ivan III died in 1505, he was buried in the Archangel Cathedral in the Kremlin in Moscow, which he had made the first city of Russia, earning the title of Ivan the Great.

See also Cossacks; Ivan IV (the Terrible).

Further reading: Bartlett, Roger. *A History of Russia*. New York: Palgrave, 2005; Chambers, James. *The Devil's Horsemen: The Mongol Invasion of Europe*. New York: Atheneum, 1979; Hildinger, Erik. *Warriors of the Steppe, a Military History of Central Asia, 500 B.C. to 1700 A.D.* New York: Da Capo, 1997; Hingley, Ronald. *Russia: A Concise History*. London: Thames and Hudson, 2003.

John Murphy

Ivan IV the Terrible

(1530–1584) *Russian ruler*

Ivan IV, the grand duke of Muscovy, or Moscow, is usually considered the first czar of Russia, although many historians argue that the title should belong to Ivan III (the Great). Ivan IV was born in 1530, the son of Vasili III, who had ascended the throne after the death of his father, Ivan III the Great, in 1505. Vasili continued the deliberative policy of "gathering in" the Russian lands begun by his father. Vasili III also faced a threat from the Tartars, the Russian and Polish name for the Mongols. By 1519, the Golden Horde had been conquered by the Gerei dynasty of the Crimean Khanate, who would rule the Crimea until its last khan surrendered in 1783 to Catherine the Great of Russia. When Vasili died in 1533, he left a stable and expanded grand duchy to his successor, Ivan IV.

Ivan was only three years old when his father died, and his childhood was a nightmare of a sanguinary feud between the dominant families of the Kremlin and the Shuisky and Belsky families. He was purposely ignored, an object of contempt, and lived a life in fear of assassination. At the age of 13, he dramatically demonstrated his right to rule against the elite families of the *boyars*, or high nobility.

On December 29, 1543, 13-year-old Ivan called for Prince Andrew Shuisky to be arrested and thrown to starving hunting dogs. Ivan showed clear signs of sadism through his treatment of animals and women as well, whom he and his compatriots often raped and killed.

In January 1547, Ivan IV was crowned with great ceremony as the Russian czar. He underscored his "Russianness" by marrying a native-born Russian woman, Anastasia Romanova, of the wealthy Romanov dynasty. The Romanovs, while not hereditary boyars, were a wealthy trading family, whose fortune depended on royal patronage. In this, Ivan was following the model of most European monarchs, who were now favoring the ascendant middle class, who would be beholden to them directly, rather than their ancestral nobles, many of whom also had claims to the thrones of their countries.

The early years of Ivan's reign were indeed promising for Russia, and he seemed to be following in the careful, almost analytic footsteps of Ivan III and Vasili III. It was the same cautious way that Russia would expand into Central Asia, beginning in Ivan's own reign, by fortifying each resting place before undertaking further progress. Ivan called a Russian great council and swore that he would carry out continual reforms in the government

Best known for his cruelty, Ivan IV may have suffered from mercury poisoning in his last years of life.

of the state. Reforms were carried out in local government to diminish the influence of the boyar nobility and enhance the participation of all classes, in a conscious attempt to bind them to throne. A Foreign Ministry was officially established, and a Ministry of War was also put on a permanent foundation.

In 1550, Ivan embarked on a period of military reform that essentially made him the father of the Russian army. He realized the importance of muskets and artillery as a way to overcome Tartar tactics. The reliance on muskets and artillery assured Muscovite, or Russian, superiority in most battles.

In 1552, Ivan felt confident enough to use his new army to attack the Khanate of Kazan, one of the successor states to the Golden Horde. Since all such kingdoms traced their origins to sons or grandsons of Genghis (or Chingiz) Khan, these are known to history as the "Chingizid" khanates. Kazan fell to Ivan, as did the Khanate of Astrakhan in 1556. The Khanate of the Crimea felt sufficiently threatened by Ivan's sudden eastward expansion that in 1555 Dawlet Gerei Khan had raided Moscow, but the attack did not deter Ivan.

In the same year, the Crimean Tartars raided Moscow, Ivan began the Livonian War in 1555. It would end fitfully in 1583, absorbing most of Ivan's energies, manpower, and treasure for three decades. (Some accounts give the dates of the Livonian War as 1558–82.) Taking advantage of Ivan's preoccupation in the Livonian War, the Crimean Tartars returned in 1571 to burn Moscow. Still, the extensive negotiations Ivan carried out with Elizabeth I of England not only ensured England a welcome partner in the lucrative Baltic Sea trade, but also supplied Ivan with a reliable source of high-grade gunpowder for his army. The downside, however, was that the war produced the political union of Lithuania and Poland in 1569, although the two countries had been united by royal marriage since 1386.

In March 1553, the second, darker, period of Ivan's reign began, after he recovered from a high fever. When his queen, Anastasia, died in 1560, he had several of the boyars tortured and executed because he suspected them of poisoning his wife. Then in 1564, he left Moscow, vowing never to return. Ivan established the *oprichniki*, who may have terrorized Muscovites in earlier years. When he felt Novgorod defied him, he had the city destroyed, and Pskov almost suffered the same fate. The *oprichnina*, among whom were Boris Godunov and Anastasia's brother, Nikita Romanov, rode with dogs' heads (some say heads of wolves) dangling from their saddles and established a reign of terror. The *oprichnina* was an attempt by Ivan to terrorize all Russians into obeying his will without complaint. Ivan's experiment in state-sponsored terror succeeded.

Although many causes have been brought forward to explain Ivan's apparent insanity, one seems to have received comparatively little attention—mercury poisoning. It is known that in his later life Ivan ingested large quantities of toxic mercury. Mercury was used as late as the World War I as a treatment for syphilis, a disease a later autopsy determined Ivan had. Syphilis itself in its final phase can also cause insanity. In November 1581, Ivan IV, in a rage, raised the iron-tipped staff he carried and struck dead his beloved son, Ivan. The czar never recovered from his terrible act. In March 1584, Ivan IV died while playing a game of chess.

See also Mughal Empire; Ottoman Empire (1450–1750).

Further reading: Bartlett, Roger. *A History of Russia*. New York: Palgrave, 2005; Bosworth, Clifford Edmund. *The New Islamic Dynasties*. Edinburgh: Edinburgh University Press, 1996; Chambers, James. *The Devil's Horsemen: The Mongol Invasion of Europe*. New York: Atheneum, 1979; Duffy, James P., and Vincent L. Ricci. *Tsars: Russia's Rulers for over One Thousand Years*. New York: Barnes and Noble, 2002.

John Murphy

J

Jahangir
(1596–1627) *Mughal ruler*

Jahangir inherited the Mughal throne from his father, Akbar, the greatest Mughal emperor. His realm included part of Afghanistan and the Indian subcontinent up to the Deccan. It was one of the largest empires of the world and enjoyed prosperity.

Prince Salim (Selim) was Akbar's eldest son, who took the reign name *Jahangir*, which means "world grasper." He explained in his memoir that there was a contemporary Ottoman emperor also named Salim, which made him decide to change his name. Jahangir had to suppress many revolts during his reign, including those of his sons, one of whom he had blinded after the revolt failed. Other campaigns were against rulers in the Deccan area subdued by Emperor Akbar and again in revolt, and against the Persian ruler for control of Kandahar.

In addition to his frank memoir, there are vivid accounts by others about Jahangir. One was by his boon companion, the English sea captain William Hawkins, and another was by Sir Thomas Roe, English ambassador, who arrived at the Mughal court in 1616 to negotiate a treaty between England and the Mughal government but failed and left two years later. As were many Mughal princes, Jahangir was addicted to strong alcoholic drinks, and to eating opium, which seldom left him sober. He professed himself an orthodox Muslim but was generally tolerant of other reli-

Jahangir atop the Mughal throne: His reign was marked by good intentions, internal rebellion, and revolutions headed by his sons.

gions. However, he let divine faith, a religion that his father sponsored, wither away.

In 1611, Jahangir married the Persian-born widow of one of his officials after having her husband killed for refusing to divorce her and for revolting against him. The lady was given the title Nur Jahan, which means "light of the world," and she became the empress for the remainder of his reign. Both Jahangir and Nur Jahan patronized the arts. But Nur Jahan was also politically ambitious. To influence her husband's succession she married her daughter to one of his sons, and her niece (Mumtaz Mahal) to another, who became his father's successor as Shah Jahan. She surrounded herself with her relatives, arousing the jealousy of Jahangir's relatives; intrigues among the members of the two factions led to rebellion. In 1627, her protégé, a general named Mahabat Khan, revolted in alliance with Shah Jahan; they imprisoned both Jahangir and Nur Jahan for several months. Just as he had revolted against his father, so he died in the midst of his son's revolt, followed by a power struggle between his sons.

Despite wars and rebellions, Jahangir's reign was generally prosperous, as he enjoyed the legacy of his father. His memoirs often expressed good intentions for promoting justice and efficiency, but he seldom followed through because of his indulgence in alcohol and drugs.

See also Mughal Empire.

Further reading: Gascoigne, Bamber. *The Great Moghuls*. New York: Harper and Row, Publishers, 1971; Findley, E. B. *Nur Jahan*. New York: Oxford University Press, 1993; Richards, John F. *The Mughal Empire*. Cambridge: Cambridge University Press, 1993; Schimmel, Annemarie. *The Empire of the Great Mughals, History, Art and Culture*. Chicago: The University of Chicago Press, 2004.

Jiu-Hwa Lo Upshur

James I (James VI of Scotland)

(1566–1625) *first Stuart king of England*

James Stuart became king of England in March 1503, following the death of the last monarch of the House of Tudor, Elizabeth I, the daughter of Henry VIII, king of England. Robert Carey brought the word of Elizabeth's death to James, already king of Scotland as James VI, at Holyrood House in Edinburgh on March 26.

James was born on June 3, 1566, the son of Mary, Queen of Scots, and Henry, Lord Darnley. From the birth of James, Mary feared for the safety of her son, one main reason being the desire of Darnley to be king, an ambition that the birth of a male heir to the throne threatened. James Hepburn, the earl of Bothwell, and other Scottish lords shared the same concern. (Bothwell would later become Mary's lover and then her husband.)

There was more at stake than the throne of Scotland, because Mary also had a claim on the throne of England through Margaret Tudor, the daughter of Henry VII, king of England. Margaret had married James IV of Scotland. By the beginning of February 1567, Elizabeth recognized Mary, Queen of Scots, as heiress to the throne of England (since Elizabeth was childless). Thus, through his mother, one day the infant James would reign in England. Elizabeth had already undertaken to be the baby boy's protector.

With such high dynastic stakes, the fate of the conspiratorial Darnley was sealed. On February 10, 1567, he was killed when his house was blown up with the knowledge of, if not on the orders of, Mary. However, the death of Darnley brought neither peace to Scotland nor security to Mary. Defeated in battle by James Stewart, earl of Moray, Mary in May 1568 made a surprising decision—she would seek refuge with Elizabeth in England. Her closest supporters urged her to go to France, where she had been queen to King Francis II, who had died in 1560. Nevertheless, she entered England. Once in England, she remained in varying stages of confinement until Elizabeth had her executed for plotting against her in February 1587.

During the intervening years, James was brought up in the Protestant faith, his guardians preventing any exposure to the Roman Catholic religion of his mother. At 19 years of age, he became monarch of Scotland as James VI. It appears that the goal of succeeding to the English throne became the abiding ambition of James VI. Indeed, he was so fixated on this goal that his reaction to the trial and execution of his mother was quite mild. Then in March 1603, upon the death of Elizabeth, James VI of Scotland also became James I of England.

In becoming king of England James had not reckoned on the growing assertiveness of the English parliament that Elizabeth had managed throughout her long reign (1558–1603) with an effective mix of feminine guile and political art. James's deep-set belief in the divine right of kings brought him into collision almost immediately with his English parliament. He attempted to stay on good terms with Parliament, especially when the Catholic-inspired Gunpowder Plot of 1605 was seen as an attack on the entire Protestant settlement of England. For a time, Parliament and king could combine against the common foe of a Catholic conspiracy.

When Parliament refused to accept James's Great Contract, James took the dramatic step of dissolving Parliament in 1611. Parliament met twice more during James's reign, and both times he dissolved it again. His overall adroit handling of the situation can be attributed to the wise guidance given James by Robert Cecil, first baron Cecil of Essenden, and the son of Elizabeth's wise councilor, Lord Burghley. When Cecil died in 1612, the king lost his most astute adviser.

As evidenced in his strong belief in the divine right of kings, James had a special interest in religious matters. In 1604, he presided over the Hampton Court Conference, which produced a new and definitive Protestant version of sacred Scripture known as the King James Bible. For a man skilled in the modern arts of political intrigue, he was a firm believer in witches and in 1604 made witchcraft a capital offense, without benefit of clergy.

In foreign affairs James's later years were overshadowed by the eruption of the Thirty Years' War in Europe, a struggle between Catholic and Protestant nations that ravaged central Europe, where many of the battles were fought. Although James's daughter Elizabeth was wed to Frederick V, the elector Palatine, one of the Protestant champions, James's son Charles was engaged to marry the daughter of the Catholic king Philip III of Spain in 1623.

Ultimately domestic opposition in England ended the arrangements for a Spanish marriage. Charles instead would become engaged to wed Henrietta Maria of France, the daughter of Henry IV, king of France and Navarre, who had brought an end to the Wars of Religion in France, and the sister of King Louis XIII.

Although often derided as a witless king, James I proved himself to be a wise ruler. He managed to keep Scotland and England united, though bitter enemies for centuries. On the world stage in 1607, English voyagers to the New World arrived in what is now the United States and established the first permanent English settlement at Jamestown. Thus, when James I died in March 1625, he not only could lay claim to the union of England and Scotland, but to the foundation of what would become the British Empire.

See also Bible translations; Stuart, House of.

Further reading: Ashley, Maurice. *The Stuarts: The Lives of the Kings and Queens of England*. Antonia, Fraser, ed. Berkeley: University of California Press, 1999; Fraser, Antonia. *Mary, Queen of Scots*. New York: Delacorte Press, 1969; Guy, John. *Queen of Scots: The True Life of Mary Stuart*. New York: Mariner Books, 2004; Hibbert, Christopher. *The Virgin Queen: Elizabeth I, Genius of the Golden Age*. Cambridge, MA: Perseus, 1991; Machiavelli, Niccolò. *The Prince*. Codevilla, M. Angelo, trans. and ed. New Haven, CT: Yale University Press, 1997.

John Murphy

James II

(1633–1701) *Catholic Stuart king of England*

James II was the second son of King Charles I and his wife, Queen Henrietta Maria. Like that of his elder brother, Charles, who had been born in 1630, James's childhood was blighted by the events of the English Civil War. In 1645, the royalist city of Oxford was taken by the forces of Parliament, and the young James, duke of York, who lived there, was taken prisoner. In April 1648, James escaped London and fled to Holland.

On news of the execution of his father, Charles I, in January 1649, James's elder brother, Charles, prince of Wales, was immediately proclaimed king. James would make his mark as a soldier. By the 1650s, Oliver Cromwell had gone far to becoming the leading member on the side of Parliament and soon styled himself the almost-regal Lord Protector. James gained military service in the French army under the great Marshal Henri de Turenne, but when Cromwell entered England into an alliance with the French, James left the service of Louis XIV and joined the army of France's enemies, the Spanish.

The next year marked the beginning of another chapter in James's life. On May 29, 1660, his brother was welcomed into London on his 30th birthday as Charles II. When the English went to war with the Dutch in 1665, James proved himself on sea as the lord high admiral. James was an able and determined military leader in the naval battles against the Dutch.

In England, however, James did not fare as well. His open conversion in 1688 to Roman Catholicism alienated both of the growing parties in Parliament. Two Test Acts, requiring one in effect to pledge allegiance to the state-sponsored Anglican Church, barred Roman Catholics from serving in either of the two Houses of Parliament. James, clearly perceiving this as an attack, resigned his office of lord high admiral in 1673. Attempts were made to press through Parliament an Exclusion Bill to bar James from the throne, but the bill ultimately failed.

By the time Charles II died on February 6, 1685, the Tories and Whigs were both resolved to receive James

as king (James VII of Scotland and James II of England). Both political parties were resigned to his practicing his Roman Catholic faith as long as he and his second wife, Mary of Modena, did so privately.

On April 23, 1685, he was crowned king in Westminster Abbey and Mary of Modena his queen. In June, James, duke of Monmouth, landed in England to claim the throne as the Protestant claimant. Monmouth's forces were quickly defeated. Within three months, James began to squander the goodwill he had enjoyed at his coronation. Rather than behaving magnanimously toward Monmouth, he had him beheaded as a common traitor. Additionally, he unleashed a political reign of terror, known as the Bloody Assizes in the West Country. In November 1685 James shut down Parliament to rid himself of the debates and challenges to his decisions.

James also seemed determined to disestablish the Anglican Church in England. Magdalen College, in Oxford University, became a Roman Catholic seminary to train native English Catholic priests. James also presented a Declaration of Indulgence designed to lift legal restrictions from those who did not profess the Anglican creed. He required the declaration to be read in all Anglican churches and when the archbishop of Canterbury William Sancroft and six other Anglican bishops protested, they were imprisoned in the Tower of London.

While it appeared that the throne would go to James's Protestant daughter Mary, or the hereditary ruler of the Netherlands, William of Orange, the English people hoped that the Protestant religion would survive James's rule. However on June 10, 1688, a son was born and Whig and Tory leaders realized that a Catholic would be the next monarch of England. On the day the bishops were acquitted, Thomas Osborne, the first earl of Danby, a Tory, and six other Tory and Whig party members signed a secret invitation requesting William to invade England and, with Mary, overthrow James. On November 5, 1688, helped by what would be called the "Protestant Wind," William's invasion fleet anchored at Torbay. Danby led a rising for William in the north of England, while rebellion broke out in other parts of the country. The army's leading commander, John Churchill, also gave his support to William. James fled England to seek asylum with Louis XIV in France in December 1688. William and Mary were welcomed in London and, on February 13, 1689, formally proclaimed king and queen of England by Parliament.

See also Counter-Reformation (Catholic Reformation) in Europe; Glorious Revolution; Reformation, the; William III.

Further reading: Ashley, Maurice. *The Stuarts: The Lives of the Kings and Queens of England*. Antonia Fraser, ed. Berkeley: University of California Press, 1999; Ashley, Mike. *A Brief History of British Kings and Queens*. New York: Carroll and Graf, 2005; Fraser, Antonia. *Cromwell*. London: Grove Press, 2001; ———. *Charles II*. London: Orion, 2004; Hill, J. R., and Brian Ranft. *The Oxford Illustrated History of the Royal Navy*. New York: Oxford University Press, 1995; Williamson, David. *National Portrait Gallery History of the Kings and Queens of England*. London: National Portrait Gallery, 1998.

John Murphy

Jamestown

Jamestown was the first permanent English colony in the New World, founded in 1607 under the direction of the Virginia Company. Although the settlement struggled to survive at first, the discovery of tobacco made Jamestown a success and it remained the capital of the Virginia colony until 1699.

In 1605, a group of influential merchants seeking to profit materially from the natural resources of America petitioned England's King James I for permission to settle in America. The following April, the king chartered the London Company (later known as the Virginia Company) and granted it the right to settle a colony between 34 and 41 degrees north latitude. The charter created a joint-stock company, which allowed the merchants to seek investors and operate as a private business. The charter provided that the colony would be governed by two councils, one in America and one in England, and guaranteed that colonists would enjoy the "liberties, franchises, and immunities" of English subjects.

On April 26, 1607, the *Sarah Constant*, *Godspeed*, and *Discovery* arrived in Virginia carrying 105 passengers, who named their settlement Jamestown after the king. From the start, the colony was beset by troubles. The Chesapeake Bay region was then controlled by a confederation of Algonquian Indian tribes led by the paramount chief Powhatan. Powhatan was instrumental in helping provision the colonists in the early years, but the two groups often came into conflict thereafter. More immediately, the colonists died in large number of disease and starvation: Only 38 of the original passengers survived "seasoning," or their first winter in America. Ultimately, the colonists proved unwilling to grow their own food, preferring instead to search for gold, leading to internal dissension.

John Smith's map of Virginia first appeared in 1612. The first decade of Jamestown's existence was fraught with trouble and financial disaster. It was not until the colonists discovered tobacco that the settlement became profitable for the Virginia Company.

A series of governors tried with varying degrees of success to salvage the colony, including most notably John Smith, who ordered that "he will not work, shall not eat." Yet such attempts often proved fruitless such as in the winter of 1609–10, appropriately termed "the starving time," when desperate colonists turned to cannibalism and ate the dead. Only the constant infusion of new colonists kept Jamestown afloat. Relations with the Indians improved in 1614 when Powhatan's daughter Pocahontas married John Rolfe, yet it was Rolfe's introduction of tobacco (*Nicotiana tabacum*) two years later that finally made the colony profitable. Because tobacco sold in London for five to 10 times as much as it cost to grow, soon "the marketplace and streets, and all other spare places were planted with tobacco." Within a decade, Virginia became the wealthiest and most populous colony.

Despite Jamestown's success, the Virginia Company teetered on the verge of bankruptcy. In the late 1610s, the company tried to make the settlement more profitable by giving more control to colonists. It instituted the headright system, which gave land to settlers, and the House of Burgesses, the first representative assembly established in America. Yet when a violent Indian attack in 1622 wiped out a fifth of the colony's population, the king revoked the company's charter and, in

1624, he placed Virginia under the control of the English government.

See also TOBACCO IN COLONIAL BRITISH AMERICA.

Further reading: Billings, Warren M., John E. Selby, and Thad W. Tate. *Colonial Virginia: A History.* White Plains, NY: KTO Press, 1986; Townsend, Camilla. *Pocahontas and the Powhatan Dilemma.* New York: Hill and Wang, 2004; Vaughan, Alden T. *American Genesis: Captain John Smith and the Founding of Virginia.* Boston: Little, Brown, 1975.

JOHN G. MCCURDY

Janissaries

Following the custom of expanding empires everywhere, the Ottoman sultans had routinely taken one-fifth of the booty taken in conquest for themselves, enslaving some of those conquered as footsoldiers for further military conquests. However as the empire took control of predominantly Muslim territories, Islamic legal injunctions against the enslavement of other Muslims made the old practice impossible. Therefore, Muslim theologians under Murad I (reigned 1362–89) innovated a levy whereby young non-Muslim boys were taken into the sultan's service. These enforced recruits were called *Yeni Cheri*, new soldiers, or Janissaries.

On a rotation system of about every five years, a levy or *devshirme* of young boys between the ages of eight and 20 was collected from mostly Christian areas, especially in the Balkans. All the recruits were taught Turkish and converted to Islam. The most able of the young boys were taken to be educated in the palace to become servants and, sometimes, high officials within the vast Ottoman bureaucracy. The rest were given rigorous military training and became a formidable fighting force. The Janissaries owed their sole allegiance to the sultan. The Ottoman Empire was one of the first so-called gunpowder empires, and the Janissaries were known for their skills with the most advanced weaponry of the age. The Janissaries enjoyed considerable legal privileges, including the right to own land and to pass on property to their heirs under Islamic law.

Gradually the Janissaries increased in numbers and power and became the core of the Ottoman army with increased pay and benefits. Spread throughout the empire, the Janissaries lived communally in military barracks and were the main protectors of the Ottoman government throughout the provinces. When the empire was at its zenith, the Janissaries were loyal protectors and champions of the sultan. However, as the empire declined and the sultans became increasingly weak and corrupt, the Janissaries became a political force in their own right and frequently rose up in armed rebellions. The overturning of the huge cooking pots used by all Janissary garrisons became the signal of such revolts. In some instances, the Janissaries even overthrew sultans to replace them with candidates of their own selection.

See also OTTOMAN EMPIRE (1450–1750).

Further reading: Nicolle, David. *Armies of the Ottoman Turks 1300–1774.* London: Osprey, 1983; Nicolle, David, and Christa Hook. *The Janissaries.* London: Osprey, 1995.

JANICE J. TERRY

Jesuits in Asia

The missionary enterprise of the Jesuits in Asia is comprehensible only against the background of three foundational principles. The first two are from the *Spiritual Exercises* of IGNATIUS OF LOYOLA, founder of the order: Following Jesus as a Jesuit entails missionary outreach, and being a missionary implies cultural adaptation because Jesus adapted himself to the human condition. The third theological principle is that missionary activity should reflect the shared life of the Society of Jesus (the Jesuits) as documented in the *Formula of the Institute* and *Constitutions*.

The nascent Society of Jesus was yet to receive full papal approbation (September 27, 1540) when a request arrived from JOÃO III THE PIOUS, king of Portugal, for Jesuits to work in the Portuguese domains of Asia. Ignatius of Loyola chose two of his first companions, Simão Rodrigues and Nicolas Bobadilla, for the mission. However, before they could leave for Portugal, Bobadilla fell ill. Providentially, Francis Xavier was then in Rome and Ignatius decided to send him instead. The king of Portugal, impressed by the two Jesuits, decided to keep Rodrigues in Lisbon. Xavier, accompanied by Micer Paul, a secular priest recently admitted into the Society of Jesus, and Francisco Mansilhas, a Jesuit aspirant, set sail for India. They finally reached Goa in India on May 6, 1542. Xavier would labor in Asia for 10 years as a missionary, baptizing and catechizing the inhabitants of the Fishery Coast of southern India; Malacca on the western coast of the Malay Peninsula; the Moluccas, also known as the "Spice Islands"; and Japan. While in Japan, Xavier heard about China and resolved to preach the Christian message there. While awaiting Chinese government permission to

The Jesuit orphanage in Shanghai, China. Jesuit missionaries were sent throughout Asia to spread the word of Jesus.

land, he died on the island of Sancian in 1552, unable to fulfill his dream of converting the Chinese to Christ.

That dream would be partially realized not much later as thousands of Jesuits of various nationalities followed Xavier in the Asian missionary enterprise. Missions were conducted in West Asia, for example, with the appointment of Jesuits as papal legates in establishing relations with the Maronites and in negotiating church unity with Orthodox, Nestorian, and Monophysite Churches. But the majority of Jesuit missionaries worked farther afield, chiefly in South Asia and in East Asia. After India, Jesuits would find themselves laboring in places in peninsular (Malacca, Indochina) and insular (Indonesia, the Philippines) Southeast Asia, and in Japan and China. The primary goal was of course the spread of Christianity, but the diverse cultures who populated the huge continent called for various missionary strategies and tactics.

The chief architect of the Asian missionary enterprise was an Italian Jesuit named Alessandro Valignano. He called for cultural adaptation to Asian ways where this was legitimate and did not compromise the Christian message. Perhaps the most significant cultural adaptation was the use of Asian languages in the preaching of Christ and teaching of doctrine. They also extended this cultural adaptation to the manner of dress, civil customs, and ordinary life of their target audience. His principles were put to good use by such as Matteo Ricci and Michele Ruggieri. Aside from exploiting European sciences and arts of their day to gain entrance into the educated elite of China, Ricci and his companions decided to study the Confucian classics esteemed by the Mandarin ruling class. In a similar way, the Jesuits working in the south of India decided on a two-pronged strategy that enabled them to reach out to both the higher and lower social castes, tailoring their manner of living to gain initial acceptance from their respective audiences. "Dressed in cloth of red-ochre, a triangular sandal mark on his forehead, high wooden sandals on his feet," Roberto de Nobili lived in the manner of a Hindu man of God (*sannyasi*), learned Sanskrit, and memorized the Vedas so that he could share the message of Christ and his church with the Indian people.

In other Asian places not as highly developed in civilization and culture, the Jesuits were animated by the same principles of cultural adaptation. In the Philippines, they creatively replicated strategies that were used elsewhere. Because local populations were dispersed far and wide, the Jesuits encouraged people to set up permanent communities in planned settlements (a method they used in Latin America called *reduction*), thus laying the foundation of many towns and cities that exist today. They also set up schools wherever these were needed and constructed churches and other buildings that transformed European architectural designs to suit Asian artistic sensibilities. They learned the various local languages and dialects and produced grammars, vocabularies, and dictionaries, thus systematizing the study not just of the languages themselves but of the cultures of the peoples that they were seeking to convert. They wrote books that mapped the ethnography of Asia and were keen observers of Asian ways and traditions, including their interaction with the natural environment.

The Jesuit missionary enterprise in Asia met with obstacles along the way. Some of these obstacles arose from European ethnocentric fears and prejudices that burdened the church of their times. Cultural adaptation was denounced as syncretism, and the missionaries themselves were often at loggerheads on the appropriate strategies to use in mission work. It was not always clear for example whether Chinese categories used to translate Latin ones were without ambiguity, but a lack of understanding, trust, and generosity created a poisoned atmosphere that did not produce the requisite witness to Christian charity. The distance between Rome and Asia proved to be not only a geographical problem but also a psychological barrier that prevented

church authorities from being more sympathetic to the needs of the missionary enterprise in Asia. Furthermore the political, economic, and social burden imposed by Portuguese and Spanish royal patronage of the church in the Indies proved too heavy at times to carry; Rome itself would be forced to set up the Congregation of the Propagation of the Faith in 1622 to loosen the viselike grip of the European monarchs who wished to manipulate the missionary enterprise for political and economic gain. Also, Jesuits allowed themselves to be caught in political controversies of their host countries, thus inevitably creating enemies for themselves among members of the ruling classes.

In 1759 the Portuguese king expelled all Jesuits working in Portugal and Portuguese Asia. In Spain, the Spanish king followed suit and banished the Jesuits from his domains in 1767. Finally, in 1773, Pope Clement XIV, under extreme political pressure from the Bourbon monarchs of Europe, could no longer prevent the inevitable from happening. Through the bull *Redemptor ac hominis*, the pope suppressed the Society of Jesus, thus bringing an end to their missionary work in Asia. This work would be resumed only in the 19th century, when Jesuits would return to their former mission fields now besieged by new historical forces.

See also Goa, colonization of; Malacca, Portuguese and Dutch colonization of.

Further reading: Bangert, William V. *A History of the Society of Jesus*. St. Louis, MO: The Institute of Jesuit Sources, 1986; O'Malley, John, Gauvin Alexander Bailey, Steven J. Harris, and T. Frank Kennedy, eds. *The Jesuits: Cultures, Sciences, and the Arts 1540–1773*. Toronto: University of Toronto Press, 1999; O'Malley, John, and Gauvin Alexander Bailey. *The Jesuits and the Arts*. Philadelphia, PA: St. Joseph's University Press, 2005.

Tony de Castro

Jiménez de Quesada, Gonzalo

(c. 1495–1579) *Spanish conquistador*

The man who conquered New Granada (modern-day Colombia) for the Spanish Empire, Gonzalo Jiménez (or Ximenes or Giménez) de Quesada, was one of the least controversial of the famous conquistadores and one of the few to write in detail about his experiences (although the book has been lost).

Jiménez de Quesada was born in either Córdoba or Granada in Spain. He was trained in the law in Granada, which had been captured from the Moors in the last stage of the Reconquest of Spain (Reconquista) in 1492. After many years as a lawyer, he was offered the position of magistrate and auditor to the province of New Andalucia, the northern part of South America, with a base at Santa Marta in modern-day Colombia. There Governor Don Pedro de Lugo put Quesada in charge of an expedition to find some land suitable for settlement as Santa Marta, despite being located on the Pearl Coast. Of the 1,000 men capable of bearing arms, Quesada took charge of 800. He organized the men into work parties and they built six rivercraft. Quesada divided his men into two groups; 200 manned the vessels and sailed up the Magdalena River, while the remaining 600 with him trekked inland, leaving on April 6, 1536. In spite of the heat, all the men wore heavily padded quilted cotton to protect them from arrows; even the horses were covered in the improvised armor.

Quesada had arranged a meeting point up the Magdalena River where the men on foot would meet with the boats, which carried much of the supplies. The land group were slowed down by the jungle, occasional attacks by Indians, insects, and disease. However they reached the agreed meeting point on time but the sea party was not there. After waiting a few days, Quesada urged the men to continue inland, rather than return to Santa Marta. Although he had no military training, Quesada's years as a lawyer enabled him to present the matter in a persuasive manner, and all acquiesced. The men were desperately short of food, and there are the usual accounts of eating snakes, lizards, frogs, and even some dogs captured from the Indians, as well as boiling down leather harnesses to satiate their hunger.

EXPEDITION SAVED

The expedition was saved when the sea party turned up soon afterward, having been delayed by tropical storms. Quesada was then able to send the sickest men back to Santa Marta, replenish the supplies of the others, and press on with the expedition, which, in January 1537, reached the foothills of the Andes. After covering 400 miles in eight months, there were only 166 men and 60 horses left. Quesada then had his men elect him as their captain-general, and they were determined to conquer land for themselves.

Unlike many other conquistadores, Quesada forbade his men to slaughter Indians, urging them to treat them humanely. However, Quesada was not averse to looting Indian temples, which were often covered in gold and precious stones. After one Indian chief, Bogotá, was killed in battle, the Spanish captured his suc-

cessor, Sagipa, whom they offered to free for a large ransom in gold. Soon afterward, Quesada heard that Sagipa was planning to trick him, and he had the chief executed. The nearby land was then declared conquered "in the name of his most sovereign emperor, Charles V." A small township was then built, which Quesada named as Santa Fe de Bogotá (it was long believed that Quesada was born at Santa Fe, in Spain).

Having established his own town, Quesada was eager to return to Santa Marta and have the conquest officially acknowledged. Before he could do so, two other conquistador parties arrived. One, led by Sebastián de Belalcázar, one of the men who had served under Francisco Pizarro, arrived from Quito, having founded the cities of Pasto, Popayan, and Cali. The other, led by a German adventurer, Nicholas Federman, on an expedition paid for by the Welser financiers of Germany, who had been granted a concession by Charles V, had come from Venezuela.

The three forces—that of Quesada, and the two new arrivals—were all about the same size, and they all realized that any fight would probably leave the victor, with numbers seriously depleted, at risk of attack from the Chibcha Indians, who still lived in the area. Sense prevailed and the three decided to return to Spain and put their claims to the king of Spain, who would be able to arbitrate the matter. It seems that Quesada would have been the man who suggested this and also thought that he would have the best hope of winning any litigation.

Quesada then returned to the coast and in July 1539 sailed from Cartagena back to Spain. In Madrid, all three conquistadores failed to win the land. Don Pedro de Lugo, who had been a friend of Quesada, had died and his son, Luís, who had abandoned Santa Marta many years earlier after having stolen vast amounts of gold and emeralds from the Indians, was given title to his father's land, and to the area found by Quesada. Quesada was appointed marshal of New Granada, and an alderman of Bogotá, the city he had founded.

Returning to New Granada, as the new Spanish colony was called, Quesada became one of the most influential men in the region, where he was well known for being critical of the rapaciousness of the large landowners, and also that of some officials. Many people came to him for advice and it was not until 1569, when he was in his 70s, that Quesada decided to lead one last expedition. This was to try to locate the famous El Dorado, which was said to be 500 miles southeast of Bogotá. There, an Indian king was said to cover himself in gold dust and then wash it all off in a lake. The legend had long captivated many people in Europe and the king of Spain agreed to help with the expedition in exchange for a share in the proceeds.

The expedition had 300 mounted soldiers, 1,500 Indian porters, several hundred black African slaves, 1,100 horses and mules, 600 cattle, and 800 sheep. Nearly three years later, Quesada led 28 men back to Bogotá. On the journey several thousand Spanish, Indians, and Africans had died, and others had fled into the jungle. Disease, Indians, and wild animals had taken their toll and even Quesada had contracted leprosy. He was also faced with a massive bill—60,000 ducats—for the failed expedition. Devastated by his failure, Quesada retired to his country house, La Suesca, where he wrote of his life, in the hope that sales might help pay off his debts. He died on February 16, 1579, of leprosy. His book was lost. The township that Quesada had founded is now the city of Bogotá (current population 7 million), and one of the main roads in the city is Avenida Jiménez de Quesada.

See also voyages of discovery.

Further reading: Cunninghame Grahame, W. B. *The Conquest of New Granada: Being the Life of Gonzalo Jiménez de Quesada*. London: Heinemann, 1922; Rodriguez Freyle, Juan. *The Conquest of New Granada*. London: Folio Society, 1961; von Hagen, Victor W. *The Golden Man: The Quest for El Dorado*. Farnborough, Hampshire: Saxon House, 1974.

Justin Corfield

João III the Pious

(1502–1557) *king of Portugal*

Born in Lisbon on June 6, 1502, to King Manuel I and Maria of Aragon (the daughter of Ferdinand V and Isabella I of Spain), João's relationship with his father that was strained, especially after Manuel decided to marry João's betrothed, Leonor, sister of Charles I of Spain (Emperor of the Holy Roman Empire known as Charles V), instead of letting his son marry her. João was a very religious man, a trait that led him to continue to push for the introduction of the Spanish Inquisition to Portugal.

With the death of his father, João was crowned king December 19, 1521. One of his first actions was to arrange his marriage to Catarina, also the sister of Charles I of Spain. At the same time, he arranged to have his sister, Isabel, marry Charles. When his daughter was of age, he married her to Philip of Spain. João

used these marriages, along with very large dowries, to strengthen Portugal's ties with Spain, which he hoped would protect Portugal from Spanish ambitions, even though Spain was not really a threat to Portugal at this time. João fathered nine children with Catarina, none of whom survived him.

Portugal had been trying for some time to build an empire in Morocco. Unfortunately Morocco was costing Portugal more in men and money then it was making for them. It took João 20 years to decide to withdraw from Morocco. During that time, Portugal's Indian possessions, especially Goa, received only minimal support. Portugal's Indian possessions were their primary source of income. India continued to receive fewer resources and attention then other areas of the Portuguese empire.

In 1535, working with the Genoese, João helped raise a fleet that destroyed a Muslim pirate fleet based in Tunis. He was less successful against the French pirates who preyed on his ships carrying spice back from India. Being a religious man, João worked hard to convince the pope to authorize the Inquisition in Portugal, that the pope did in 1536. One primary target were the new Christians (Jews who had converted to Christianity), many of whom were members of the middle class. The persecution of this class had a detrimental effect on Portugal's tax base by eroding it.

The Portuguese claimed to be the first Europeans to arrive in Japan, landing there in 1543 and establishing a base in 1550 at Nagasaki. Also during João reign, the Portuguese started to colonize Brazil. In an attempt to correct administrative problems in India, João appointed Vasco da Gama viceroy for India in 1524. João wanted da Gama to clean up the corruption in India, as he started to do upon his arrival there. Unfortunately da Gama died after only six months in India. None of João's sons outlived him. Consequently when he passed away on June 11, 1557, his three-year-old grandson, Sebastião, succeeded him.

Further reading: Anderson, James M. *The History of Portugal*. Westport, CT: Greenwood Press, 2000; Diffie, Bailey W., and George D. Winius. *Foundations of the Portuguese Empire, 1415–1580*. Minneapolis: University of Minnesota Press, 1977; Passos, John Dos. *The Portugal Story: Three Centuries of Exploration and Discovery*. Garden City, NY: Doubleday & Company, Inc., 1969; Wheeler, Douglas L. *Historical Dictionary of Portugal*. Lanham, MD: The Scarecrow Press, Inc., 2002.

Dallace W. Unger, Jr.

John III

(1624–1696) *king of Poland*

John III was the most well known of the 11 elected kings of the Polish-Lithuanian Commonwealth and one of only four Poles among them. John was a notable military talent, his reign marked by a significant deterioration in the governing capacity of the republic's legislature, whose members began to abuse their power to veto any proposed legislation without explanation during his reign. In general, John III was more known for his military than for his governmental or political achievements, but like all Polish monarchs of this period, he was decisively restrained by the commonwealth's recalcitrant nobles.

Born in Olesko (near L'viv, Ukraine) to a noble family, John III studied at the University of Kraków. As did many Poles of the early modern period, he spent an extended period of travel and study in western Europe. His maternal grandfather had been a significant military commander, but John III appears to have entered the military first in response to the Chmielnicki Uprising. This uprising was a Ukrainian nationalist revolt that began in 1648 and became a civil war that significantly weakened the commonwealth, allowing Sweden to invade Poland shortly before the war's conclusion in 1655.

During this period, John III resided briefly at the Ottoman court as Polish envoy, returning to command a Polish regiment that briefly capitulated to the Swedes before reverting to Polish allegiance in 1656. John III took part in the factionalist court politics of the period on the side of the French faction but remained loyal to the Crown during the Lubomirski Rebellion, a revolt against the reforming initiatives of King Jan II Kazimierz Vasa. Although John III was defeated while defending Vasa, his loyalty during the rebellion led to repeated promotions after 1665, all the way to commander in chief of the Polish army in 1668. This was the same year he married a French noblewoman, with whom he would father seven children.

John III distinguished himself in repeated border skirmishes with the Ottoman Empire. After a great victory at Chocim in 1673 and the near-simultaneous death of the previous king, John III was elected king and crowned on February 2, 1676. Because the Swedish invasion had ruined the Polish economy, he moved to foster a tense peace with the Ottoman Empire after 1675. Some historians have suggested that he sought to reunite Prussia with the Polish Crown at this time, but whatever his plans, Polish magnates would not support them. Over their resistance, he enforced a series of military reforms

that included the modernization of the Polish artillery. John III's most important victory over the Turks came at Vienna in 1683, when he successfully attacked an army about 50 percent larger than his own. Military struggles continued to influence his later years, although he became ill after 1691, thus enabling the intrigues conducted by the Polish nobles on behalf of various European power at court to flourish in his final years. This state of affairs made it impossible for the Polish government to conduct business effectively, thus accelerating the coming collapse of the Polish state. John III's successor, August II of Saxony, became king only with Russian support.

Further reading: Davies, Norman. *Heart of Europe: A Short History of Poland*. Oxford: Oxford University Press, 1986; Morton, John Bingham. *Sobieski: King of Poland*. London: Eyre and Spottiswoode, 1932.

Susan R. Boettcher

Julius II
(1443–1513) *pope*

Pope Julius II was born Giuliano della Rovere on December 5, 1443, at Albissola, Italy, and died November 28, 1503, in Rome. He was of Roman and Greek heritage and followed his uncle (the future Pope Sixtus IV) into the Franciscan order and was educated at Perugia. Rovere was elevated to cardinal in 1471. Although a bishop, he became the father of three daughters, a scandal even then. He was a skilled papal diplomat and was sent to restore papal authority in Umbria; to France and the Netherlands to settle the Burgundian inheritance; and to France to obtain help against the Turks and free Cardinal Balue, a prisoner of Louis XI, king of France.

In the next two conclaves, he fought against the election of Pope Innocent VIII and Pope Alexander VI and thus earned disdain from them. Rovere was elected pope on October 31, 1503. He saw as the chief aim of his papacy to extend the temporal power of the pope and fought the influence of Casare Borgia and the Republic of Venice, entering the League of Cambrai in 1509 to continue this fight. He is chiefly remembered for his establishment of the Papal States. He also laid the cornerstone of St. Peter's Basilica.

See also Borgia family.

Further reading: Duffy, Eamon. *Saints & Sinners: A History of the Popes*. New Haven, CT: Yale University Press, 2002; Maxwell-Stuart, P. G. *Chronicles of the Popes: A Reign-by-Reign Record of the Papacy from St. Peter to the Present*. New York: Thames & Hudson, 1997; Pham, John-Peter. *Heirs of the Fisherman: Behind the Scenes of Papal Death and Succession*. Oxford and New York: Oxford University Press, 2004; Reardon, Wendy J. *The Deaths of the Popes: Comprehensive Accounts, Including Funerals, Burial Places, and Epitaphs*. Jefferson, NC: McFarland & Co., 2004.

James Russell

justification by faith

The term *justification by faith* refers to a Christian doctrine that has its roots in the Bible but became crucially important during the Reformation controversy in the 16th century. In recent years, progress has been made on resolving this key issue, which divides the Roman Catholic and Protestant Churches.

In order to understand the term, it is helpful to take it apart. *Justification* is a word often used in a legal sense. A person may be justified in breaking the speed limit if it was necessary in order to get someone to the hospital. Instead of getting a fine, he or she is excused before a judge who has authority to declare that the person is not guilty for a particular reason. *Faith* is a word that implies belief and trust. People have faith that their parents want the best for them. *Justification by faith* then refers to Christians' belief that they have been declared or made "not guilty" by reason of Jesus Christ's death on the cross. It has to do with the foundational aspects of a person's relationship to God according to Christian teaching.

BACKGROUND

The concept of justification by faith is found in the Bible, most clearly in the letters of Paul. His letter to the Romans uses the example of the biblical figure Abraham. Abraham believed in the promises of God, and as Paul puts it, that faith "was credited to him as righteousness" (Romans 4:22). St. Paul applies the example of Abraham to all Christians, holding that Abraham's faith was the same faith as a Christian's, looking forward to God's saving action for his people. Justification is a freely given gift of God.

Paul also drew a contrast between faith and works (or good deeds) in justification. The good deeds done by a person, while counting for something, count nothing in his or her meriting eternal life. On this issue turned much in the Reformation controversy described later.

But if the gift is freely given, why do most Christians teach that some people go to heaven and others to

hell? What is the role of human will? If we need to do something in order to get to heaven, how much do we need to do? Will it be enough? If we have done something in order to merit eternal life, does that take away from what Jesus did on the cross? While the questions may seem finicky, much ink and blood have been spilled over them.

In the centuries following the events of the Bible, those very questions resulted in various theological points of view. Augustine of Hippo is best known for his clarification and refinement of the doctrine of justification by faith, which set the stage for the rest of Western Christianity. Against his opponents (particularly those advocates of the Manichean and Pelagian heresies), Augustine taught that a person has free will, but one that is limited and tainted by the human condition. Thus a person participates in justification, but more in the sense of standing before a judge. Echoing St. Paul, Augustine would hold that there is no good work a person can do to balance out his or her justly deserved sentence.

MARTIN LUTHER AND THE REFORMATION

More than 1,000 years after St. Augustine the issue of justification by faith boiled into a raging controversy, which resulted in the fracturing of the Roman Catholic Church. In the years preceding 1517, the sale of indulgences had become increasingly popular. Indulgences were certificates issued under the authority of the church that absolved people from certain penalties due to their sins. These were now sold, and those selling them promised forgiveness of all sins and seemingly an easy entry to heaven. While this was not official church teaching, the way the indulgences were sold implied this easy entry. Martin Luther objected strenuously to the sale of indulgences, arguing that a piece of paper could not gain entry to heaven, since nothing a person could do could result in entry to heaven. God's grace alone was the cause of the justification of the sinner.

While Luther first intended a theological debate, his argumentative style and the various political undercurrents of the time resulted in a defensive posture on the side of the Catholic Church. All agreed that one is justified by faith, but the nuances of the role of works (and the related issue of indulgences) were positions of sharp disagreement.

Luther was excommunicated for his beliefs in 1521, but that did not put the issue to rest. Several attempts to reconcile the issue were made, with the Marburg Colloquy in 1538 nearly bringing the issue to a positive resolution.

COUNCIL OF TRENT (1545–1563)

When the Council of Trent was called by Pope Paul III, there was initial hope that the issues between Catholic and Protestant would be resolved. Luther had originally called for such a council in the early years of the Reformation, but by 1545 there was little hope that the council would include Protestant participation.

Nevertheless, when the council took up the issue, it produced a fairly nuanced statement on justification by faith. The council was concerned to refute the Lutheran position but had to take care not to condemn positions held by differing schools within the Catholic Church (most notably the Augustinians).

Long discussions regarding the wording of the statement were held, and finally after seven months of debate, the statement was issued. In the statement, there was a definition of justification by faith, and then followed 33 Canons, each ending with "let him be anathema" (cast out of the church). It is interesting that the very first canon states something with which Catholic and Protestant would heartily agree:

> If anyone shall say that man can be justified before God by his own works which are done either by his own natural powers, or through the teaching of the Law, and without divine grace through Christ Jesus: let him be anathema.

On the other hand, Canon 9 was aimed well at the Lutheran position:

> If anyone shall say that by faith alone the sinner is justified, so as to understand that nothing else is required to cooperate in the attainment of the grace of justification, and that it is in no way necessary that he be prepared and disposed by the action of his own will: let him be anathema.

Thus the Council of Trent worked to clarify Catholic teaching and draw a firm line between it and Lutheran teaching. Between the end of the Council of Trent in 1563 and the Vatican II Council in 1963, there were few significant changes to the positions of the Catholic and Protestant Churches. Vatican II did not revisit the issue of justification by faith, but did open the door for further dialogue with other churches. Dialogues began in earnest in 1967 patterned after dialogues that had been held in the previous 40 years by various Protestant churches, bringing together both leaders and theologians from the churches. Such dialogues are limited in their authority. Agreement on an issue in a dialogue is

similar to two ambassadors' negotiating an agreement on behalf of their country. If the ambassadors come to an agreement, the agreement must still be ratified by the leaders of the countries before it is accepted.

Dialogues were held on the specific issue of justification by faith between the Lutherans and Catholics both in the United States and in Germany. The result of these dialogues was the Joint Declaration on the Doctrine of Justification. The Joint Declaration did not "solve" all the differences between Catholic and Protestant on the issue, but did resolve some of the differences that were matters of misunderstanding and worked to provide a common basis for further dialogue.

See also Anabaptism; Calvin, John; Charles V; Counter-Reformation (Catholic Reformation) in Europe; Eck, Johann Maier von; Melancthon, Philip.

Further reading: Anderson, H. George, T. Austin Murphy, and Joseph A. Burgess, eds. *Justification by Faith: Lutherans and Catholics in Dialogue VII*. Minneapolis, MN: Augsburg, 1985; Lehman, Karl, Michael Root, and William Rusch, eds. *Justification by Faith: Do the Sixteenth Century Condemnations Still Apply?* New York: Continuum, 2000; Lutheran World Federation and the Roman Catholic Church, eds. *Joint Declaration on the Doctrine of Justification*. Grand Rapids, MI: Eerdmans, 2000; McGrath, Alistar. *Iustitia Dei: A History of the Christian Doctrine of Justification*. Vols 1 and 2. Cambridge: Cambridge University Press, 1983, 1986; Olin, John C., ed. *A Reformation Debate*. Bronx, NY: Fordham University Press, 2000.

Bruce D. Franson

K

Kaikhta, Treaty of

The Treaty of Kaikhta in 1727 between China and Russia defined the boundary between Russian Siberia and Chinese Outer Mongolia.

The Treaty of Nerchinsk of 1689 between China and Russia drew the boundary between the two empires between Russian Siberia and Chinese Manchuria in the northeast but left the boundary between Chinese Outer Mongolia and Russia undefined. Thus another treaty was needed to complete the border between these two empires and to settle other issues. The first treaty with Russia allowed Qing (Ch'ing) emperor Kangxi (K'ang-hsi) to defeat the Olod Mongol chief Galdan in 1697, thus extending his domain to Outer Mongolia in the north and Hami in the northwest. However, China was still not completely secure from the Olod threat and feared plotting between them and Russia because the Olod had earlier become vassals of the Russian czars. Russia was also anxious to negotiate with China over trade and the establishment of an Orthodox religious mission in Beijing (Peking). Meanwhile both rulers who had negotiated the Nerchinsk Treaty (Kangxi, emperor of China, and Peter the Great of Russia) had died, succeeded by Yongzheng (Yung-cheng) and Catherine I, respectively.

In 1725, Empress Catherine I sent envoy Sava Vladislavich Ruguzinski to China, ostensibly to congratulate Yongzheng on his accession to the throne. The Russian negotiations with China's chief delegate Tulisen used Jesuit missionaries as interpreters. They reached agreement in 1727; it was called the Treaty of Kaikhta, named after a frontier town where the signing took place. It provided for a commission to settle on the spot the border between the two countries from the Sayan Mountain and Sapintabakha in the west to the Argun River in the east. In addition to existing trade at Nerchinsk, another trading station would be opened at Kaikhta and every three years a Russian caravan of 200 men would be allowed to go to Beijing to buy and sell goods without duties. Russia would be allowed to establish a religious mission and church in Beijing, and deserters and fugitives from each country to the other would be extradited.

Russia gained 40,000 square miles of territory between the Upper Irtysh and the Sayan Mountains and land south and southwest of Lake Baikal, trading concessions, and the right to open a religious mission in Beijing. China gained security by cutting off Mongol tribes from access to Russia. A follow-up embassy from China to Russia in 1731 won for China the right to pursue the Mongol into Russian territory. This provision would be important in China's quest to consolidate its northern border.

Both Treaties of Nerchinsk and Kaikhta were negotiated between two equal empires and to their mutual benefit. Unlike in relations with all other European nations, whose ambassadors to China were treated as tribute bearers from vassal states, the Russian envoys

were regarded as representatives of an equal nation. While Russian envoys performed the kowtow to the Chinese emperors, likewise the Chinese envoys to St. Petersburg kowtowed to the Russian monarchs. The Russian religious mission in Beijing that trained students in Chinese would give Russia an advantage in the 19th century in negotiations with China.

See also Qing (Ch'ing) dynasty, rise and zenith.

Further reading: Mancall, Mark. *Russia and China: Their Diplomatic Relations to 1728*. Cambridge, MA: Harvard University Press, 1971; Peterson, Willard J., ed. *The Cambridge History of China, Vol. 9, Part 1: The Ch'ing Empire to 1800*. Cambridge: Cambridge University Press, 2002.

Jiu-Hwa Lo Upshur

Kangxi (K'ang-hsi)

(1654–1722) *successful Chinese emperor*

The Kangxi emperor's personal name was Xuanye (Hsuan-yeh). He became the second emperor of the Qing (Ch'ing) dynasty when barely eight years old on his father's death, chosen because he had survived smallpox. His 61-year reign would be one of the greatest, and the longest in China since the first century B.C.E. Thus he deserved the posthumous title Shengzu (Sheng-tzu), which means "sagacious progenitor."

At his accession, the Qing dynasty (1644–1911) was by no means secure, and a council of four regents governed in his name. At 13, Kangxi got rid of the regents and assumed personal power. Kangxi was an extremely energetic and conscientious ruler who studied history and philosophy under Chinese tutors, military arts under Manchu officers, and Western sciences, music, mathematics, and Latin under Jesuit teachers. He followed a prodigious work schedule that began before dawn and ended late at night. He personally read and answered memorials and reports, writing with the left hand when the right became cramped. His leisure hours were spent practicing calligraphy and writing poetry and essays. He also enjoyed the outdoors, personally leading his troops in maneuvers, military expeditions, and hunting. He set high standards for his personal conduct; for example, he fasted before he reviewed capital cases, saying that a life ended cannot be restored.

Kangxi's greatest military accomplishment was the suppression of the Rebellion of the Three Feudatories, 1673–81, led by Wu Sangui (Wu san-kuei), who invited the Manchus to help him oust the rebels whose occupation of Beijing (Peking) had ended the Ming dynasty. Wu and two other allies of the Manchus were granted autonomous princedoms in southern China as reward. Their revolt jeopardized the Qing dynasty and was defeated after arduous campaigns. Two years later another Qing expedition conquered Taiwan, the headquarters of a Ming loyalist force under Zheng Chenggong (Cheng Ch'eng-kung) and his son. Next he dealt with the Mongol threat, conquering both Outer Mongolia and the northwest. Then he extended Qing authority over Tibet by installing a friendly cleric as the seventh Dalai Lama (1708–57) and the leader of the Yellow Hat sect of Tibetan Buddhism. In addition he defined China's northeastern border with Russia at the Treaty of Nerchinsk in 1689.

Domestically, Kangxi instituted a number of important reforms. He stopped Manchu abuses in the treatment of the majority Han Chinese, reformed the practice of collecting revenue, cracked down on corruption, and repeatedly reduced taxes, finally fixing the tax quota on the basis of population count of 1712 regardless of later increases. The emperor was a patron of many fields of learning. He appointed a board of 50 historians to write a history of the preceding Ming dynasty, following a 2,000-year-old tradition that each dynasty sponsored writing a comprehensive history of its predecessor. The work was published in 1739 when Kangxi's grandson was on the throne. Other boards of learned men worked on multivolume works including the *Kangxi Dictionary* and a 5,020-volume work comprising ancient and modern published books.

Kangxi fathered 36 sons (20 of whom reached adulthood). His empress bore him one son and died in childbirth. He was proclaimed heir and despite his father's love and care, the youth grew up dissolute and unstable, became involved in a conspiracy to assassinate the emperor, and was finally demoted and arrested. The troubles with his heir clouded Kangxi's last years. He refused to announce another heir until his deathbed, when his last will proclaimed his fourth son, Yinchen (Yin-chen), the next emperor. Kangxi inherited an unstable empire and left it splendid, in large part through his conscientious, frugal, and efficient administration.

See also Jesuits in Asia; rites controversy in China.

Further reading: Kessler, Lawrence D. *K'ang-hsi and the Consolidation of Ch'ing Rule, 1661–1684*. Chicago: University of Chicago Press, 1976; Spence, Jonathan. *Ts'ao Yin and the*

K'ang-hsi Emperor: Bondservant and Master. New Haven, CT: Yale University Press, 1966; ———. *Emperor of China, Self-Portrait of K'ang-hsi*. New York: Vintage Books, 1975; Wu, Silas Hsiu-liang. *Passage to Power: K'ang-hsi and His Heir Apparent, 1661–1721*. Cambridge, MA: Harvard University Press, 1979.

Jiu-Hwa Lo Upshur

Kepler, Johannes

(1571–1630) *German mathematician and astronomer*

Johannes Kepler, founder of celestial mechanics, was born December 27, 1571, at Weil der Stadt, Stuttgart, Germany. His grandfather was lord mayor of the town, but his family had many hardships; his father, Heinrich, was a mercenary who abandoned his family and his mother, Katharina, was an innkeeper's daughter tried for witchcraft. Kepler amazed travelers with his mathematical knowledge.

Kepler embraced his studies and proved a bright student. After studying in the Protestant seminary at Adelberg in 1584, he entered the University of Tübingen. He joined the mathematics faculty of the Protestant seminary at Graz, Austria, in 1594. Kepler studied Nicolaus Copernicus (1473–1543) in depth and wrote the *Mysterium cosmographicum* (The Sacred Mystery of the Cosmos, 1596), a work defending the Copernican system, which postulated that the Sun—not the Earth—was the center of the universe, and that planets moved in circles in their orbits around the Sun.

Kepler is known for his three revolutionary laws of planetary movements, which explained the organization of the solar system. He observed that the orbit of Mars was an ellipse and found similar deductions for orbits of other planets. He realized there was a mathematical explanation, and his first law states that the planets moved in elliptical paths around the Sun. The second law stipulates that the path the planet travels around the Sun comprises equal areas in equal times as the planet moves its orbit. The first two laws were published in his book *Astronomia nova* (New Astronomy) in 1609.

His third law of planetary movement states that the square of the time it takes for a planet to revolve once around the Sun is proportional to the cube of planet's distance from the Sun. The third law was published in 1619 in a book titled *Harmonices mundi*. The three laws made a seminal contribution to the study of planetary motion. Kepler made great progress in the development of modern astronomy by abandoning theories held for two prior millennia. However, the reasons behind the laws were discovered by Isaac Newton, who demonstrated that they were the result of the law of universal gravitation.

Religious tensions in Europe forced Kepler to move on more than one occasion. In 1599, he left Graz because of religious persecution and went to Prague at the invitation of Danish astronomer Tycho Brahe (1546–1601). Kepler became the imperial mathematician after Brahe's death in 1601. Kepler held the post until 1612, when Lutherans were being driven out of Prague. He went to Linz to continue his work in mathematics and stayed there until 1626.

After years of hardship, Kepler died at Regensburg, Bavaria, on November 15, 1630. Kepler the mathematician, astronomer, and astrologer was one of the dominating figures of the scientific revolution that swept Europe.

See also Counter-Reformation (Catholic Reformation) in Europe; Reformation, the.

Further reading: Baumgardt, Carola. *Johannes Kepler: Life and Letters*. London: Gollancz, 1952; Caspar, Max. *Kepler.* London: Abelard-Schuman, 1959; Koestler, Arthur. *The Sleepwalkers*. London: Arkana Books, 1989; ———. *The Watershed: A Biography of Johannes Kepler*. Garden City, NY: Anchor Books, 1960; Kozhamthadeam, S. J. *Discovery of Kepler's Law: The Interaction of Science Philosophy and Religion*. Notre Dame, IN: University of Notre Dame Press, 1994; Martens, Rhonda. *Kepler's Philosophy and the New Astronomy*. Princeton, NJ: Princeton University Press, 2000; Rosen, Edward. *Three Imperial Mathematicians: Kepler Trapped between Tycho Brahe and Ursus*. New York: Abaris Books, 1986; Stephenson, Bruce. *Kepler's Physical Astronomy*. New York: Springer Verlag, 1987; Tiner, John H. *Johannes Kepler: Giant of Faith & Science*. Fenton, MI: Mott Media, 1977; Voelkel, James R. *Johannes Kepler and the New Astronomy*. New York: Oxford University Press, 1999.

Patit Paban Mishra

King Philip's (Metacom's) War (1675–1676)

King Philip's War was one of the bloodiest conflicts between English colonists and Native Americans in history. Incited by growing colonial population, the war confirmed white domination of New England and significantly weakened Indian presence in the region.

From the settlement of Plymouth in 1620, the colonial population of New England grew rapidly and displaced many coastal Indians. By 1670, the 52,000 colonists of southern New England outnumbered natives by three to one. As colonial populations grew, they pressed farther inland, seizing Indian land through dishonesty and allowing unfenced livestock to spoil Indian crops. At the same time, Puritan clergy sought to convert Indians to Christianity by placing them in "praying towns" where their beliefs and behaviors could be closely monitored. Led by the Reverend John Eliot, the praying towns held 1,600 natives by 1674.

In March 1675, the colony of Plymouth accused three Wampanoag Indians of the murder of a praying town Indian and colonial informant. When the three were tried and hanged three months later, the Wampanoag sachem Metacom (known to the colonists as King Philip) retaliated against the town of Swansea. Throughout the summer of 1675, the conflict escalated from an isolated incident into a regional war. Massachusetts and Connecticut came to the aid of Plymouth and launched indiscriminate attacks on a number of native peoples, which caused the powerful and previously neutral Narragansetts to ally with the Wampanoags. Over the next few months, the Indians gained the upper hand, using flintlock muskets to launch a total war. Before the end of 1675, Indians had attacked 52 of the region's 90 towns, destroying buildings, murdering entire families, and obliterating 12 entire settlements.

In early 1676, colonial leaders forged an alliance with the Pequots and Mohegans and gained the advantage by turning the conflict into an Indian civil war. The colonists also became increasingly aggressive in their warfare. In late 1675, they trapped 300 Narragansetts in the Great Swamp and set them on fire. The colonists also attacked women and children, selling the captives as slaves in the Caribbean. After one battle, Benjamin Church noted that Indians who surrendered "were carried away to Plymouth, there sold, and transported out of the country; being about eight score persons." True to their Puritan nature, the colonists saw the Indian attacks as God's punishment for their transgressions. As Mary Rowlandson remarked after several weeks in Indian captivity, "I see the Lord had his time to scourage and chasten me." By the summer of 1676, the Indians had run out of supplies and when Metacom was killed in battle in August, the rebellion collapsed.

King Philip's War brought about the death of 1,000 colonists and 3,000 Indians. It also resulted in the abolition of most of the praying towns, as angry colonists attacked, imprisoned, and even sold the Christian Indians into slavery. Their hegemony over the region secured, the colonists drove the remaining Native Americans to the frontier. After King Philip's War, Indians became largely invisible in New England, causing many whites to declare mistakenly a number of tribes extinct.

See also NATIVES OF NORTH AMERICA.

Further reading: Calloway, Colin G., ed. *After King Philip's War: Presence and Persistence in Indian New England.* Hanover, NH: University Press of New England, 1997; Lepore, Jill. *The Name of War: King Philip's War and the Origins of American Identity.* New York: Knopf, 1998.

JOHN G. MCCURDY

Knox, John

(c. 1513–1572) *religious leader*

The country of Scotland is well known for its fiery, individualistic spirit, which is combined with a deep loyalty to the Scottish people and their religion. John Knox, the "thundering Scot," was no exception to this tradition. Knox is best known as the founder of Scottish Presbyterianism, and he lived during a tumultuous time in the history of Scotland. Not known for his tact, Knox viewed himself in the style of an Old Testament prophet, being God's "trumpet," blasting against every king and queen reigning during his lifetime.

John Knox was born around 1513 in the region of Lothian, Scotland, to a middle-class farmer. Little is known of his upbringing or education. It is likely that he studied at St. Andrews University in St. Andrews, Scotland. Knox was listed on the rolls in 1540 of St. Andrews as a papal notary, leading most historians to believe that he was ordained to the Roman Catholic clergy by that time. Unlike England to its south, which became Protestant in 1533 under King HENRY VIII, Scotland had remained Roman Catholic. However, many lairds and nobles of Scotland were increasingly influenced by Protestant preaching and thought. In 1543, Knox became a tutor to the two sons of a Protestant-leaning laird named Hugh Douglas. During this time, Knox became a convinced Protestant. In 1544, Knox became a bodyguard for a fiery theologian and preacher named George Wishart. Wishart preached against Catholic cardinal Beaton and Scotland's queen mother, Mary of Guise, who were aligning themselves with Roman Catholic France against the military might of England under King Henry VIII. Wishart was eventually captured by the Roman Catholics and strangled

and burned in March 1545. The death of Wishart was a turning point for Knox, making him determined to continue the work of Protestant reform in Scotland.

In 1546, men conspired successfully to murder Cardinal Beaton and take over his Castle of St. Andrews. Knox was not involved in the initial conspiracy but came into the castle in 1547, simply as a tutor for three boys. Soon after, he was asked to take over the spiritual leadership of the people in the castle. Agreeing reluctantly, Knox preached his first sermon in the castle church in 1547. The castle was eventually forced to capitulate later in 1547 to a fleet of French galley ships and Knox was captured. Knox served two years as a galley slave, then was freed in 1549, and moved to northern England, where he began to preach in Newcastle. In 1553, the Catholic MARY I ascended the throne of England, forcing Knox to flee to Frankfurt, Germany, and eventually to Geneva, Switzerland, home of JOHN CALVIN. Knox greatly respected Calvin's thought and writing and their meeting in GENEVA led to a long period of friendship and correspondence.

Knox became increasingly convinced that the only way for England and Scotland to have freedom for Protestant worship was by military intervention. He began writing pamphlets, the most controversial of which was entitled "A Faithful Admonition to the Professors of God's Truth in England." In it, he called the preachers to rebuke more aggressively those leading sinful lives, but then went on to thunder against Queen Mary I of England, who at the time was considering marriage to the Roman Catholic king PHILIP II of Spain, charging her with usurping the government and handing it over to a foreign ruler. This pamphlet proved influential in strengthening the Protestant resistance to Mary I, which continued to her death in 1558 when her Protestant half sister ELIZABETH I took the throne of England.

In 1557, Knox published his most famous pamphlet, entitled "The First Blast of the Trumpet against the Monstrous Regiment [unnatural reign] of Women." Arguing from the Old Testament, Knox contended that it is wrong for a woman to be the head of state, especially turning over the reign of a country to a foreign husband. While there were exceptional times when a woman could reign, he felt that the normal result was disaster.

In 1559, Knox returned to Scotland via England, where he received a frosty reception from Queen Elizabeth. By this time, Scotland had several influential Protestant nobles who could protect Knox. Knox was called to serve in St. Giles, the most important church in Edinburgh, where the queen mother, Mary of Guise, and her daughter, Mary, Queen of Scots, lived. In 1560, a treaty was signed by England, Scotland, and France, and as a result, Scotland became officially Protestant, though Queen Mary remained Roman Catholic. Thus began 12 years of conflict between Knox and Queen Mary, often resulting in public rebukes on both sides.

John Knox reproving the ladies of Mary, Queen of Scots' court, painting by W. T. Roden; Knox helped establish Protestantism in Scotland.

From 1560 till his death in 1572, Knox did much to establish the Protestant church in Scotland, from which the current Presbyterian Church takes much of its form. He was a tireless preacher but also organized a system of discipline for both pastors and church members. Knox was against any practice not found directly in the Bible (such as kneeling during communion or devotion to the saints). He also organized a system of financial help for the poor, out of funds raised for the churches. Knox married his wife, Marjory (Bowes), around 1555. Marjory bore him two sons (Nathaniel, Eleazer) but died in 1560. He married a second wife, Margaret (Stewart), in 1563, who bore him three daughters (Martha, Margaret, Elizabeth). He died November 24, 1572.

Further reading: Reid, W. Stanford. *Trumpeter of God, a Biography of John Knox*. New York: Charles Scribner, 1974; Schaff, Philip. *The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. VI: Innocents–Liudger*. Grand Rapids, MI: Christian Classics Ethereal Library, 2001; Wilson, Douglas. *For Kirk and Covenant: The Stalwart Courage of John Knox*. Nashville, TN: Cumberland House, 2000.

BRUCE D. FRANSON

Kongo kingdom of Africa

The kingdom of the Kongo (Kongo dya Ntotila) flourished along the Congo River in the west-central coast of Africa from about the 14th century. The kingdom covered a large part of what is now the Democratic Republic of Congo, but the king (the *manikongo*) lived in what is now Angola.

King Nimi, from near present-day Boma, conquered the Congo Plateau. He and his followers married into the local elite and he was accepted as ruler of the region. The wealth of Kongo was based on trade in ivory, hides, and slaves, and it also used a shell currency popular in western Africa. In 1482, King João II of Portugal sent an expedition, under the command of Diogo Cão, to explore the west coast of Africa, and they reached the Congo River in the following year. Diogo Cão sent a delegation to see the fifth king of the Kongo, Nzinga-a-Cuum (or Nzinga Nukuwu), who was living at Mbanza (São Salvador do Congo). Nzinga-a-Cuum asked Cão to take charge of a young relative, Caçuto, and others, and take them back to Lisbon to receive a Christian education. Caçuto learned Portuguese and much about Portuguese and European history, also converting to Christianity. At Bela in 1489, he was baptized and took the name João Silva, after King João II of Portugal, and Pire Silva, a court official who had served as his godfather. Caçuto then returned to Mbanza.

Nzinga-a-Cuum had become wary of the Portuguese. Possibly worried about Portuguese military power, Nzinga-a-Cuum converted to Christianity, becoming King João I of the Kongo. However he had long practiced polygamy. After his baptism, he returned to his many wives and disowned his son, who, with his mother and other members of the family, sought the protection of the Portuguese. When his father died in 1506, Afonso returned to Mbanza, was crowned, and then set about converting his people to Catholicism. He regularly corresponded with King Manuel I of Portugal and sent over more of his subjects to Lisbon to receive a European education.

When Afonso I of Kongo died in 1542, his son and successor Pedro I became the next king; he was succeeded briefly afterward by Francisco I (Mpudi a Nzinga Mvemba). Pedro became king again briefly. A nephew, Diogo, disputed these two rulers and staged a rebellion against Pedro and then Francisco and then Pedro again. He forced Pedro to seek sanctuary in a Catholic church, where he wrote and pleaded for help from King João III the Pious of Portugal and from the pope. Diogo came to the throne at a time when some Portuguese traders were eager to expand the slave trade, and Diogo was eager to profit from this. When he died in 1561, his illegitimate son, Afonso II, succeeded him, and a violent succession crisis broke out.

While he was attending Mass within months of becoming king, Afonso II was murdered by his brother Bernardo. Bernardo I reigned for six years. His successor, Henrique I, was king for a year before being forced to flee when the neighboring kingdom of Jagas invaded Kongo. Henrique was succeeded by Alvaro I, who reigned for 19 years and brought some stability to the country. Alvaro I also stepped up the slave trade and sent as many as 14,000 slaves annually to Brazil. Finally Antonio I, who became king in 1661, quarreled with the Portuguese over control of the slave trade. In 1665, he gathered his supporters and met the Portuguese in battle at Mbwila. He was wounded in the fighting, captured, and subsequently beheaded. After 1678, after a violent internal civil war, the kingdom of Kongo rapidly fragmented into a number of warring states. The kings of Kongo—descended from Afonso I—did, however, continue to hold court and conduct ceremonial functions. Henrique III, Afonso Nlengi, reigned from 1793 until 1802, and the male line continued until Pedro VII, Afonso, died in 1962, whereupon Isabel María da Gama became the regent. Although some people wanted to restore the Kongo monarchy, when Angola gained its independence in 1975, the new government refused to recognize its existence.

See also slave trade, Africa and the.

Further reading: Birmingham, David. *Trade and Conflict in Angola: The Mbundu and Their Neighbors under the Influence of the Portuguese 1483–1790*. Oxford: Clarendon Press, 1960; Duffy, James. *Portugal in Africa*. Harmondsworth, Middlesex: Penguin Books, 1962; Núñez, Benjamin. *Dictionary of Portuguese-African Civilization*. London: Hans Zell, 1995.

Justin Corfield

Koprülü family

Four different members of the Koprülü family served as grand viziers in the Ottoman Empire during the 17th century. Of obscure Albanian origins, Mohammad Koprülü had a fairly inauspicious career in the vast Ottoman bureaucracy until 1656, when he was appointed grand vizier. He soon distinguished himself as an able, efficient, and honest administrator. Mohammad removed corrupt officials from office and oversaw the defeat of major

rebellions in the Anatolian Peninsula and the Balkans. He also reinstituted rigorous adherence to the law.

Before his death in 1661, Mohammad recommended that his son Ahmed (Fazil Ahmed Koprülü) succeed him as grand vizier. Ahmed (served 1661–76) proved to be as able an administrator as his father and continued to strengthen the empire. Led by Kara Mustafa, Ahmed's brother-in-law, the Ottomans moved in 1683 to regain their ascendancy in Hungary and lay siege to Vienna, the city SULEIMAN I THE MAGNIFICENT had failed to take in 1529. Reinforced with troops from Poland, the Habsburgs, now equipped with heavy artillery, defeated the Ottomans, who were forced to retreat to Belgrade. Upon the sultan's orders, Kara Mustafa was then assassinated.

In 1689, Ahmed's brother Mustafa was appointed grand vizier and continued the family tradition of honest administration; Mustafa reduced some taxes—a popular policy—as well as instituting other economic reforms. Although a devout Muslim, Mustafa was also known for his religious tolerance and fair treatment of the large Christian minority populations in the empire and he became known as "Koprülü the Virtuous." However, his tenure as grand vizier was short as he died fighting with Ottoman troops in the Balkans in 1691.

In 1697, Sultan Mustafa II sought to restore Ottoman power by appointing Husayn Koprülü as his grand vizier. His tax policies enabled the Ottomans to raise and equip a large army and fleet to protect territory in the Balkans; Husayn served as vizier until 1702 and another Koprülü became vizier for a short time in 1710. But even the reforms and efficiency of the Koprülü viziers failed to halt the decline of the Ottoman Empire and the gradual loss of territory to Russian and other European enemies.

See also HABSBURG DYNASTY.

Further reading: Itzkowitz, Norman. *Ottoman Empire and Islamic Tradition*. New York: Alfred A. Knopf, 1972; Kinross, Lord. *The Ottoman Centuries: The Rise and Fall of the Turkish Empire*. New York: William Morrow, 1979; Shaw, Stanford. *History of the Ottoman Empire, 1280–1808*. London: Cambridge University Press, 1976.

JANICE J. TERRY

Korea, Japanese invasion of

Japanese warlord TOYOTUMI HIDEYOSHI dreamed of conquering China and launched two invasions of Korea, in 1592 and 1597, in order to do so. Although he ultimately failed, the wars inflicted terrible devastation on Korea. Because as its overlord the Ming dynasty in China sent a large army to aid Korea, the war also considerably weakened the Ming dynasty.

In the 16th century, Japan underwent constant civil wars as the Ashikaga Shogunate weakened and various feudal lords sought supremacy; in fact this period was called the "Warring States" era in Japanese history. Hideyoshi was an ambitious general who rose from obscurity. By 1590, he had destroyed all rival lords and unified Japan, freeing him and his large army to conquer new lands. His target was China and to reach China he needed passage through Korea. When Korea refused his demands he led an invading army of 160,000 men, landing on the southern tip of the peninsula and advancing northward. The inferior Korean army was overwhelmed, King Sonjo abandoned his capital city Seoul and fled, and his two sons were made captives.

The Korean cause was saved from complete ruin by the emergence of Admiral Yi Sun-sin, who built a fleet of "turtle ships," the world's first wooden ships with steel plating, which repeatedly defeated the Japanese navy, thus disrupting their supply lines. Meanwhile, China responded with 200,000 troops, who captured Pyongyang and pursued the Japanese forces southward until they only held the southern tip of the peninsula. Peace negotiations proved fruitless and were broken off because China demanded that Hideyoshi acknowledge Chinese overlordship while Hideyoshi demanded a part of Korea to be ceded to him, the marriage of a Ming princess to the Japanese emperor, and Korean princes as hostages.

Undaunted, Hideyoshi launched a second invasion in 1597 but proceeded no farther than Korea's two southernmost provinces because both the Koreans and the Chinese relief army were prepared. When Hideyoshi died in 1598 his army quickly returned home. In 1606, TOKUGAWA IEYASU, the new shogun of Japan and Hideyoshi's successor, made peace with Korea.

The two Japanese invasions inflicted terrible sufferings on the Koreans. Whole areas were devastated and depopulated and many historical sites and libraries were burned. The YI DYNASTY of Korea never fully recovered its authority and the country its prosperity. The retreating Japanese moreover took many looted treasures and took as prisoners men with skills, most notably Korean potters, who built up Japan's ceramics industry. Hideyoshi's dream of ruling Japan died with him because his son was too young to rule, allowing

another feudal lord, Tokugawa Ieyasu, who had not participated in the Korean campaigns, to seize power. Finally the cost of the war weakened the already declining Ming dynasty in China. Additionally, the sending of a large army to Korea denuded southern Manchuria of Ming garrisons and paved the way for the rise of the Manchus.

See also MING DYNASTY, LATE; QING (CH'ING) DYNASTY, RISE AND ZENITH.

Further reading: Berry, Mary E. *Hideyoshi*. Cambridge, MA: Harvard University Press, 1982; Park, Yune-hee. *Admiral Yu Sun-shin and His Turtle Boat Armada*. Seoul: Hanjin Publishing Company, 1978; Twitchett, Denis, and Frederick W. Mote, eds. *The Cambridge History of China, Vol. 8: The Ming Dynasty, Part 2, 1368–1694*. Cambridge: Cambridge University Press, 1998.

JIU-HWA LO UPSHUR

L

Landa, Diego de

(1524–1579) *Spanish Franciscan friar*

Among the first Spaniards to venture into the Maya heartland of the Yucatán Peninsula, the Franciscan friar Diego de Landa owes his fame, and infamy, to two distinct but related actions. His infamy rests on his systematic destruction of dozens of Maya texts (or codices) and thousands of Mayan idols in his crusade to extinguish idolatry and spread Christianity among the Maya in the 1560s—a crusade accompanied by tortures, burnings at the stake, and many other atrocities against the region's indigenous inhabitants. Yet Landa was also among the earliest experts on Mayan language and culture, his *Relación de las cosas de Yucatán* (*Account of the Things of Yucatán*, 1556) representing a landmark document that provided an exceptionally vivid, detailed, and important description of Maya language and culture, and that proved key in the eventual decipherment of ancient Maya texts in the second half of the 20th century. Landa thus occupies a peculiar and highly ambiguous position as both the most important early destroyer and preserver of knowledge on the preconquest Maya of Yucatán.

Born in Cifuentes, Guadalajara, Spain, on March 17, 1524, Landa entered the Franciscan monastery of San Juan de los Reyes in Toledo in 1540. Nine years later he journeyed to Yucatán as part of the broader missionary effort to convert the New World's indigenous inhabitants to Christianity. His first several years were spent at the monastery at Izamal, learning Mayan, revising an existing grammar, and undertaking the routine duties of Franciscan missionaries: preaching, tending to the sick, performing sacraments. Growing restless, Landa sought and received permission to venture alone into the interior, where he spent many months wandering through large parts of the peninsula and acquiring intimate knowledge of Mayan language and culture.

In 1553, he returned to the monastery at Izamal and supervised the construction of a permanent structure at the prominent Maya religious center. Eight years later, in 1561, the General Chapter of the Franciscans appointed the 37-year-old Landa as the region's first provincial. By 1562, Landa had overseen the construction of 12 monasteries and the baptism of thousands of Maya, who Landa believed had abandoned their idols and embraced the Christian faith.

In May 1562, a chance discovery of a cave near the village of Maní containing numerous idols and human skulls launched Landa on a crusade to extirpate, once and for all, idolatry among the natives. Employing a torture technique known as the *garrucha*, or hoist (in which the individual was bound at the wrists, hoisted into the air, and lashed, sometimes with large stones attached to the feet and hot wax hurled onto the body), the friars gained numerous "confessions" from the natives on their continuing adherence to non-Christian religious beliefs and practices. Soon afterward, on Sunday, July 12, 1562, the friars celebrated a massive auto-da-fé at Maní, in which great piles of idols (including at least 27 Maya manuscripts, or codices) were set to the torch, and various

punishments meted out to offenders against the Christian faith, including floggings, incarceration, and fines.

The inquisition continued for the next three months. Altogether an estimated 4,500 natives were tortured, with many hundreds left permanently disabled and 158 dying in consequence of the interrogations. Landa's illegal and unauthorized excesses led to a prolonged power struggle with the region's bishop, Francisco de Toral, whose authority he was charged with usurping. Ordered back to Spain, he was absolved by the Council of the Indies, and in 1573 he returned to Yucatán as second bishop of Mérida, in which capacity he served until his death on April 30, 1579.

See also Inquisition, Spanish and Roman; Yucatán, conquest of the.

Further reading: Clendinnen, Inga. *Ambivalent Conquests: Maya and Spaniard in Yucatán, 1517–1570.* Cambridge: Cambridge University Press, 1987; De Landa, Diego. Alfred M. Tozzer trans. *Relacion de las cosas de Yucatán*. Germantown, NY: Periodicals Service Company, 1974; ———. *Yucatán before and after the Conquest*. Mexico City: San Fernando, 1993. ———. *Mayas de Yucatán. The Mayas of Yucatan*. San Diego, CA: Fondo de Cultura Economica USA, 1997.

Michael J. Schroeder

Las Casas, Bartolomé de

(c. 1474–1566) *Spanish priest, bishop, historian*

One of the most influential figures in the history of Latin America, the Spanish priest and historian Bartolomé de Las Casas became known as the "Apostle of the Indians" for his impassioned and relentless moral condemnations of the excesses of violence and cruelty perpetrated by Spanish conquistadores and *encomenderos* against the native inhabitants of the Americas. His book, *The Devastation of the Indies: A Brief Account*, first published in 1552, caused a sensation across Spain and at the highest levels of church and state. Translated into many languages, it also formed an important component of the "Black Legend" of Spanish atrocities, a perspective that continues to hold enormous sway in considerations of the Spanish impact on the Americas. An indefatigable writer and activist, he continued writing, publishing, and speaking in favor of Indian rights from 1514 until his death in 1566. His writings were an important element of later Enlightenment discourses on the universality of human rights and continue to resonate among liberation theologians, human rights activists, and indigenous rights activists across Latin America more than 450 years after his "brief account" was first published.

Born in Seville in 1484, son of a well-to-do merchant, Las Casas first came to the New World in 1502, at age 18, in the company of his father and some 2,500 other adventurers in the fleet of Nicolás de Ovando. Around 1506–07, he returned to Europe, was ordained a deacon in Rome, and returned to the Indies, where he was granted an *encomienda*. In 1512, he became the first priest ordained in the Americas. Over the next two years, an *encomendero* himself and eyewitness to the forced labor, enslavement, and violence that characterized the conquest of the Caribbean, he gradually came to an understanding of Spanish actions that diverged radically from that of the vast majority of his countrymen. His first public condemnation of Spanish excesses was in a Pentecost Sunday sermon in 1514. Freeing his own Indians, henceforth he preached incessantly about the evils of *encomienda* and other forms of forced labor and violence, making many enemies in the process.

In 1520, King Charles granted him an official hearing to expound his views and defend himself against his many detractors. A handful of other ecclesiastics, most notably Antonio de Montesinos and Juan Quevedo, had been advancing similar arguments. The king sympathized with Las Casas's position and decreed that the Indies would henceforth be ruled without recourse to force of arms—an unenforceable edict that was largely ignored. After a failed attempt to establish an economically self-sustaining Indian commune in Venezuela, in 1522 Las Casas became a Dominican monk.

Over the next four decades, he wrote prolifically and became an obsessive collector of documents that later proved of inestimable value to scholars. He was instrumental in persuading the king to issue the New Laws of 1542, which placed severe restrictions on *encomienda*, sparked furious resistance by *encomenderos* across the empire, and were repealed in 1545–46. In 1544, he was appointed bishop of Chiapas (Mexico), where he continued his work on behalf of the Indians. Three years later, in response to mounting opposition to the radical bishop, the Council of the Indies recalled him to Spain.

In 1550, came one of the most memorable and important public debates in early modern Europe, on the question of the morality of Spain's actions in the Americas. Pitting two intellectual giants—Las Casas versus the eminent humanist Juan Ginés de Sepúlveda, who argued from Aristotelian premises that Indi-

ans were "natural slaves" and that Spanish actions were therefore just and appropriate—the great debate of Vallodolid failed to resolve the question, even though most council members sided with Las Casas. In the coming years, he wrote many other works of enduring historical importance, most notably his *Brief Account* (1552), *Apologética historia*, and *Historia de las Indias* (3 vols., first pub. 1875–76). He continued denouncing the institution of *encomienda* and Spanish cruelties and championing Indian rights until his death in July 1566. His body was interred at Our Lady of Atocha in Madrid.

See also Dominicans in the Americas.

Further reading: Las Casas, Bartolomé de. *In Defense of the Indians, the Defense of the Most Reverend Lord, Don Fray Bartolomé de las Casas, of the Order of Preachers, Late Bishop of Chiapa, against the Persecutors and Slanderers of the Peoples of the New World Discovered across the Seas*. Edited and translated by Stanford Poole. DeKalb, IL: Northern Illinois University Press, 1974; Las Casas, Bartolomé de. *The Devastation of the Indies*. Herma Briffault, trans. Baltimore, MD: The Johns Hopkins University Press, 1974.

Michael J. Schroeder

Lebna Dengel

(1508–1540) *Ethiopian ruler*

Emperor Lebna Dengel of Ethiopia, also known as Dawit II, or David II, was one of the celebrated Christian kings of Ethiopia. Lebna Dengel succeeded to the throne of Ethiopia at the age of 12, partly through the maneuverings of his grandmother, the empress Eleni. The empress was the daughter of King Hadiya, a Muslim, and she officially served as Lebna Dengel's regent. Eleni had begun her rise to power when she became one of the four wives of Zara Yakob (1438–68) in 1445, thereby joining her prominent Muslim family with the Christian family of Zara Yakob. As one of the celebrated evangelizing emperors of Ethiopia, along with Amda Tseyon (1314–44) and Sayfa Arad (1344–72), Zara Yakob holds a unique place in Ethiopian history. When he built a new royal residence at Debre Berhan, Eleni, who had converted to Christianity, established a church on the grounds.

Zara Yakob died after designating his young son Ba'eda Maryam (1468–78) as his heir, and Eleni became even more prominent in Ethiopian politics. Since his mother was dead, Ba'eda Maryam designated Eleni, to whom he was close, as the queen mother and chose her to serve as his regent. Eleni also served in this capacity during the troubled reign of her son Na'od (1494–1505), who had succeeded his half brother Ba'eda Maryam to the throne. When Na'od was killed in a battle against the Muslims, his son Lebna Dengel was only seven years old. Throughout much of the late 15th and early 16th centuries, Eleni served as the power behind the Ethiopian throne, essentially serving as the reigning monarch. As a devout and active Christian, Eleni is credited with founding the modern church of Ethiopia. Although her exact birth date is unknown, Eleni was born sometime in the 1430s and died in the early 1520s in her 90s.

While Christians and Muslims coexisted in Ethiopia during Lebna Dengel's reign, it was far from a peaceful relationship. In 1516, when the emir Mahfuz of Haran invaded the Ethiopian highlands, Lebna Dengel ambushed the invaders and continued to press his advantage by killing the emir and following them back to Haran, where he again attacked. Lebna Dengel returned to his home a hero, convinced that the Muslims would no longer threaten Ethiopian Christians. He was fatally wrong. Suspecting that a Muslim attack was imminent, Eleni sent out a plea for assistance from Portugal. Consequently, in 1520, a Portuguese expeditionary force arrived in Ethiopia, led by Dom Ridrigo da Lama. Despite the presence of the Portuguese in Ethiopia, in March 1529, Muslim forces under Ahmed Ibn Ghazi (c. 1507–43), popularly known as "the Gran," triumphed over Lebna Dengel's forces. By 1531, Muslim forces were in control of Ethiopia and remained so until 1543.

During the Muslim invasion, Christian Ethiopians had been forcibly converted to the Muslim faith, to which they were forced to swear allegiance. In reality, Christian Ethiopians remained steadfast in their own faith. During the period of Muslim dominance, Emperor Lebna Dengel actively resisted all efforts to make him renounce his faith. When Ahmed ibn Ghazi demanded the hand of Lebna Dengel's daughter in marriage, warning Lebna Dengel that he had no other course than to comply, the emperor summarily refused. Assuring the Gran that he would not allow his daughter to marry a nonbeliever, Lebna Dengel wrote to him that he was determined to retain his trust in the Lord rather than in the Gran. Afterward, Lebna Dengel's faith was repeatedly tested as he was forced to flee for his life. For the rest of his life, he was often hungry, uncomfortable, and in physical danger.

Lebna Dengel was still hiding from Muslim forces when he was killed in battle on September 2, 1540, near the monastery of Dabra Dam in Tigre. Subsequently, the tide turned for Christian Ethiopians. Lebna Dengel had appealed to Portugal for assistance in 1535, but

help did not arrive until after his death. The emperor Galawdewos (Claudius) succeeded to his father's throne, and the Ethiopian Empire was restored with the help of the Portuguese who arrived in Ethiopia in 1541. This force of 400 Portuguese musketeers was led by Cristóvão da Gama, the son of the celebrated explorer Vasco da Gama.

After Lebna Dengel's death, his son Galawdewos, assisted by the Portuguese musketeers, led an attack in which the Gran was killed in 1543 in a battle near Lake Tana. Once the Muslims were ousted, the Christians performed a penitential and reinstatement ceremony and proclaimed the return of Christianity to Ethiopia. Although the Muslims had been ousted from Ethiopia, the Gran's widow, Bati Del Wambara, continued raids on the Christians. Galawdewos was killed in battle in 1559, and the Muslims triumphantly displayed his head on a stake.

Many of the Portuguese who survived the various battles remained in Ethiopia when the troops pulled out of Ethiopia in 1547. They were soon joined by a group of Jesuit missionaries. The presence of the Portuguese was evident in Ethiopia in a number of ways since the Portuguese government fully intended to retain a certain amount of power in the country The Portuguese taught the Ethiopian soldiers how to use firearms and converted a number of locals to Western Catholicism. By the mid-17th century, however, the Ethiopian government had expelled the Jesuits and denied other missionaries admission to the country. For the next two centuries, Ethiopia rejected all foreign overtures, preferring to exist in isolation.

See also Loyola, Ignatius of, and the Society of Jesus.

Further reading: Fage, J. D. *A History of Africa*. London: Hutchinson, 1988; Henze, Paul B. *Layers of Time: A History of Ethiopia*. New York: Palgrave, 2000; Ogot, B. A., ed. *General History of Africa, Volume 5: Africa from the Sixteenth to the Eighteenth Century.* Berkeley: University of California Press, 1999; Rey, C. F. *The Romance of the Portuguese in Abyssinia*. New York: Negro Universities Press, 1969.

Elizabeth Purdy

Le dynasty of Vietnam

The Le dynasty ruled Vietnam from 1428 to 1788, the longest reign in Vietnam's history. Le Loi, the founder of the Le dynasty, who ascended the throne as Le Thai To, is one of the most celebrated heroes in the country. He is credited with freeing the country from Chinese Ming domination in 1428. Le Loi was an aristocratic landowner. He was helped by Nguyen Trai, a Confucian statesman, poet, and military strategist. Vietnam would maintain peaceful relations with China as a vassal state for more than 300 years.

Le Thanh Tong, who ruled Vietnam from 1460 to 1497, is the second-most significant ruler of the Le dynasty. He reorganized the administrative divisions of the country and upgraded the civil service system. He ordered a census of people and landholdings to be taken every six years, revised the tax system, and commissioned the writing of a national history. He completed the conquest of Champa in 1471 and quelled Lao-led insurrections in the western border area. He also ordered the formulation of the Hong Duc legal code, which was based on Chinese law but included distinctly Vietnamese features, such as recognition of the higher position of women. Under the new code, parental consent was not required for marriage, and daughters were granted equal inheritance rights with sons. He also initiated the construction and repair of granaries, dispatched his troops to rebuild irrigation works following floods, and provided medical aid during epidemics. He also encouraged and emphasized the Confucian examination system. Thus his reign was a golden age of literature and science.

Le Thanh Tong presided over a great period of southward expansion. The *don dien* system of land settlement, borrowed from China, was used to develop territory wrested from Champa. Military colonies were established and soldiers and landless peasants moved to and cultivated a new area and served as a militia to defend it. After three years, the village was incorporated into the Vietnamese administrative system, a communal village meetinghouse (*dinh*) was built, and the workers were given an opportunity to share community land granted by the state to each village. The remainder of the land belonged to the state. As each area was cleared and a village established, the soldiers would move on to clear more land. This method contributed greatly to the success of Vietnam's southward expansion and eased the land hunger of the peasants. As the Le dynasty declined, landlessness contributed to the turbulence as the peasants rose up in revolt.

Under the Le dynasty there was a division between state and local responsibilities in government. The central government was responsible for military, judicial, and religious functions, while village authorities oversaw the construction of public works projects such as roads, dikes, and bridges. The autonomy enjoyed by the villages, however, contributed to the weakness of

the Vietnamese political system. If the dynasty could not protect a village, the villages would often support a rebel movement, which then had to provide security and to institutionalize their political power. Although it ensured the preservation of a sense of national and cultural identity, the strength of the villages was a factor contributing to the political instability of the society as it expanded southward.

Beginning in 1527, Vietnam came under the control of two families, the Trinh, dominant in the northern, and the Nguyen in the southern part. Their military and political rivalry destabilized Le dynasty and brought its end in 1788. The new Nguyen dynasty ruled Vietnam into the modern period.

Further reading: Haines, David W. "Reflections of Kinship and Society under Vietnam's Le Dynasty." *Journal of Southeast Asian Studies,* Vol. 15, No. 2 (September 1984); Karnow, Stanley. *Vietnam: A History*. New York: Viking Press, 1983; Nguyen-Van-Thai and Nguyen-Van-Mung. *A Short History of Vietnam*. Saigon, South Vietnam: 1958; Vinh, Pham Kim. *Vietnam: A Comprehensive History*. Fountain Valley, CA: Pham Kim Vinh Research Institute, 1992.

Jitendra Uttam

Leo X
(1475–1521) *pope*

Pope Leo X was born Giovanni de' Medici in Florence on December 11, 1475, and died in Rome on December 1, 1521. He was the second son of Lorenzo the Magnificent. He became abbot of Font Douce in France in 1483, at the age of eight. Under political pressure by Lorenzo Giovanni, he was made a cardinal at age 13 by Pope Innocent VIII. His family's political dealings caused friction in late 15th century Italy, and Giovanni fled to France at the election of Pope Alexander VI. He was captured by the French army at the defeat of the combined papal and Spanish armies in 1512 at Ravenna, probably for purposes of ransom. Giovanni was elected pope on February 21, 1513, at age 38, again because of the political pressures of his family on the college of cardinals. He lived a lavish life and expended the papal treasury within two years of his election; he also sold offices within the church to raise money to support the papacy.

This practice, known as simony, led in part to the Reformation in Germany and other parts of Europe. The reformers argued against the selling of church offices and indulgences, practices taken up by Leo X and other popes and bishops. Leo never recognized the gravity of the Reformation, and the Counter-Reformation did not come about until after his death. He was a great patron of the arts and prepared a critical edition of the works of Dante. His greatest contribution was his support of the collection of historical Christian manuscripts and the merging of the Medici family library with the papal library.

See also Medici family.

Further reading: Duffy, Eamon. *Saints & Sinners: A History of the Popes*. New Haven, CT: Yale University Press, 2002; Maxwell-Stuart, P. G. *Chronicles of the Popes: A Reign-by-Reign Record of the Papacy from St. Peter to the Present*. New York: Thames & Hudson, 1997; Pham, John-Peter. *Heirs of the Fisherman: Behind the Scenes of Papal Death and Succession*. Oxford and New York: Oxford University Press, 2004.

James Russell

Leo Africanus (Hassan El Wazzan)
(c. 1494–1554) *Moroccan traveler*

Leo Africanus exemplified the positive cross-cultural exchanges between the Muslim and Christian worlds in the 15th and 16th centuries. Hassan El Wazzan was born circa 1494 in Granada during the last years of Muslim rule in Spain. His family, following the example of Boabdil, the last Muslim ruler of Granada, went into exile to Fez in present-day Morocco around 1502 after the final Reconquista of the Iberian Peninsula by Christian forces.

Leo Africanus received a classical Islamic education at the well-known Quarawin (Kairaouine) mosque and university in Fez. He worked for a short time in a *maristan*, a combination hospital and asylum for the mentally ill. While in his teens, he accompanied a relative on major diplomatic missions within Morocco and Africa. Leo Africanus lived during an age of political and cultural changes. He twice visited the famed city of Timbuktu, as well as much of the Sudan in western Africa (Mali and Mauritania), Constantinople, and Cairo, where he saw the defeat of the Mamluks by Ottoman forces.

In 1518, the ship he was traveling on from Egypt to Tunis was captured by Portuguese Christian pirates (corsairs); however, owing to his learning and diplomatic experience he was not sold into slavery as a galley slave but was given to Pope Leo X as a gift. The pope made use of Leo Africanus's knowledge of Arabic and the Muslim world in his dealings with

other Mediterranean political powers. While under the patronage of the pope, Leo made what was probably a conversion of convenience to Christianity and was baptized Johannes Leo de Medici in Italy.

His Latin/Hebrew/Arabic dictionary indicates the centrality and common use of these three languages by the educated elite in the 16th century. He also wrote a compiled description of 30 famous Arab thinkers, but the *Cosmographia del'Africa* (Description of Africa) written in a corrupt form of Italian from Arabic notes in 1526, is Leo's most famous work. It was translated into English and published in London in 1600 and served as a major resource on African societies for hundreds of years. His descriptions, especially of Timbuktu, fueled Western imaginations about Africa while his life may have been a model for Shakespeare's *Othello*. After the death of his patron Pope Leo X and the accession of Adrian VI in 1521, Leo fell out of favor. It is not known for certain but following the sack of Rome in 1524, Leo may have left Italy for North Africa, although it is likely he returned to Fez, where he died around 1554.

See also Mamluk dynasties in Egypt; Ottoman Empire (1450–1750).

Further reading: Leo Africanus, www.leoafricanus.com (cited February 14, 2006); Bovill, E. W. *The Golden Trade of the Moors*. London: Oxford University Press, 1958; Maalouf, Amin. *Leo Africanus,* Slugett, Peter, trans. New York: New Amsterdam Books, 1992.

Janice J. Terry

literature

The literature of this period was characterized by several trends: The growing humanism of the Renaissance and Enlightenment led to a revival of classical themes and concepts as well as an interest in social commentary (and with it, the writing of a number of sophisticated satires), and the invention of the printing press made the distribution of literature easier. The combination of these factors with the exploration of the New World also led to a number of significant translations of the Bible, of which the Gutenberg Bible is the most famous. Johannes Gutenberg, who invented the movable type printing system in 1450, published his Bible in 1455. In Gutenberg's case, no new translation was done—he used the Latin Vulgate text in use by the church.

The most important translation of the Bible from the period is undoubtedly the King James Version, which represented one of the largest scholarly undertakings of the era. King James I of England proposed the new translation in order to settle disputes caused by extant versions, and to define a canonical text for the Church of England. The first King James Version (KJV) was produced 10 years later, in 1611, and revisions continued to be issued for the next century and a half; the KJV in circulation today is the 1769 edition.

In 1516, the Dutch theologian Erasmus of Rotterdam published a new Latin translation of the Bible, correcting some of the translation errors of earlier editions. He had previously written *The Praise of Folly*, a satire of the corrupt practices of the Roman Catholic Church. Erasmus was a devout Catholic, dismayed when *Folly* became his most popular work, becoming part of the corpus of the Protestant Reformation. His friend Sir Thomas More, the Englishman, published *Utopia* alongside Erasmus's Bible. *Utopia* was named for a fictional island, a "perfect society" (though not at all More's ideal society) in which religious tolerance is the norm, divorce is easily obtained, women can become priests—a catalog of liberal reforms that More disapproved of and apparently wanted to cast in a comical light. Like *Folly*, it may have had an effect the author did not intend, as his work often seems reasonable.

Other significant editions of the Bible included Martin Luther's 1534 German translation, which helped to further and define the modern German language, and John Eliot's 1663 translation into the Algonquin language, a Bible he used as a missionary in his efforts to convert the Native Americans in the Massachusetts area.

John Bunyan wrote his allegorical novel *The Pilgrim's Progress from This World to That Which Is to Come*, published in 1679, while serving a prison sentence for holding religious services without the blessing of the Church of England. The novel presents in a plain style the journey of the protagonist, Christian, in the form of the city of Zion, and unlike much of the devotional literature that came before it, it reflects Bunyan's strictly Protestant theology.

Vernacular language in general became more and more popular across Europe. The Byzantine romances written in vernacular Greek continued to be popular in the 15th century as they had been in the previous two. Cretan literature developed shortly thereafter, characterized by the use of realistic dialogue that incorporated loan phrases from Latin and Italian into regional dialect. The best-known piece of literature from this Cretan renaissance is the *Erotokritos* of Vincenzo Cornaro. Published in the early 17th century, the *Erotokritos*

consists of just over ten thousand 15-syllable rhyming lines of verse, about the two lovers Erotokritos and Aretousa, princess of Athens. The use of modern language in a deft and structurally impressive poem helped to bring power and respect to Cretan literature.

William Shakespeare (1564–1616) is of course the best known dramatist and poet of his era; in his lifetime he was respected but not revered (reverence was reserved for Edmund Spenser). His contributions continue to form a major part not only of Western literature but also of British national identity. His plays included comedies, tragedies, and histories, drawing on classical sources as well as older plays and (in the case of his histories) Thomas North's 1579 translation of Plutarch's *Parallel Lives*. Characteristic of Shakespeare's work is the combination of great literary merit, complexity, and nuance with subject matter of broad appeal (sex, lust, seduction, murder, betrayal, and revenge). His later works, such as *The Tempest*, incorporate magic and the fantastic to a greater degree than the earlier, more realistic pieces. His reputation as the greatest English-language playwright began in the late 17th century, thanks to his compatibility with the romantics, and continues to this day.

Close friends of Shakespeare included satirist Ben Jonson (whose comedies, unlike Shakespeare's, were generally set in London) and dramatist Kit Marlowe, whose *Tragical History of Dr. Faustus* was the first dramatic adaptation of the Faust legend. While it is believed that Shakespeare came from a family of secret Catholics, Marlowe is often thought to have been an atheist.

Edmund Spenser (1552–99) was the most respected poet of his day, the first master of modern English, whose *Faerie Queene* was not only a work of great art but an allegory about the Tudor dynasty. Spenser was outspoken in his political views and called for the outright destruction of Irish culture in order to bend the Irish to English will, going so far as to recommend forced famines to weaken the native spirit.

Published in two parts at the start of the 17th century, *Don Quixote* remains the greatest published work of satire. Miguel Cervantes composed his lengthy farce about a knight whose reach exceeds his grasp in response to the Italian epic *Orlando Furioso* and other chivalric romances. But while working within the structure of the works he was spoofing, Cervantes managed to explore much deeper material, by showing the world from two perspectives: the fanciful Quixote's, and that of the jaded Sancho Panza, Quixote's devoted squire. So popular was *Don Quixote* that the book had the same influence on the Spanish language that Shakespeare had on English, and when an unauthorized sequel came out, Cervantes wrote his own to supplant it, much more serious in tone, almost a philosophical text, in which Quixote gradually recovers his senses and sees the world as it is rather than the outlandish world he perceived in the first part; as his sanity returns, he abandons the ideals of chivalry.

The French author Molière (1622–73) was one of the masters of comedy in the Western tradition, incorporating satire, French high drama, and elements from the Italian commedia dell'arte. He brought a new realism to the stage that accounted for his overwhelming popularity, but also the condemnation of moral authorities, who were offended by his irreverence for the church and the earthiness of his material. In addition to Molière, the "big three" of French dramatists included his contemporaries Jean Racine and Pierre Corneille, both tragedians.

Jonathan Swift (1667–1745) was the master of English-language satire, best known today for *Gulliver's Travels* and his essay (often comically misunderstood by students) "A Modest Proposal." A politically active Irishman, Swift was known for both his patriotism and his biting wit; as fanciful and fantastic as *Gulliver* is, much of it is political satire in the form of a parody of travel narrative.

Another influence on *Gulliver* was *Robinson Crusoe* (1719), the shipwreck novel by spy and journalist Daniel Defoe. In his time, Defoe was just as well known for *Moll Flanders*, who commits virtually every sin known to Englishwomen at the time but is redeemed by the novel's end.

Alexander Pope (1688–1744), an English Catholic poet, found his fame early and quickly became known for his elegant parodies. *The Rape of the Lock* is a mock-heroic epic about a real-life quarrel between two Catholic families, over the unauthorized cutting of a lock of hair.

Sir Thomas Malory's *Le Morte d'Arthur*, published in 1485, is the best-known and most influential piece of Arthurian literature. Malory compiled many French and English legends about Arthur and his supporting characters, including Lancelot (and his romance with Guinevere), the Knights of the Round Table, and the quest for the Holy Grail, popularizing these elements for centuries of readers to come.

Parallel with the compilation and refinement of the Arthurian legends was the development of the Robin Hood legend. The anonymous manuscript *A Gest of Robyn Hode* dates to about 1475 and was the first attempt to weave into a single narrative the various

stories told about the English bandit hero. In these early stories, Robin is more like the pirate and highwayman protagonists of other stories: His enemies may be villainous, but not until generations later is there any mention of robbing the rich to give to the poor. This Robin fights with both sword and bow, and by the 16th century is often called Robert of Locksley. In that same century, Marian is introduced to the legends, and the context of Robin living under the rule of an unjust king while Richard fights in the Crusades is added.

John Milton's 1667 epic poem *Paradise Lost* has been an enormous influence on popular Christianity, casting Satan as the passionate protagonist in a struggle against a tyrannical god. Milton was raised a Puritan and dictated the work while blind from glaucoma, incorporating elements from Virgil and Spenser. Over the course of the poem, which portrays the fall of man, Milton explicitly seeks to "justifie the wayes of God to men."

The metaphysical poets, including John Donne and Andrew Marvell, were a group of British poets in the 17th century, most of them acquainted with each other, all of them possessed of a fascination with metaphysical concerns and striking metaphors. Their poetry appealed to the reader's intellect and curiosity, rather than emotions or piety.

Although it was not published until five years after his death in 1527, Florentine Niccolò Machiavelli wrote *The Prince* in 1513. A wide-sweeping instructional text on how to govern, the political treatise outlined the ruthlessness and dedication an effective leader needed to possess; the leader is alleged to have been modeled after Cesare Borgia.

CHINA

Yuan Hung-Tao (1568–1610) was the greatest of the three Yuan brothers who composed poetry during the Ming dynasty; his poetry, inspired by his wanderings with the Persian-Chinese philosopher Li Zhi, itself inspired the Gong'an school of poetry, which valued poetry of strong emotions and personal experience. His contemporary Tu Long (1542–1605) was a playwright who believed the same thing, eschewing the formalism of ancient dramatic traditions in favor of a more emotive focus.

The third of the "four classical novels" of Chinese literature was written in this period: The anonymously written *Journey to the West* was published in the 1590s. Today it is best known to Westerners as *Monkey*, the story of a Buddhist pilgrimage to India, reflecting both Chinese folk religion and Buddhist beliefs in the path to enlightenment. The "monkey" of the Western title is Sun Wukong, a stone monkey martial artist who revolts against heaven and is trapped under a mountain by the Buddha for five centuries, before joining the pilgrimage and finding redemption along the way.

The "fifth of the four," *Jin Ping Mei* (The Plum in the Golden Vase), was also written in this period. The pseudonymous Lanling Xiaoxiao Sheng wrote this full-length, sexually graphic novel sometime in the 16th century. Despite its explicit focus on sex, the novel explores at great length the nature of power and influence among Chinese women.

Fengshen Bang, by Xu Zhonglin, in the 16th century, is a vast epic novel, a sort of Taoist fantasy incorporating fox spirits, talking animals, magic, and legend into the historical story of King Wu's righteous rebellion against the despotic rule of Di Xin during the Shang dynasty.

OTHER LITERATURE

Early colonial American literature largely consisted of recent histories and accounts of colonial life designed to attract settlers, such as John Smith's *True Relation of Such Occurrences and Accidents of Note as Happened in Virginia* (1608), about Jamestown. The first Great Awakening, a nationwide revival of religious fervor, inspired the writings of Cotton Mather and Jonathan Edwards.

In India, the henotheistic Bhakti movement inspired two schools of epic poetry: the Nirguna, who believed in a formless abstract God, and the Saguna, who believed in a more personal God. The Nirguna school tended to embrace secularism to a greater degree, and it was during this period that Hindu and Islamic elements began to be combined in Indian arts, especially poetry. To the south, in the Tamil country, religious and erotic poetry were popular, and toward the end of our period, an intellectual revival brought about many commentaries on ancient works and a strong interest in the Tamil language, along with its first dictionary (by Veeramaunivar, a missionary who also wrote a Tamil-Latin dictionary and an epic about the life of Jesus). Gosvami Tulsidas (1532–1623) was an Awadhi poet (Awadhi is one of the roots of the modern Hindi language), whose *Ramacaritamanasa* is an epic dedicated to Lord Rama, containing many of the proverbs that have remained popular in northern India.

In Edo period Japan, Neo-Confucianism and the study of Western science as introduced by Dutch traders led to an increasingly secular view of the world. Chikamatsu Monzaemon (1653–1725) was the master of *joruri*, plays performed by puppets, and his Romeo and

Juliet–like "love-suicides" were among the most popular shows of the day. Later in his career he moved to Kabuki, or live actor theater. The haiku flourished at the hand of Matsuo Bashō (1644–94), who wrote crisp and clear verse. One of his best-known poems, composed in 1686, still stands as a popular example of the form, creating a vivid image in very few syllables: "The old pond / a frog jumps in — / water's sound."

Further reading: Auerbach, Erich. *Mimesis: The Representation of Reality in Western Literature*. Princeton, NJ: Princeton University Press, 2003; Bobrick, Benson. *The Making of the English Bible*. New York: Simon and Schuster, 2001; Frye, Northrop. *Anatomy of Criticism*. Princeton, NJ: Princeton University Press, 2000; Nabokov, Vladimir. *Lectures on Don Quixote*. New York: Harvest Books, 1984; Nicolson, Adam. *God's Secretaries: The Making of the King James Bible*. London: HarperCollins, 2003; Wells, Stanley. *Shakespeare and Co.: Christopher Marlowe, Thomas Dekker, Ben Jonson, Thomas Middleton, John Fletcher, and the Other Players in His Story*. London: Pantheon, 2007; Ye, Yang. *Vignettes from the Late Ming: A Hsiao-P'in Anthology*. Seattle: University of Washington Press, 1999.

Bill Kte'pi

John Locke was instrumental in disseminating the idea that governments were beholden to their subjects.

Locke, John

(1632–1704) *social and economic theorist*

Of all of the thinkers of modern times, few have had the wide impact of John Locke. Locke was born in Wrington, in Somerset, England, on August 29, 1632, during the political ferment that preceded the English Civil War (1642–49). At the time, Charles I was ruling without Parliament and exercising his firm belief in the doctrine of the divine right of kings. This basically held that the king, anointed with holy oil at his coronation, was the representative of God on Earth and thus could commit no wrong in his rule. The idea of limiting the power of the monarch would dominate England through the rest of the 17th century and form the seminal basis of much of Locke's great work.

Locke's first significant educational experience was gained in the Westminster School, in 1646, while the English Civil War was at its height. Among noteworthy graduates of Westminster School were Jeremy Bentham (father of the utilitarian school of philosophy), Robert Cotton (founder of the Cottonian Library), England's great poet John Dryden, and the historian Edward Gibbon, author of *The Decline and Fall of the Roman Empire*. At Westminster, Locke was one of the gifted King's Scholars.

Locke was a junior student at Christ Church College, at Oxford University, in 1652, where he studied medicine, although he did not receive his bachelor's in medicine until 1674. At Oxford, Locke became acquainted with the leading minds of his day, including Robert Boyle and Sir Isaac Netwon. They left an indelible imprint upon Locke, who had found the medieval approach of studies of the ancient Greek philosophy Aristotle to be sterile and devoid of meaning for his times. Initially, there was little to indicate that Locke would make his greatest contribution to the emerging study of the philosophy of politics. In 1666, while at Oxford, Locke met Anthony Ashley Cooper, the later earl of Shaftesbury, certainly one of the boldest—and most unscrupulous—figures in the great age of English political intrigue.

As Shaftesbury's ambition launched him on what became a drive for power, Locke loyally followed his patron. Shaftesbury's eventual fall from grace led Locke to return to complete his studies at Oxford for his bachelor's degree in medicine. This was followed by a 15-month tour of France, which may have been occasioned in part by his close identification with the fallen earl. In Holland, Locke

actively joined English exiles seeking to bring down King Charles and his brother. Charles's agents infiltrated the group. When Charles II died in 1685, James II began a reign that would lead to the Glorious Revolution and the rule of William and Mary.

It is likely that Locke, with his wide contacts, played a role in the intrigue that came to a climax upon William's and Mary's landing in England. The extent of Locke's role in the machinations seems clear from the fact that he sailed on board the same ship with William and Mary as a close counselor. Back in England, Locke penned two works that would shape the future of philosophy and government. In *An Essay Concerning Human Understanding* (1690), he posited that human beings gain almost all knowledge through experience. Consequently, Locke became one of the founders of the empirical school of knowledge. In helping to propagate the empirical view, he helped shape modern philosophy, removing forever the primacy of the teachings of Aristotle (against which he had rebelled years ago as a student at Oxford) and the medieval view of Thomas Aquinas.

Locke also looked at the political turmoil of his era and attempted to apply his perspective of reason to government. He produced a clearly written document free from the use of biblical Scripture and frequent appeals to ancient guides like Aristotle. Locke's views are related in *Two Treatises on Government*. In the First Treatise, he attacks the divine right of kings, which formed the basis of the governments of Charles I, and to a lesser extent that of his son, James II. The Second Treatise on Government would have important relevance to the American Revolution because America's founders based much of their opposition to the tyranny of George III on the writings of Locke. Locke's theory of government holds that man, once in a state of nature, where arbitrary force ruled, agreed to government as a way to seek protection for all from the willful use of force to dominate them, to replace the law of the jungle with the rule of law.

With his *Two Treatises on Government*, Locke had used the political turmoil of his time to write a document that would transcend his time. No more would people accept willful, dictatorial governing. Instead, all administrations would govern under the revolutionary concept that their government was done by the consent of those they governed. Locke died on October 28, 1704, at Oates in the home of his friends, Sir Francis and Lady Masham.

See also absolutism, European; Descartes, René; Hobbes, Thomas; Machiavelli, Niccolò.

Further reading: Frasier, Antonia. *Royal Charles*. New York: Knopf, 1979; Gibson, J. *Locke's Theory of Knowledge and Its Historical Relations*. London: Cambridge University Press, 1917; Gough, J. W. *John Locke's Political Philosophy*. Fair Lawn, NJ: Oxford University Press, 1950; Kronenberger, Louis. *Kings and Desperate Men: Life in Eighteenth-Century England*. New York: Vintage Books, 1959; Prall, Stuart. *The Bloodless Revolution: England, 1688*. New York: Anchor, 1972.

John Murphy

Louis XI

(1423–1483) *king of France*

Louis XI, son of Charles VII, was a king of France from the Valois dynasty that had replaced the Capetian dynasty a century earlier. A schemer whose reputation in history was solidified when Sir Walter Scott condemned him a century later, Louis was nicknamed "the Spider King" for his weaving of webs of intrigue. At age 16, he tried to overthrow his father, Charles VII. The so-called Praguerie—Prague had been the site of similar uprisings—was the second such led by the duke of Bourbon, as the nobility sought to remove Charles from power and replace him with Louis, in response to Charles's limits on noble power and reforms increasing the power of the monarchy. When the revolt failed, the major participants, including Louis, were forgiven after their surrender and submission.

Six years later, Louis was sent to the province of Dauphine to govern and never saw his father again. They continued to plot against each other, and Charles even sent soldiers to retrieve Louis in 1456, but the prince was given shelter by Philip the Good, duke of Burgundy. Charles died five years later, and Louis succeeded him at the age of 38. Two Charleses—Louis's brother the duke of Berry and Normandy, and Philip's son Charles the Bold—led a revolution against Louis, each motivated by the desire to expedite his inheritances and seeking Louis's removal in the name of breaking down the centralized authority of the French monarchy. Like Louis's rebellion against his father, it was unsuccessful—and like the aftermath of that rebellion, the participants were forgiven after submitting to the king's authority.

Louis was the king of France during England's War of the Roses, and since the rebel Charles the Bold was an ally of the Yorkists, Louis supported the Lancastrians, even manipulating events in order to force France's Yorkist king Edward IV into exile. When Edward was restored to power, Louis prevented his planned retaliatory

invasion of France by relinquishing any French claim to the English throne—which became another bone of contention between the king and the nobility. When Louis finally decisively defeated Charles, there were no pardons this time—the rebel was killed in battle and many of his noble supporters executed.

Louis strengthened the monarchy, further limiting the powers of the nobility even as he granted more power to common-born merchants. Though he was poorly remembered, France prospered under him—prosperity it lost under the reign of his son, Charles VIII, a pleasant-natured man called Charles the Affable whose bumbling led to mounting debts, ill-considered wars, and treaties that put the kingdom at severe disadvantage as the Middle Ages waned.

Further reading: Kendall, Paul Murray. *Louis XI: The Universal Spider.* London: Phoenix Press, 2001; Seward, Desmond. *The Hundred-Years War: The English in France, 1337–1453.* New York: Penguin, 1999; Scott, Walter, Sir. *Quentin Durward*. London: Collins, 1972.

Bill Kte'pi

Perhaps the greatest French monarch, Louis XIV was a shrewd politician and diplomat.

Louis XIV
(1638–1715) *king of France*

Louis XIV was born in 1638, the son of King Louis XIII and his wife, Anne of Austria, from the Habsburg dynasty. Anne served as regent until Louis XIV began to govern in his own name in 1651. However, he was carefully guided by Cardinal Jules Mazarin, who had been the protégé of Cardinal Richelieu. Anne's loveless marriage to Louis XIII fueled the rumor that Louis XIV's father was actually Jules Mazarin, with whom the love-starved Anne shared a romance.

As he settled into his reign, he increased the size of his bureaucracy. To fill expanding government positions, Louis XIV turned toward the middle class. These men, rather than owing their positions to ancestral power, were truly "the king's men"; everything they gained was from the king, and they knew the king could take it away if he became displeased with their service.

Louis XIV began construction outside Paris of his Palace of Versailles, which earned him the name "Sun King." This not only was a reflection of his wealth and power, but also served to provide distance from the danger of rebellious Paris mobs. The palace itself and its grounds are huge. Under the scepter of the Sun King, Versailles became the cultural capital of Europe. Among many creative personalities stimulated by the cultural atmosphere was the playwright Molière, who, in October 1658, staged his first royal performance before the king.

ABSOLUTIST POLICIES

Louis XIV continued pursuing the absolutist policies of Richelieu and Mazarin. In domestic affairs, Jean-Baptiste Colbert assured a steady and reliable system of finance for the king, while overseeing spending by the various departments of the French government's budgets. Colbert also became the father of the French navy, establishing a fleet of the best-designed warships in the world, a distinction they would hold until the Napoleonic Wars. What Colbert did for the French navy, Michel Le Tellier, and his son Michel Le Tellier, marquis de Louvois, did for the French army. The combined efforts of these men gave France military might.

In one of the last state acts before he died, Mazarin negotiated peace between France and Habsburg Spain. However, eight years later, Louis XIV began a series of wars that consumed most of the rest of his reign, and

the royal treasury. When Philip IV of Spain died, territory in the Spanish Netherlands was ceded to Charles II of Spain and not to Louis XIV's wife, Marie-Thérèse, who was Charles's half sister. Louis XIV went to war in 1667 under a claim for the territory in the Spanish Netherlands. Once again, Spain and France were at war.

The Dutch feared that Louis XIV could easily lay claim to Holland, because it too had once been ruled by Spain. In 1668, the Dutch formed the defensive Triple Alliance with England and Sweden against Louis XIV. But Charles II of England signed a separate peace with Louis XIV in 1670 guaranteeing Charles a secret subsidy, which freed him from dependence on the money annually voted him by the British parliament. In 1672, Louis XIV and Charles smashed into the Dutch United Provinces in one of the most devastating invasions in European history. Although Charles left the war in 1674, Louis XIV continued until 1678. He gained more territory in Spanish Netherlands and the strategic border region of the Franche-Comte but was still not satisfied with his territorial enlargement.

EDICT OF NANTES REVOKED

A decade of peace followed, in which Louis continued to assert his royal power both in France and in its colonies. In 1685, Louis revoked the Edict of Nantes, which had granted religious toleration to the Huguenots; this caused thousands of them to flee. Consequently, the Huguenots and their children became some of France's most bitter enemies during the wars of the 18th century. Since Jansenist (a sect of the Roman Catholic Church) ideas bore some resemblance to Calvinism, Louis waged war against the Jansenists, even closing their spiritual center, the Abbey of Port-Royal.

In 1688, the diplomatic balance of power in Europe suddenly shifted against Louis XIV. His ally, Charles II of England, had died in 1685 to be succeeded by his Catholic brother, James II. James's religious stance brought on the Glorious Revolution of 1688. James was forced to flee, to be supplanted by his Protestant daughter, Mary, and her husband, William of Orange, the stadtholder of the Dutch Netherlands, who had come to power as a result of Louis's Dutch War. William in the same year brought England into the League of Augsburg with the Dutch Netherlands, then known as the United Provinces, the Holy Roman Empire, and other European powers. With England now part of the coalition to frustrate Louis XIV's European ambitions, the War of the Grand Alliance broke out in 1688; it would continue until 1697.

A major series of battles was fought in Europe, but Louis XIV neglected to support James II fully when James II attempted to regain his English throne in 1688. A victory by James could have removed William from the throne, thus taking the most relentless adversary out of the coalition. However, the death of Charles II of Spain led Louis XIV to pursue seeing his grandson become King Philip V of Spain. Louis succeeded, only to wreck his diplomatic triumph by decreeing in 1701 that the future rights of Philip and his line were to go to the French Crown. The prospect of a French-Spanish union was something the other powers in Europe could never accept, and the War of the Spanish Succession broke out.

The war devastated both Europe and the European colonies until 1713. Two years later, in September 1715, Louis XIV died. Although he had lived to see his ultimate diplomatic triumph, his Bourbon grandson Philip on the throne of Spain, the cost of his wars had inflicted such a toll that the royal treasury never really could recover before the French Revolution swept the monarchy away entirely in 1789.

See also absolutism, European; Calvin, John; Fronde, the; justification by faith.

Further reading: Ashley, Maurice. *Louis XIV and the Greatness of France*. New York: Free Press, 1965; Bernier, Olivier. *Louis XIV: A Royal Life*. New York: Doubleday, 1987; Durant, Will and Ariel. *Story of Civilization, Vol VIII: Age of Louis XIV*. New York: Simon and Schuster, 1963; Havens, George. *Age of Ideas: From Reaction to Revolution in Eighteenth Century France*. New York: Free Press, 1969; Wolf, John B. *Louis XIV*. New York: W. W. Norton, 1968.

John Murphy

Louis XV

(1710–1774) *king of France*

When Louis XIV died in 1715, his great-grandson and heir Louis XV was five years old. The child king's regent was Philippe II, duc d'Orléans, related to the royal Bourbon dynasty. Philippe II, in the period of French history often called "the Regency," became known for a sensational lifestyle. The duke, famous for his sensual appetite, resigned his regency in 1723 largely because of the adverse publicity brought about by his lifestyle that was in effect funded by the French people. He died later that year.

Philippe II's downfall was followed by that of the financial network set up in France by the Scottish economist John Law. Philippe II had employed Law to help the French economy, which had suffered severely from the almost incessant wars of Louis XIV. Law's note-issuing

bank was a spectacular success, until it collapsed after a bank run in 1720, plunging France and Europe into a severe economic crisis that contributed to the French Revolution. John Law was exiled from France. Had Louis XV followed a more conservative fiscal policy, the revolution might have been delayed, or averted. However, with dire consequences, Louis XV's reign was marked by the same disastrous spending on maintaining France's position in Europe as the reign of Louis XIV.

With the resignation of Orléans, catastrophe was averted by the appointment of Cardinal André-Hercule de Fleury, who essentially served as the king's first minister. Louis XV left most of the government of France to Cardinal Fleury. Fleury stabilized France's currency, built roads, expanded the reach of the merchant marine, and stimulated the economy. He set his sights on peace, although the War of the Polish Succession was unavoidable because of Louis XV's marriage to Marie Leszcynska, a member of Polish royalty.

Although Cardinal Fleury attempted to make the kingdom more fiscally responsible, the dynastic wars of Europe continued to drain the French treasury, as they had during the reign of King Louis XIV. Indeed, during the reign of King Louis XV, two of the largest wars in French history, the War of the Austrian Succession and the Seven Years' War, took place. These wars would be global conflicts, because not only were France and England combatants in Europe, but the fighting spread to overseas colonies. The War of the Austrian Succession highlighted the rise of Maurice de Saxe to French command; he had joined the French army in 1720. De Saxe was a son of King Augustus II of Poland.

The era of Maurice de Saxe marked the apogee of the reign of King Louis XV. With the death of Cardinal Fleury during the war in 1743, Louis XV lost his most important minister. He sought to govern on his own but lacked the abilities to do so. Too much influence was given to his mistresses, Madame de Pompadour and Madame du Barry. At the same time, unchecked by the king, corruption worked to sap the strength and morale of the army.

In 1756, in a move at least partly attributed to Madame de Pompadour's influence, Louis XV embarked on what has become known as the diplomatic revolution of the 18th century. Orchestrated by Maria Theresa's foreign minister von Kaunitz, the diplomatic revolution saw the alliance of France, the Holy Roman Empire (of which Austria-Hungary was the most important part), and Russia.

With Frederick the Great of Prussia occupied with the Russians and Austrians, in the fall of 1757, Louis XV sent a French army under Marshal Soubise to attack Frederick from the rear. Unfortunately, Soubise, a product of the favoritism now governing France, proved no match for Frederick. Then on August 1, 1759, a French army commanded by the marquis de Contades suffered a serious defeat at the hands of a British, Hanoverian, and Prussian army led by Prince Ferdinand of Brunswick. Contades was only saved a near-rout like Soubise's because Sir George Sackville, through cowardice or incompetence, refused to charge the enemy with his cavalry squadrons.

While the war was going badly for Louis XV in Europe, it was worse overseas. British prime minister William Pitt had set as his goal the destruction of France's colonies. The war began in 1754 with a skirmish in North America where George Washington made his first appearance in command against forces from New France (Canada). In North America, the conflict became known as the French and Indian wars. In 1760 the French finally surrendered to Jeffrey, Lord Amherst at Montreal. In India, the British East India Company, supported by regular British troops, fought its own struggle with the French Compangnie des Indes, buttressed by French troops sent from France to support it. Yet, in India too, the balance of power tipped in favor of the British.

In February 1763, the Seven Years' War was brought to an end for England and France by the Treaty of Paris, by which France relinquished its claims on New France. France, however, retained its islands in the French West Indies which, because of their great production of sugar, the French government valued more than New France. The end of the war found the reputation of French arms, raised to new heights by Maurice de Saxe, at its lowest point in the century. Financially, the years of war were a calamity for France. Efforts to reform the financial system of France proved frustrated by opposition, and Louis XV lacked the personal determination to force them through opposition. Although the last decade of Louis XV's reign passed in relative peace, it was only the quiet before the storm. Only 15 years after his death, the French Revolution destroyed the monarchy.

See also George II.

Further reading: Anderson, M. S. *Europe in the Eighteenth Century 1713–1789*. General History of Europe Series. Upper Saddle River, NJ: Pearson Education, 2000; Cobban, Alfred. *A History of Modern France,* Vol. 1, *Old Regime and Revolution 1715–1799*. New York: Penguin, 1991; Dorn, Walter L. *Competition for Empire, 1740–1763*. New York: Harper, 1940; Furneaux, Rupert. *The Seven Years' War*. London: Hart-Davis MacGibbon, 1973; Havens, George. *Age of*

Ideas: From Reaction to Revolution in Eighteenth Century France. New York: Free Press, 1969; White, Jon Manchip. *Marshal of France: The Life and Times of Maurice, Comte de Saxe, 1696–1750*. New York: Rand McNally, 1962.

John Murphy

Loyola, Ignatius of, and the Society of Jesus

(1491–1556) *religious leader and organization*

Ignatius of Loyola, founder of the Society of Jesus (the Jesuits) and author of the spiritual classic *The Spiritual Exercises*, holds a place among the most influential people of his time. Such a claim says a great deal about his impact, for Loyola lived in an age of many powerful and influential personalities.

Ignatius was born one year before Columbus discovered America into a noble family in the Basque country of northern Spain. The youngest of 13 children, he dreamed of making his fame and fortune as a valiant knight in the service of his king, and he pursued the swashbuckling life of a soldier until he reached the age of 30. Then, in May of 1591, he found himself heading a small garrison of Spanish troops in the fortress of Pamplona when it was attacked by a vastly superior French army. Although the city's leaders wished to surrender without a fight, the zealous Loyola convinced them to defend their walls, and he bravely rallied his troops in battle until a French cannonball shattered his right leg. Pamplona promptly fell to the French, and Ignatius was transported by stretcher to his family's castle at Loyola, where he endured excruciating operations aimed at repairing and straightening his leg.

He nearly died under the surgeon's knife, and his recovery process was long and slow. During his lengthy recuperation, a profound change took place in him that would totally alter the course of his life. As he lay in bed day after day, he grew extremely bored and asked for something to read. He was an avid reader of the stories of gallant knights, who performed daring deeds in the service of their lady, and he craved such books to help him pass the time. But in his family's castle, there was only a book on the life of Jesus Christ, and another on the lives of the saints. In his desperation for something to occupy his mind, he would read from these books as he lay in bed and then daydream about knightly exploits. Yet, the more he read about Christ and the saints, the more impressed he became by their heroic virtue and goodness. His daydreams began to alternate: At times he would envision himself as a valorous knight of the king of Spain; at other times, he would dream of becoming "a knight of Christ," and of heroically following Jesus Christ as the great saints of old had done. After a period of serious deliberation, he became utterly convinced that he must leave behind his former way of life and dedicate himself completely to the cause of Christ.

A HERMIT, PILGRIM, AND STUDENT

Over the following 13 years, Ignatius investigated various ways of responding to his new calling. His early attempts were not highly successful. First, he lived for many months as a poor hermit, begging for his food and spending his days in prayer. Then he took ship and went on pilgrimage to the Holy Land, hoping to offer himself in lifelong service there. When he was denied permission to remain permanently in the Holy Land, he returned to Spain and began a long process of study, which would take him from Barcelona, to the Spanish university town of Alcalá, and ultimately to the University of Paris, where he studied theology and was ordained a Catholic priest. During his years at the University of Paris, by force of his virtuous character, his strength of personality, and his other powerful leadership qualities, he gathered around himself a group of extremely talented younger men from Spain, France, and Portugal, who were also studying for the priesthood. He led each of them through *The Spiritual Exercises*, his life-changing 30-day retreat, which he had by that time developed. As their numbers and their friendship grew, this impressive band of men dreamed of doing something together in the service of God.

FOUNDING OF THE JESUITS

In August 1534, Ignatius of Loyola and several others joined together in Paris to make promises to remain permanently single for God (chastity) and to live in poverty, in order to place their lives as completely as possible at the service of God. Their first ambition was to sail together to the Holy Land, and to preach the Gospel of Christ in Jerusalem. When this proved impossible, they journeyed to Rome and placed themselves at the disposal of the pope, ready to serve in whatever way he should direct. The small group continued to grow, attracting many other young and gifted men who were inspired by the lives of Ignatius and his companions, and by the scope of their vision. Although numerous religious orders of men already existed in the Roman Catholic Church, Ignatius's company was utterly new: a bold and dynamic missionary band of highly gifted men who were prepared to go anywhere in the world, and

to do anything that would advance the cause of Christ. In 1540 the new order, called the Society of Jesus, was officially established by Pope Paul III.

In the following year, Ignatius was elected the first superior ("general"), and he remained in that role until his death 15 years later, in 1556. Throughout these years, Ignatius remained in Rome, crafting the *Constitutions* of his order and directing his far-flung society through his extensive correspondence. A gifted leader of men and an able administrator, he was also revered by his men for his personal holiness and his profound life of prayer.

Under his direction, the Society of Jesus became a powerful force in the Counter-Reformation, exercising enormous impact through their dominance in the field of education, through their popular preaching and their theological disputations, and through their worldwide missionary activity. The order continued to grow rapidly throughout his life, and by the time of his death numbered nearly 1,000 men.

SOCIETY OF JESUS

The Jesuit order exploded onto the European scene in the decades following their official establishment in 1540. Their growth in numbers was rapid, and within 25 years after Ignatius's death, 5,000 Jesuits were at work all over the world. They played a major role in educating the youth of upper-class European society and had established nearly 150 colleges by 1580. As time went on, they enjoyed enormous popular appeal through their creative use of preaching, drama, music, extensive use of the recently invented printing press, and promotion of baroque art and architecture. In the highest echelons of society, Jesuits became confessors and counselors to many of Europe's kings and queens and leading statesmen.

Over the next 200 years, hundreds of intrepid Jesuit missionaries followed in the footsteps of the first Jesuit foreign missionary, Francis Xavier. They journeyed from Europe to many parts of North and South America, Africa, and Asia. Many of them would die on the journey itself, the hazards and hardships of sea travel at that time being so great.

Many others would die a martyr's death in the land of their mission. Jesuits were known to be outstanding in developing creative missionary methods for different cultural settings, and in respecting the indigenous cultures within which they sought to adapt the preaching of the Gospel. The work of such men as Valignano in Japan, Matteo Ricci in China, Di Nobili in India, and the Jesuit r*eductions* in Paraguay continue to be studied today by missionaries seeking to adapt the Gospel effectively to new cultures with respect and sensitivity.

All was not smooth sailing for the Society of Jesus, however. Their unprecedented success in so many of their endeavors, their massive influence at all levels of society, and serious doubts that were raised about some of their methods all contributed to making the Jesuits a storm center of controversy.

Although they won many influential friends over the years, they also accumulated a long list of powerful and dedicated enemies, who considered them a dangerous force to be eliminated. Some of their implacable foes came from within the Catholic Church itself, others from among the Protestants of Europe, and many more from among Europe's Enlightenment intellectuals and rulers. By the mid-1700s, fierce opposition to the activity and influence of the Jesuits had coalesced into strong pressure from different quarters for the complete suppression of the order. The society was first driven out of Portugal, then out of France and Spain, and finally in 1773, the pope was prevailed upon to suppress the entire order. The suppression was not lifted by Rome until 40 years later, in 1814.

The restored Society of Jesus flourished in many parts of the world in the 19th and 20th centuries, including in the United States, and became especially well-known for its excellent high schools and universities. Today the Society of Jesus ranks as the largest Catholic religious order in the world, with more than 20,000 members serving in 112 nations on six of the world's continents.

Further reading: Bangert, William V., S. J. *A History of the Society of Jesus,* 2nd edition, revised and updated. St. Louis, MO: Institute of Jesuit Sources, 1986; Broderick, James, S.J. *The Origin of the Jesuits*. Chicago: Loyola University Press, 1986; Caraman, Philip. *Ignatius Loyola: A Biography of the Founder of the Jesuits*. San Francisco, CA: Harper & Row, 1990; Loyola, Ignatius, St. *The Autobiography of St. Ignatius Loyola, with Related Documents*. J. F. O'Callaghan, trans. New York: Fordham University Press, 1993; O'Malley, John W., S.J. *The First Jesuits*. Cambridge: Harvard University Press, 1993.

John H. Keating

Luba-Lunda

The Luba-Lunda states, in what is now the southeast of the Democratic Republic of the Congo in Central Africa, were a network of kingdoms that lasted from

the 15th to the 19th centuries C.E. The Luba culture had emerged a millennium earlier, a civilization that soon began working in iron and dam construction. The local conditions—marshy wetlands that required drainage and provided a surplus of fish—encouraged large, stable communities and communal labor over individual self-sufficiency.

In time, trade relations and intermarriages between smaller communities led to a unified Luba state around the end of the 15th century C.E., by which time the Luba people were widely respected for the sophistication of their art and the quality of their ironwork, especially their axes and spears. Luba kings ruled by right of descent from Kalala Ilunga, a mythic cultural hero who had invented much of Luba culture. The Luba king was the head of a large hierarchy of officials at the state and local levels, who paid him tribute he redistributed as rewards for loyalty. Prominent in this hierarchy were the Bambudye, the "memory men" (though women were included) who maintained oral histories of the Luba kings and their deeds. As the Egyptian pharaohs and rulers in much of the ancient and antique world, Luba kings were revered as deities upon death, and these oral histories are comparable to Christian "saints' lives" and other religious biographies.

The Luba system of divine kingship spread to other nearby cultures, notably including the Lunda, a strong military force in the region who increased their power by intermarrying their royal family with the Luba's and colonizing large parts of central Africa before European colonization arrested their expansion. The Luba kingdom itself extended its power and resources to include not only the copper mines of communities who had once been only trade partners, but New World goods from the Portuguese colonists (in exchange for ivory and slaves, among other commodities), leading to a centuries-long period of growth. The Lunda continued to self-govern, though were closely aligned with the Luba; they soon controlled much of the copper trade.

By the end of the 19th century, the Luba and Lunda states were in decline. Prosperity and intermarriage had encouraged infighting in periods when royal succession was not clear-cut; neighboring tribes had acquired firearms, a significant military advantage to which neither the Luba nor the militarily superior Lunda had any recourse except to acquire guns of their own, which they did by devoting more efforts to the slave trade. But the slave trade itself was dwindling, and this proved not only disruptive to the economy and political balance, but also ultimately ineffective. Belgian colonists took control over the region, which King Leopold II called the Congo Free State. The Luba rebelled several times, but fruitlessly, and many were sent into forced labor in the copper mines. The Luba and Lunda (and their other client tribes) persist today as ethnic groups, but their culture has been absorbed into that of the Democratic Republic of the Congo.

See also KONGO KINGDOM OF AFRICA.

Further reading: Edgerton, Robert. *The Troubled Heart of Africa: A History of the Congo.* New York: St. Martin's Press, 2002; Gondola, Didier. *The History of Congo.* Westport, CT: Greenwood, 2002; Harris, Joseph E. *Africans and Their History.* New York: Meridian, 1998; Mukenge, Tshilemalema. *Culture and Customs of the Congo.* Westport, CT: Greenwood, 2001.

BILL KTE'PI

Luther, Martin

(1483–1546) *religious reformer and leader*

Martin Luther began the Protestant Reformation in 1517 when he nailed his 95 Theses on the castle church door in Wittenberg, Germany. Luther was a controversial figure in his day, with great friends and foes during a period of tumult in the Roman Catholic Church.

Born in 1483, Luther was the son of a reasonably prosperous copper miner. An intelligent boy, he was sent away to school by his father, who hoped he would be a lawyer. That was not to be. At the end of his university studies at Erfurt in 1505, Luther was caught in a terrible thunderstorm, where he prayed to St. Anne for deliverance, vowing to become a monk. Soon after that, he made good on his promise and entered the Augustinian monastery in Erfurt.

The monastic life at that time varied greatly, depending on the monastery. The Augustinian monks were quite strict, with fasting and a rigorous schedule of prayer, study, and work. Luther was ordained a Catholic priest in 1507 and completed his doctoral studies in 1512.

He then was assigned by his superior to teach biblical studies at the University of Wittenberg in Germany. Preparing his lectures on the Bible (especially the books of Romans and Galatians), he became increasingly dissatisfied with the current practice of

the church compared to what he saw in the Bible. His lectures were quite popular among the students, and he drew together a circle of other professors around him for discussion.

In 1517, he decided to tackle the issue of the sale of indulgences (a document granting a person exemption from the penalty for his or her sins) by writing a document that contained 95 statements (or theses) that argued against the practice of the sale of indulgences. Many knew that Prince Albert of Germany had arranged with Pope Leo X to turn over half of the proceeds from the sale of indulgences to the pope, who needed money to finish building St. Peter's Basilica, and turning the rest over to bankers who had funded Prince Albert's purchase of bishoprics. But it was the shameless manner in which the indulgences were sold that was too much for Luther.

Freedom from the penalty of even the gravest sins was promised by the Dominican monk Tetzel as he sold the indulgences in the neighboring areas. At that time, Luther did not imagine the storm of controversy that his few pages would cause. Because of the recently invented movable type printing press, within a few short months, Luther's 95 Theses were printed and sent out all over western Europe.

The Catholic Church's response was first to wait and see whether the controversy would die down. When it did not, Luther was approached by high-ranking church officials who asked him to retract or recant his statements. Finally in 1521, Luther was summoned before the emperor at the Diet of Worms.

There, with his books and pamphlets in front of him, he was asked to recant his writings. His response, considered apocryphal by some, "Unless I can be instructed and convinced with evidence from the Holy Scriptures or with open, clear and distinct grounds and reasoning . . . then I cannot and will not recant, because it is neither safe nor wise to act against conscience. Here I stand. I can do no other. God help me! Amen."

Luther knew that his statements would probably cause his expulsion (excommunication) from the Roman Catholic Church and that he would have to flee for his life. Fortunately for Luther, a sympathetic German prince, Frederick the Wise, "kidnapped" him and hid him in the Wartburg castle till the storm blew over. Because of the support of Frederick and other German princes, the "Lutheran" movement grew in strength over the next 10 years. Excommunicated from the Roman Catholic Church, Luther and his followers took over the churches in the areas in Germany that had sympathetic princes.

Martin Luther burns the papal bull of excommunication—the document that expelled Luther from the Catholic Church.

Luther continued to teach and write at the University of Wittenberg. He married a former nun, Katherina von Bora, in 1525 and had six children. Luther died in 1546. Luther wrote a great many books and shorter articles. (There are more than 100 volumes of his works.) These include *Luther's Small Catechism, Luther's Large Catechism, The Bondage of the Will,* and *On the Freedom of a Christian.* He also translated the Bible into German—prior to this time it was only available in Latin.

Luther was an outspoken man, tending to make outrageous statements, especially at the dinner table (e.g., "When I die I want to be a ghost and pester the bishops, priests, and godless monks so that they have more trouble with a dead Luther than they could have had before with a thousand living ones"). Some controversy has arisen in more recent years about Luther's statements in his later years against the Jews. These were not unusual for their time but are seen by Lutherans today as very unfortunate.

Many people try to simplify the Reformation as if Martin Luther appeared out of nowhere with a strident call for reform. This was not the case. There were many calls for reform and many attempts at it during the previous 100 years.

Luther was also heavily influenced by the humanists, especially Erasmus of Rotterdam, who were arguing for an intellectual reform, returning to the original Greek and Hebrew sources for both philosophical and Christian thought. "Luther hatched the egg that Erasmus laid" is a common phrase describing the intellectual development of Luther. Luther was a somewhat reluctant, but certainly courageous leader and thinker during a time of great change in the church and society.

See also Charles V; Counter-Reformation (Catholic Reformation) in Europe; Henry VIII; justification by faith; Melancthon, Philip.

Futher reading: Bainton, Roland H. *Here I Stand: A Life of Martin Luther*. New York: Pierce and Smith Publishing, 1950; Kittleson, James M. *Luther the Reformer: The Story of the Man and His Career*. Minneapolis: Augsburg Publishing House, 1986; Schaff, Phillip, the Reverend, and Johann Jakob Herzog. *Schaff-Herzog Encyclopedia of Religious Knowledge*. Grand Rapids, MI: Baker Publishing Group, 1984.

Bruce Franson

Macao, Portuguese in

Portugal established a trading empire in Asia in the 16th century by means of a string of important ports that tapped the products of the continent. Macao (Macau) was Portugal's outpost on the South China coast.

Vasco da Gama was a Portuguese explorer and the first European to reach India via Africa. He was followed by Afonso de Albuquerque (1435–1515), viceroy of Portuguese India, who arrived in Goa on the western coast of India. In 1410, he sent a fleet to capture Malacca on the Malay Peninsula. There they found many Chinese sailing vessels trading in silks and other products throughout Southeast Asia. In 1517, Portugal's envoy Tomé Pires arrived in Guangzhou (Canton) on the Pearl River delta, an important trading port for two thousand years. The eight Portuguese ships fired cannon shots as a salute upon entering the harbor, a ritual that the Chinese misunderstood. Pires however remained in China, attempting to negotiate with the government of the Ming dynasty (1368–1644). The Chinese held him responsible for the misdeeds of Portuguese sailors and he died in a Chinese jail in 1524.

Despite this inauspicious beginning, the Portuguese continued to explore trading opportunities along the Chinese coast and finally were permitted to build an outpost at the end of a peninsula on the southwestern end of the Pearl River estuary in 1535, a two-square-mile land with a good harbor called Macao. The Portuguese paid rent to China for Macao and in return were allowed to build docks, trading facilities, a church, schools, and so on, and to govern themselves. Even when other European nations were allowed to establish trading companies in Guangzhou, they had to leave their "factories" (offices and warehouses) along the waterfront outside that city when the trading season was over and retreat to Macao. In addition, Macao became the base for Jesuit missionaries coming to China.

Jesuit missionaries were honored and their services in fields such as astronomy, cartography, architecture, and weaponry were valued by the Ming, and later the Qing (Ch'ing [1644–1911]) court. Several Jesuit fathers designed and supervised the making of European style weapons such as cannon pieces in Macao for the Ming government up to 1644 and the Qing after that.

The arrival of the Portuguese in China in the early 16th century opened a new chapter in China's relations with the outside world. Sino-Western relations would be fundamentally different from China's interactions with its land neighbors and with earlier Persian, Arab, and Malay maritime traders in eras past.

See also Ricci, Matteo.

Further reading: Boxer, C. R., ed. and trans. *Seventeenth-Century Macao in Contemporary Documents and Illustrations*. Hong Kong: Heinemann, 1984; Souza, George Bryan. *The Survival of Empire: Portuguese Trade and Society in China and the South China Sea 1630–1754*. Cambridge: Cambridge University Press, 2003; Twitchett, Denis, and Frederick Mote, eds. *The Cambridge History of China,*

Vol. 8: The Ming Dynasty, Part 2: 1368–1644. Cambridge: Cambridge University Press, 1998.

Jiu-Hwa Lo Upshur

Machiavelli, Niccolò

(1469–1527) *historian, playwright, and diplomat*

Machiavelli was born in Florence on May 3, 1469. His parents provided him with a humanistic education, with a stress on Latin grammar, rhetoric, and history. As he matured, he deepened his knowledge of the works of the philosophers and historians of ancient Greece and Rome and became familiar with the comedies of Plautus.

Machiavelli was head of the Second Chancery and secretary to the Ten of War of the Florentine Republic from 1498 to 1512. His duties included diplomatic missions to heads of state on the Italian peninsula and elsewhere in Europe. Especially noteworthy are those missions to Louis XII of France, Emperor Maximilian I, Caterina Sforza of Forli, Pope Julius II, and Cesare Borgia, the son of Pope Alexander VI. When the Medici overthrew republican rule in 1512, Machiavelli was suspected of a conspiracy against them, imprisoned, and tortured. After his exoneration and release under a general amnesty in 1513, he turned to writing.

Machiavelli's literary output is extensive. His *History of Florence*, commissioned by the Medici, begins with the city's origins and ends on a pessimistic note with the death of Lorenzo de' Medici in 1492. *The Art of War* is a technical look at military preparations and makes a plea for a citizen militia. Machiavelli's best known work, *The Prince*, is based on his diplomatic experience and his reading of ancient history. It is a complex assessment of the qualities needed for political leadership by a new prince. Although the book is modeled on the "mirror for princes," advice books common to the Renaissance era, many of its recommendations are the inverse of the princely virtues advocated by that literature. Its meaning has often been reduced to the trite phrase "The end justifies the means." Some critics have deemed the book an advice manual for would-be autocrats. As early as the century in which he lived, Machiavelli and *The Prince* were condemned and demonized in French Protestant circles and in Elizabethan English literature. Leading Jesuits also attacked him, and his works were placed on the Index of Prohibited Books of the Roman Catholic Church in 1559.

Although criticism of Machiavelli and *The Prince* continues, recent scholarship has modified these negative assessments. Greater stress is now placed on his advocacy of republicanism, especially as expressed in the *Discourses on the First Ten Books of Titus Livy*. Modern scholars also recognize Machiavelli's literary creativity. His play *Mandragola* presents a comic as well as ironic look at Renaissance marriage patterns and offers an astute analysis of desire and ambition. Another, *Clizia*, revolves around an aged married man's attempts to gain the love of a young woman. The fable *Belfagor* recounts the experiences of a fiend who is delegated by the devil to spend time in marriage on Earth. His *Tercets on Fortune* is an extended study of Fortune, whom he personifies as a woman and associates with discord and unpredictability in human affairs. Machiavelli died on June 21, 1527, and is entombed in the basilica of Santa Croce in Florence.

Further reading: De Grazia, Sebastian. *Machiavelli in Hell*. Princeton, NJ: Princeton University Press, 1993; Skinner, Quentin. *Machiavelli*. New York: Oxford University Press, 2000; Viroli, Maurizio. *Niccolò's Smile*. New York: Farrar, Straus and Giroux, 2000.

Louis B. Gimelli

Magellan, Ferdinand

(1480?–1521) *Portuguese explorer*

Ferdinand Magellan's exact date of birth is unknown but is believed to be in 1480. His parents were petty nobles. After the return of Vasco da Gama's expedition from India, Portugal launched subsequent expeditions there. When Francisco de Almeida, who would become the first Portuguese Indian viceroy, set out for India in 1505, Magellan joined his expedition. Magellan spent eight years there in a number of different positions. He was also involved with Diogo Lopes de Sequeira's expedition to Malacca in 1508–09. Magellan returned to Portugal in 1513.

Magellan then served in Morocco, where he was involved in a number of battles and skirmishes. He also served as quartermaster in charge of the spoils of war. Upon his return to Portugal, he requested an increase in pay from King Manuel, but the request was denied because of rumors that he sold cattle to Portugal's enemies in Morocco. Magellan returned to Morocco to clear his name so the king would consider his request for more pay. King Manuel still denied the increase.

Ferdinand Magellan discovered a way to reach the Pacific Ocean from the Atlantic Ocean by going west, rather than around Africa.

This was apparently one of the main motivations behind Magellan's decision to approach the Spanish with his idea of finding a passage from Europe to India sailing west, either around or through the Americas.

Magellan convinced the Spanish to back the expedition in 1517. The expedition set out in September 1519 with five ships. They sailed to the South American coast of Brazil. From there Magellan explored the bay at Rio de Janeiro and the Rio de la Plata before halting for the winter in Patagonia from March through August 1520. It was during this time that Magellan faced a mutiny and saw one of his ships desert the expedition. With winter over, Magellan continued south along the coast of South America.

Upon reaching the southern tip of South America, Magellan took 38 days to find a passage to the Pacific through the strait that now bears his name, the Strait of Magellan. Having found the way through to the Pacific, the expedition started up the western coast of South America on November 28, 1520. Magellan took 98 days to cross the Pacific with hopes of reaching China but instead made landfall at Guam. From there, the expedition continued on a western course that brought them to Cebu on April 7, 1521. There Magellan made an alliance with the local leader and agreed to help them attack a neighboring island. It was during this attack that Magellan was killed on April 27, 1521. The expedition continued west and eventually made its way back to Spain, having rounded the Cape of Good Hope in September 1522, three years after having left.

While Magellan did not actually live to complete the circumnavigation of the globe, the journey was the product of his ambition and determination. More important was his discovery of a way to travel from the Atlantic Ocean to the Pacific Ocean going west rather than around Africa.

See also Columbus, Christopher; voyages of discovery.

Further reading: Bedini, Silvio A., ed. *The Christopher Columbus Encyclopedia*. New York: Simon & Schuster, 1992; Burton, Rosemary, Richard Cavendish, and Bernard Stonehouse. *Journeys of the Great Explorers*. New York: Facts On File, 1992; Guillemard, Francis Henry Hill. *The Life of Ferdinand Magellan and the First Circumnavigation of the Globe, 1480–1521*. New York: Dodd, Mead & Co., 1890.

Dallace W. Unger, Jr.

Malacca, Portuguese and Dutch colonization of

Malacca (Melaka) is a settlement that commands the strategically important Malacca Straits and thus the sea route linking China to the west. The Strait also links to the Spice Islands of Indonesia. The location of Malacca has made it attractive to pirates.

A settlement was established at Malacca by the Sumatran prince Paramasvera at the beginning of the 15th century and it grew in importance rapidly. The prince converted to Islam and the Sultanate of Malacca became an important outpost of that religion in a region in Southeast Asia. In the 18th century, the sultanate became a tributary to the Ming dynasty in China. The Portuguese were the first Europeans to arrive at Malacca and captured it in 1511, with a force commanded by Afonso de Albuquerque. The Portuguese would control Malacca for 130 years before being supplanted by the Dutch.

The defeated sultan established a new capital at Johor and attempted to expel the Portuguese in alliance with Malay rulers nearby, but their mutual rivalry prevented them from forming effective alliances to defeat the Portuguese. The Acehnese made the most serious attempt to expel the Portuguese with an armada of 300 boats, perhaps 15,000 troops, and artillerymen from Turkey. The Portuguese, however, were able to withstand the repeated assaults.

The Portuguese attempted to convert some of the people of Malacca to Christianity. The noted Jesuit Saint Francis Xavier spent some time in the region. The arrival of Sir Francis Drake of England in the late 16th century brought a new power to the region and another challenge to Portugal. Dutch ships also became active in the region in the latter part of the 16th century as part of the Dutch trading empire. The Dutch eventually struck up a strong alliance with Johor, a state on the Malay Peninsula, and thus were able to prosecute a successful siege that ended in the Netherlands's gaining control of Malacca.

The rise in importance of Malacca in the 16th century and beyond was the result of local elites and their ability to mobilize trading networks and the arrival of enterprising Chinese who became merchants, miners, and general traders. Other ethnic groups also contributed to making Malacca a cosmopolitan port. They include Indians, Arabs, Persians, and other Europeans.

See also Goa, colonization of; Loyola, Ingatius of, and the Society of Jesus; Ming dynasty, late.

Further reading: Andaya, Barbara Watson, and Leonard Y. Andara. *A History of Malaysia*. Basingstoke: Palgrave, 2001; Sucharithanarugse, Withaya, ed. *Port Cities and Trade in Western Southeast Asia*. Bangkok: Institute of Asian Studies, Chulalongkorn University, 1998; Pires, Tomé. *The Suma Oriental of Tomé Pires*. Laurier Books Ltd., 1990; Reid, Anthony. *Southeast Asia in the Age of Commerce, 1450–1680, Vol. II: Expansion and Crisis*. Chiang Mai: Silkworm Books, 1993.

John Walsh

Malinche, La (Doña Marina)

(c. 1496–c. 1529) *translator*

La Malinche was one of the key players in the 16th century conquest of Mexico by Spanish conquistadores. However little is known about Malinche's life before or after the years of the Spanish conquest in the 1520s.

Malinche was born into a noble family of the Aztec upper class. Her name is probably derived from a corruption of the Nahuatl word *Malintzin*. She was probably born in Oluta, in the province of Coatzacoalcos, which is in the area between central Mexico and the Yucatán Peninsula. Upon the death of her father, her mother sold Malinche into slavery. During this time, Malinche learned several languages, including Mayan. She was approximately 18 years old when the Spanish conquistadores landed in Mexico and began their conquest of her native land.

In April 1519, Malinche was given as a translator to Hernán Cortés during his dealings with the Aztecs. She was immediately baptized as a member of the Roman Catholic Church, and the Spaniards bestowed upon Malinche the Christian name Marina.

A great amount of the information that has survived about Malinche is the result of the writings of Bernal Díaz del Castillo. In his writings, Diaz noted that Malinche was a beautiful woman who was intelligent, extremely loyal, and not easily embarrassed. She was greatly respected by many of the men, both Aztec and Spanish, with whom she interacted in her role as Cortés's interpreter.

In his famous book *The Discovery and Conquest of Mexico, 1517–21*, Díaz del Castillo stated that Malinche's mother remarried upon the death of her first husband, Malinche's father. When her mother gave birth to a new son, in order to safeguard the baby's inheritance, Malinche's mother and stepfather sold the little girl into slavery to some Aztecs from Xicalango. The Aztecs from Xicalango then sold Malinche to a group of Aztecs from Tabasco.

After staying in Tabasco for a short period of time, Malinche was eventually given as a gift to Cortés upon his arrival in Mexico. In addition to working as a translator for Cortés, Malinche served as a guide and diplomat. Cortés was so impressed with Malinche's efforts on his behalf that he eventually arranged for her marriage to one of his men, a Castilian knight named Juan de Jaramillo. They were married at the town of Orizaba. She later bore him a daughter named María.

Despite her marriage to de Jaramillo, Malinche remained a key figure in Cortés's later exploits in Tenochtitlán. Diaz observed that she was present when Cortés was carrying on negotiations with Moctezuma II in 1523.

Working with a Spanish priest named Geronimo de Aguilar, Malinche translated Cortés's words into the Nahuatl dialect spoken by Moctezuma after de Aguilar

translated from Spanish to the Mayan dialect that she understood.

Later, Malinche apparently became fluent enough in Spanish that Aguilar's assistance was no longer needed during the final negotiations with Moctezuma. Indeed, Malinche's skill in language and in secular politics was so great that she even acted as counselor to the Aztec king during his dealings with Cortés.

In addition to their professional relationship, Malinche bore Cortés a son named Martín. Cortés seemed to have held his relationship with Malinche in some esteem as he named their son *Martín* after his own father. Cortés later had the boy legitimized, and he always seemed to favor Martín among his other children in later life. However, in the majority of letters Cortés sent back to Spain, anytime he mentioned Malinche, it was always in her role as his translator. He never alluded to any personal details about Malinche in his Spanish correspondence. Over the next several years, Malinche's power seemed to increase. She always dressed in expensive garments and appeared to have her hair styled in the most elegant native fashions. She traveled throughout much of Mexico with Cortés, translating for him in his dealings with the Mayan Empire in 1526.

Sometime after the birth of their son, Martín, the relationship between Malinche and Cortés seemed to flounder. She is rarely mentioned in Cortés's correspondence after the mid-1520s. After the completion of the Spanish conquest of Mexico in late 1526, Malinche all but disappears from historical records to the point that little to no information is recorded about her death. There is some speculation that she may have died of complications surrounding the birth of her daughter, María, in 1527 as her husband Juan de Jaramillo is recorded as having married again the following year.

VILIFICATION IN HISTORY

The vilification of Malinche in Mexican history can be traced to the expulsion of the Spaniards by the Mexicans in 1821. Malinche became synonymous with the image of Eve. Mexican nationalists came to blame Malinche for all the woes suffered by the Mexican people during the colonial rule of the Spanish. She served as the scapegoat when the Mexican government needed someone to blame for the poor state of political affairs that the new Mexican government faced in the 1820s. Malinche was painted as a scarlet woman whose actions were driven by her extreme sexual appetite.

In the 19th century, particularly in Mexican literary and artistic movements, Malinche's role as an interpreter, strategist, and diplomat was virtually ignored. Her historical reputation was reduced to that of having been merely Cortés's sex-starved mistress who betrayed her people. In reality, Malinche was a respected female who played a crucial role in the Spanish conquest of Mexico and the growth and spread of Christianity among the Aztec and Mayan peoples. While women such as La Malinche are vilified for their respective roles in the conquests of their peoples by foreign invaders, this condemnation signifies the important role that such women played in the secular politics of their native lands.

See also Aztecs (Mexica); Yucatán, conquest of the.

Further reading: Cortés, Hernándo. *Hernándo Cortés: Five Letters, 1519–1526*. New York: W. W. Norton, 1969; Cypress, Sandra Messinger. *La Malinche in Mexican Literature: From History to Myth*. Austin: University of Texas Press, 1991; Del Castillo, Bernal Diaz. *The Discovery and Conquest of Mexico, 1517–1521*. London: George Routledge & Sons, 1936; Krèuger, Hilde. *Malinche, or Farewell to Myths*. New York: Arrowhead Press Book for Storm Publishers, 1948; Long, Haniel. *Malinche (Doña Marina)*. Santa Fe, NM: The Rydal Press, 1939; Restall, Matthew. *Seven Myths of the Spanish Conquest*. Oxford: Oxford University Press, 2003; Schroeder, Susan, Stephanie Wood, and Robert Haskett, eds. *Indian Women of Early Mexico*. Norman: University of Oklahoma Press, 1997.

Deborah L. Bauer

Mamluk dynasties in Egypt

The Mamluks ruled Egypt from the middle of the 13th century to 1517. The first 24 Mamluk sultans were called the Bahri (river) rulers. In 1382, they were followed by the Burji (tower) Mamluks, so called because they had been quartered in the towers of the Citadel fortress overlooking Cairo. The Mamluks, mostly of Turkish and Mongol origins, were slaves and professional soldiers. They were purchased by other former slaves as young boys in the slave markets in Syria and Egypt and educated as a professional military caste. With the completion of their education they were freed and given full military regalia and land to pay for the upkeep of the equipment and horses.

The Mamluks were notoriously disputatious and constantly fought among themselves for succession to the throne. Since there was no principle of hereditary

monarchy, any Mamluk could hope to become the ruler if he could overthrow the current sultan. As a result, the average reign of a sultan was only six years. Mamluks married within the caste to the sisters and relatives of other Mamluks. Their society was based on a feudal hierarchy of allegiance of a vassal to a lord.

Recent converts to Islam, the Mamluks emphasized their rule as Muslims, even though many of them were not personally particularly devout. They allowed the exiled Abbasid caliph from Baghdad to reside in Cairo but successive caliphs exercised no real power.

The Mamluks encouraged metalworking, book binding, and textile industries. But Mamluk attempts to monopolize the trade on luxury goods, coupled with high taxes, discouraged many foreign and local merchants. As great builders and patrons of the arts, the Mamluks encouraged scholars, including renowned historian Ibn Khaldun, to work in Cairo. Under the Mamluks, Cairo became a major intellectual and artistic center and grew into arguably the largest city in the region. The Mamluks built hospitals, caravansaries, public fountains, and massive mausoleums for their families. The mausoleum of Sultan Qaitbay (reigned 1468–96) was particularly impressive. Much of medieval Cairo dates from the Mamluk era.

The Mamluk sultan Baybars (reigned 1260–77) drove the crusaders out of the eastern Mediterranean and repelled major invasions by the Mongols. A wily politician, Baybars also established alliances with potential enemies of Sicily, Seville, and the Turks.

The Black Death (plague) in 1340 reduced the population throughout Mamluk territories; in Cairo alone over 25 percent of the people perished. They were further weakened by Timurlane's destruction in Syria. The expansion of Portuguese trading outposts along the African and Indian coasts led to mounting economic competition and as they lost control of trade from the east, the revenues from commerce declined. In addition, constant disputes over succession weakened Mamluk authority and made them vulnerable to outside attacks. Their failure to forge a united front contributed to their defeat and the conquest of Egypt by the Ottoman Turks in 1517.

See also Ottoman Empire (1450–1750).

Further reading: Irwin, R. *The Middle East in the Middle Ages: The Early Mamluk Sultanate (1250–1382)*. Carbondale: Southern Illinois University Press, 1986; Lapidus, Ira Marvin. *Muslim Cities in the Later Middle Ages*. Cambridge, MA: Harvard University Press, 1967; Thorau, Peter. *The Lion of Egypt: Sultan Baybars I and the Near East in the Thirteenth Century*, trans. P. M. Holt. London: Longman, 1992.

Janice J. Terry

Marie-Thérèse of Austria

(1638–1683) *queen of France, wife of King Louis XIV*

Marie-Thérèse's role as the queen of France and the wife of King Louis XIV was a precarious one, as she was used by the Spanish branch of the Habsburg dynasty to secure peace with France in the 17th century. King Philip IV of Spain and Elisabeth of France welcomed the birth of their daughter Marie on September 10, 1638. The ambitions of Cardinal Jules Mazarin and Anne of Austria, the mother of King Louis XIV, to link the Bourbon dynasty to the Spanish branch of the Habsburg family extend back to 1646. These two individuals wanted to create a marriage union between Louis XIV and Marie-Thérèse to stabilize relations between the French and Spanish governments as these two countries had been at war since 1635.

There were complications with the proposed marriage between the two families because the Spanish Habsburg family did not want to give the Bourbon dynasty an opportunity to inherit any part of the Spanish Empire. The Spanish court was also reluctant to allow the proposed marriage for it feared that the offspring of this union would create instability within the Spanish empire for rival claimants might seek to acquire various parts of the empire.

The anxiety of the Spanish court over this proposed marriage was relieved by the fact that Mariana of Austria, Philip IV's second wife, gave birth to a son named Philip Prospero in 1657. Despite the fact that infant mortality rates were high in the 17th century, the birth of this son made Philip IV more agreeable to the marriage between Marie and Louis XIV. The marriage contract between Marie and Louis XIV was completed when the Treaty of the Pyrenees was finalized in 1659, and the two were married in June 1660.

In accordance with the marriage contract, Marie abandoned any territorial claim she possessed to the Spanish Empire, and the Habsburg family had to provide 500,000 gold escudos for Marie's dowry. Because of the financial weakness of the Spanish Empire, the Habsburg family could not pull together enough funds for the dowry. Despite the fact that Marie renounced her claims to the Spanish Empire, she was unable to do

this on the part of her offspring, which Mazarin knew at the time of the wedding.

Mazarin also intended to use the inability of the Spanish government to pay the dowry as an excuse to ignore the fact that Marie renounced her inheritance to parts of the Spanish Empire. The French government used the failure of the Spanish government to pay the dowry as a justification to attack the Spanish Netherlands in 1667, resulting in the War of Devolution.

Marie was a devout woman who believed it was her responsibility to marry Louis XIV and to provide him with offspring to succeed him. Marie fulfilled these obligations to Louis XIV by providing him with a number of children, but only their son Louis survived into adulthood. She often prayed and had great admiration for priests but was also concerned for the Catholic religious community.

Despite this extreme faith in her religion, she failed to possess a strong influence in the French government, probably as a result of her lack of education and her poor relationship with her husband. Marie's relationship with Louis XIV was a strenuous one, but she continued to be loyal to him and fulfilled her obligations as a wife and queen. Marie did exercise some influence over the French court as regent in 1672 when Louis XIV was fighting in Holland, but this was for a short period. Louis XIV had several mistresses, a well-known fact in the French court. Marie learned of many of these relationships, but it usually took time before she was made privy to this information.

Despite the fact that Marie had no major influence at the French court, her death on July 30, 1683, was properly mourned in France as she was given a state funeral. There is some degree of speculation that Marie might have been poisoned, but there is no firm evidence to support this claim. Marie's funerary rites possessed similarities to the funerary rites observed by Egyptian pharaohs, as her heart was removed from her body, placed in a silver box, and deposited in a chapel situated at Val-de-Grâce, while her intestines were also removed from her body and deposited in an urn.

Further reading: Judge, H. G. *Louis XIV.* New York: Longmans, 1965; Lossky, Andrew. *Louis XIV and the French Monarchy*. Piscataway, NJ: Rutgers University Press, 1994; Maurice, Ashley. *Louis XIV and the Greatness of France.* New York: Free Press, 1965; Merriman, John. *A History of Modern Europe, Vol. 1: From the Renaissance to the Age of Napoleon*. New York: W. W. Norton & Company, 1996; Wolf, John. *Louis XIV*. London: Victor Gollancz, 1968.

Brian de Ruiter

Maroon societies in the Americas

Maroon societies is a term designating communities of runaway slaves in the Americas, the formation of which constituted a recurrent feature of the history of African slavery over nearly 400 years, from the first importation of African slaves in the early 1500s through the final abolition of slavery in the Western Hemisphere in Brazil in 1888. The term derives from the Spanish *cimarrón*, originally referring to feral cattle but by the early 1500s also signifying runaway slaves.

Maroon societies were most common in the Caribbean and Brazil but were also widespread in North America and elsewhere. To slave owners and ruling groups they represented a constant and serious challenge to the institution of African slavery generally, while to slaves they represented the possibility of life outside the shackles of the slave regime. Often called *palenques* in the Caribbean region and Quilombos in Brazil, they had a history closely linked to the hundreds of slave rebellions that also mark the history of the Americas.

Ranging from small nomadic bands to extensive settled communities of thousands of people that endured for decades, even centuries, on the fringes of the plantation economy, Maroon societies came into existence almost as soon as African slavery in the Americas did. Most of their members were African-born, as they reproduced many of the social and cultural features of their homeland in their new surroundings. Among the first official acknowledgments of the existence of such communities was a report to the Council of the Indies from Hispaniola of March 1542, in which Archdeacon Álvaro de Castro estimated that 2,000 to 3,000 runaway slaves were at large on the island. A follow-up report of July 1546 described some of the island's numerous Maroon communities, some hundreds strong, and the mixed success of Spanish efforts to subdue them. Often mixing with indigenous groups and allying with their slave masters' enemies, Maroon communities displayed tremendous resilience in the face of persistent efforts to eradicate them and horrific punishments meted out to captured runaways, which included castration, amputation of limbs, branding, garroting, and burning alive.

The hinterlands of plantation economies throughout the Caribbean, Mexico, Brazil, North America, and elsewhere witnessed the formation of Maroon societies alongside the very introduction of slavery. In Mexico, rapid Indian depopulation prompted colonists to import upward of 120,000 African slaves in the years between 1521 and 1650. Many thousands were compelled to work in the silver mines and ranches north of Mexico City centered on Zacatecas. From the 1560s to the 1580s, a series of revolts and uprisings rocked the region, as runaway African slaves joined forces with besieged Indians to raid ranches and storehouses, attack travelers, and return to their hidden hamlets in caves, arroyos, and other places beyond the reach of the authorities.

JUNGLES OF VERACRUZ

In the 1570s, the Crown issued a series of draconian laws intended to discourage such uprisings, which nonetheless failed to have the desired effect. In 1609, a rebel Maroon community in the jungles of Veracruz, led by Yanga, successfully negotiated a peace treaty with the Spanish authorities that granted them their freedom. Nearly a century later, the community was thriving. Slave uprisings and the formation of Maroon societies continued until the final abolition of slavery in Mexico in 1829.

Some *palenques* survived for decades, later becoming towns and municipalities, such as El Cobre in eastern Cuba, where a slave uprising in 1731 led to the creation of a stable community that 50 years later had a fugitive slave population of over 1,000 scattered throughout the Sierra del Cobre. In 1800, following a recommendation of the Council of the Indies, the Crown declared the slave-descended inhabitants of El Cobre free. Other well-known *palenques* in eastern Cuba included El Frijol and Ciénaga de Zapata, which survived through much of the 19th century. Despite their best efforts to extinguish such fugitive slave communities, colonial authorities were often compelled to negotiate with them—as in the district of Popayán in Colombia, where in 1732 the Audiencia of Quito authorized a local official to offer a treaty of peace to the *palenque* called El Castillo, granting its inhabitants their freedom if they would agree to accept no more runaway slaves. The *palenque* refused the offer, and in 1745 a series of military expeditions finally captured and defeated El Castillo.

More than a century earlier, in the early 1600s, in the Cartagena district of Colombia, a runaway slave named Domingo Bioho, claiming to be African royalty and adopting the title King Benkos, staged a series of raids on plantations and farms around Cartagena and founded a fortified *palenque* called San Basilio. After defeating two expeditions sent to subdue his independent kingdom, in 1619 King Benkos negotiated a favorable treaty with the Spanish authorities, only to be betrayed, captured, and hanged. Despite this setback, San Basilio survived for another century and was finally suppressed in 1713–17.

Similar episodes unfolded in the British and French Caribbean islands. In Martinique in 1665, a Maroon who called himself by his master's name, Francisque Fabulé, led a group of 400–500 Maroons who staged repeated attacks against plantations and settlements. The French Sovereign Council negotiated a treaty with Fabulé that granted him his freedom and a promise that his band would not be punished. He was later condemned to life in the galleys. In 1771, a decree of the Supreme Council of Martinique lamented the existence of fugitive slave communities on the island, where they had built huts, cleared land, and planted crops, and from which they sallied forth to commit various depredations. In the French island of Guadeloupe in 1668, the governor reported more than 30 Maroons living in Grande-Terre and recommended an example be made by capturing and beheading them. Despite the authorities' best efforts, however, the Maroon societies could not be eradicated. Nearly 70 years later in Guadeloupe, in 1737, a group of 48 Maroons led by one Bordebois was put on trial; eight were sentenced to be garroted. Similar events transpired on Jamaica, Antigua, Barbados, and other islands in the British Antilles.

NORTH AMERICAN SOCIETIES

In British North America and, after 1783, the United States of America, Maroon societies formed and reformed repeatedly. There is evidence for at least 50 such communities during the period 1672–1864 in the mountains, forests, and swamps from Florida to Louisiana to Virginia. Most notable among these were those in the Dismal Swamp area in the Virginia–North Carolina borderlands, where thousands of runaway slaves and their descendants survived repeated efforts to capture and subdue them. Sometimes Maroons allied with local Indians, forming mixed communities of Indians and fugitive slaves. Other times Indian individuals and polities allied with Euro-American authorities, assisting them in their eradication efforts, as occurred among the Notchee Indians in South Carolina in 1744, in Georgia in 1772, and in other places.

Communities descended from Maroon societies can be found in many parts of the Americas. In the 1980s,

it was estimated that more than 10 percent of the population of the Republic of Suriname was descended from six Maroon or "Bush Negro" communities or tribes that formed in the 1500s and waged a century-long war for liberation against the Dutch authorities before finally winning their freedom in 1762. The collective memory of the modern-day descendants of such Maroon societies has provided fertile ground for historians, anthropologists, linguists, and other scholars interested in exploring this chapter of the history of Africans in the Americas.

See also SLAVE TRADE, AFRICA AND THE.

Further reading: Campbell, Mavis Christine. *The Maroons of Jamaica, 1655–1796: A History of Resistance, Collaboration and Betrayal*. Granby, MA: Bergin & Garvey, 1988; Hoogbergen, Wim S. M. Brill. *The Boni Maroon Wars in Suriname*. Boston: Academic Publishers, 1997; Learning, Hugo Prosper. *Hidden Americans: Maroons of Virginia and the Carolinas*. New York: Garland Publishing, 1995; Price, Richard, ed. *Maroon Societies: Rebel Slave Communities in the Americas*. Baltimore, MD: Johns Hopkins University Press, 1979; Price, Richard. *First-Time: The Historical Vision of an Afro-American People*. Baltimore, MD: Johns Hopkins University Press, 1983; Thompson, Alvin O. *Flight to Freedom: African Runaways and Maroons in the Americas*. Kingston, Jamaica: University of West Indies Press, 2006.

MICHAEL J. SCHROEDER

Mary I (Bloody Mary)

(1516–1558) *Catholic Tudor queen of England*

Mary I, queen of England, was born on February 18, 1516, in Greenwich Palace in London, England. Her father, HENRY VIII, of the House of TUDOR, had also been born at Greenwich on June 28, 1491. Mary was the fifth child of Henry and his first wife, Catherine of Aragon.

Although there was jubilation at Greenwich at Mary's birth, Henry VIII was disappointed in that Catherine of Aragon had failed to deliver a son. Mary would be the only one of Catherine and Henry VIII's children who would live to adulthood. In an age when monarchs were preferably men, young Mary's purpose diplomatically was to secure a strategic nuptial alliance for her father.

In Henry VIII's eyes, the only way to secure the throne in the Tudor family—and to make it a true dynasty—was to have a male son who would succeed him as king. Consequently, Henry began his quest to divorce Catherine of Aragon to marry again in the hopes of producing a male Tudor heir. However, to assure the succession of the Tudors to the throne, Mary was recognized by her father as princess of Wales, which meant that, should her father die without male issue, she would succeed him as Queen Mary I.

In the end, Henry had his marriage to Catherine of Aragon dissolved, and he wed his mistress Anne Boleyn, who was crowned queen of England in 1533. Pregnant at the time of her marriage to Henry, she gave birth to the princess Elizabeth, the future ELIZABETH I, in September 1533. Still the king determined to have his way in all things, Henry was frustrated in his pursuit of a male Tudor heir.

In 1534, Henry had Parliament pass the Act of Supremacy, which made him the head of the Roman Catholic Church in England, known as the CHURCH OF ENGLAND. As far as Princess Mary was concerned, she was placed in almost double jeopardy, because she still held out for her mother and for the Catholic Church. Boleyn was her bitter enemy, especially after the birth of Elizabeth as Mary's rival for the throne, and it was feared that Boleyn would demand Mary's execution. Finally, under the entreaty of the king's chief minister, Thomas Cromwell, Mary assented to the Act of Supremacy.

When Anne Boleyn was executed for adultery in May 1536, much of the danger passed for Mary. Henry's next wife, Jane Seymour, finally provided a male heir, EDWARD VI, in October 1537. Seymour began a reconciliation with Mary, who still had a spot in her father's heart as his "chiefest jewel."

Tragically, Jane would die soon after childbirth and Edward would only rule from 1547 to 1553, at which time Mary became queen. When Mary ascended the throne in July 1553, she trod lightly at first on the issue of religion, not wishing to shake England by revoking the Act of Settlement and the new order that had come with it.

However, Mary did have Henry's divorce from her mother declared invalid, legally making Elizabeth a bastard. The half sisters carried on harsh competition for a rightful claim to the throne. Elizabeth was implicated in two plots against Mary, one led by Sir Thomas Wyatt in 1554 that caused Elizabeth to be sent temporarily to the Tower of London.

Eventually Mary's affection for the Catholic Church brought personal disaster. In November 1554, Reginald Cardinal Poole brought from the Vatican the terms by which Rome would accept England back into

the church—all those who had carried out the Act of Settlement must be judged as heretics and condemned to execution. Almost 300 would be executed, including Thomas Cranmer, archbishop of Canterbury, who had also approved of the divorce of Henry VIII from Catherine. Mary sacrificed the affection of her people, not a few of whom had supported her during her years of exile. She compounded her error by marrying Philip II of Spain in July 1554. Mary's legacy in England included the loss of Calais to France's king Henry II in January 1558. It was the last possession England had left in France from the Hundred Years' War.

Indeed, there is much reason to think that Philip only wed Mary to draw England into the enduring feud between Spain and France, hoping to tip the balance in favor of Spain. Plagued by ill health and foreign adventures, Mary I died in November 1558. Before her death, she had provided that Elizabeth would succeed her on the throne as the rightful queen.

See also Counter-Reformation (Catholic Reformation) in Europe; Reformation, the.

Further reading: Ashley, Mike. *A Brief History of British Kings and Queens*. New York: Carroll and Graf, 2005; Starkey, David. *Six Wives: The Queens of Henry VIII*. London: Chatto and Windus, 2003; Weir, Alison. *The Six Wives of Henry VIII*. New York: Grove Press, 1991; Williams, Neville. *The Tudors: The Lives of the Kings and Queens of England*. Fraser, Antonia, ed. London: Weidenfeld and Nicolson, 1998.

John Murphy

Mary, Queen of Scots

(1542–1587) *queen of Scotland*

The queen of Scotland from 1542 until 1567, Mary was born on December 8, 1542, at Linlithgow Palace, Scotland, the only child of King James V of Scotland, who died six days after she was born. When Mary was five, her French mother, Mary of Guise, sent her to the French court, where she lived for many years. Being extremely attractive, she caught the eye of Francis, the eldest son of King Henry II of France. They were married, and when Henry died in 1559, Mary became the queen consort of France.

In 1558, following the accession of Elizabeth Tudor, as Mary's grandmother was a sister of Henry VIII, the father of Elizabeth, Mary became the heir to the English throne. However, some English Roman Catholics felt that Elizabeth was illegitimate, as they regarded Henry VIII's divorce from his first wife, Catherine of Aragon, as invalid, as was his subsequent marriage to Anne Boleyn, Elizabeth's mother. Thus, Mary was queen of Scotland and the queen consort of France and had a disputed claim to the throne of England.

After Mary's first husband, Francis, died, and she became isolated at the French court, Mary decided to return to Scotland. There she had great difficulty in trying to reconcile the various court factions. Her illegitimate brother, James, earl of Moray, tried to help, and Mary, a Roman Catholic in a country that had been officially proclaimed a Protestant nation during her absence in France, initially embarked on a policy of religious tolerance.

In July 1565, Mary married Henry Stewart, earl of Darnley, a cousin. He was handsome, had his own claim to the throne of England, but was foolish and quickly alienated many at the Scottish court by his irresponsible and wanton behavior. In March 1566, Darnley, jealous at Mary's reliance on advice from her secretary, David Rizzio, stormed into the royal apartments and with others stabbed Rizzio in front of the queen. Three months later the son of Mary and Lord Darnley, James, was born. However, Mary hated Darnley for what he had done to Rizzio and may have started having an affair with James Hepburn, fourth earl of Bothwell. She certainly came to trust Bothwell. It was not long afterward that Lord Darnley was killed while recovering from an illness; his house was blown up and his strangled body was later found in the garden. Soon afterward, Mary married Bothwell, but this started a major Scottish rebellion against the pair.

Mary was formally deposed as queen, with her infant son proclaimed king. She fled to England; Bothwell went overseas. Over the next 18 years, she was held in custody in England. Some English Catholics started conspiring with her, and in 1586 she was found to have been involved in a rebellion against Queen Elizabeth. Tried by an English court, she was sentenced to death and was executed on February 8, 1587, at Fotheringhay Castle.

Further reading: Cowan, Ian B. *The Scottish Reformation*. New York: St. Martin's Press, 1982; Dawson, Jane E. A. *The Politics of Religion in the Age of Mary, Queen of Scots: The Earl of Argyll and the Struggle for Britain and Ireland*. Cambridge: Cambridge University Press, 2007; Fraser, Antonia. *Mary Queen of Scots*. London: Weidenfeld and Nicolson, 1969; Guy, John. *Queen of Scots: The True Life of Mary Stuart*. Boston: Mariner Books, 2005; Lewis, Elizabeth Jayne. *The Trial of Mary Queen of Scots: Sixteenth Cen-*

tury Crisis of Female Sovereignty. Hampshire, UK: Palgrave Macmillan, 2005.

Justin Corfield

Maryland

Maryland was chartered in 1632 as a refuge for English Catholics, although the colony's religious mission was ultimately undermined by internal disputes. As did neighboring Virginia, colonial Maryland maintained an economy based on tobacco and bound labor.

Since the Reformation, Roman Catholics in England had faced persecution. Wanting to provide a place where they could worship freely, George Calvert, the first Lord Baltimore, envisioned an American haven for Catholics. Baltimore was a recent convert to Catholicism and had previously invested in several colonization schemes. In 1632, King Charles I granted Baltimore's request and issued a charter for a colony in the upper Chesapeake. The king was sympathetic to the plight of Catholics and Maryland was named in honor of his Catholic wife, Henrietta Maria. Unlike previous charters, Maryland's named Baltimore and his heirs "absolute Lords and Proprietors," essentially giving the Calvert family total control over the colony.

English colonists first reached Maryland in 1634, settling on the north side of the Potomac River at St. Mary's City, the colony's first capital. Within the first decade, settlers began erecting tobacco plantations and importing indentured servants to work them. The colonists established an elective assembly in 1638, although the governor and governor's council were appointed by Lord Baltimore. Economic success ensued, but religious tensions threatened the colony's stability. Maryland had attracted both Protestants and Catholics from the start, although Baltimore gave the best lands to Catholic gentlemen and appointed Catholic governors and councilors. In contrast, Protestants came over largely as indentured servants and were shut out of the political process. Inspired by the English Civil War, Protestant colonists seized control of the colony in 1644 in what was termed "the plundering time."

Hoping to prevent future confrontation, Baltimore granted An Act Concerning Religion in 1649, guaranteeing that no person "professing to believe in Jesus Christ" would be "any ways troubled, molested, or discountenanced." The first American law to ensure religious liberty, the act was intended to preserve the rights of Catholics, who had already become a minority in their own colony.

Religious strife continued nonetheless. During the Glorious Revolution of 1689, Protestants led by John Coode again seized the colony. This time, the Calverts did not regain control until 1715, when the family converted to Protestantism. During the interim, the colonial assembly established the Anglican Church and barred Catholics from owning firearms and holding office. Thereafter religious conflicts abated as the population and economy diversified. In the late 17th century, African slaves replaced servants and became an important minority in the colony, constituting a third of Maryland's population at the revolution. In the northern counties, iron foundries were established and wheat farming appeared in the 1740s. Annapolis became the capital in 1694 and soon grew into a center of culture, boasting a newspaper, academy, and several clubs by the middle of the 18th century. To the end of the colonial period, Catholics remained an important minority in Maryland. When the Maryland delegates signed the Declaration of Independence in 1776, one of the signatures belonged to Charles Carroll of Carrollton, a Catholic.

Further reading: Carr, Lois Green, Russell R. Menard, and Lorena S. Walsh. *Robert Cole's World: Agriculture and Society in Early Maryland.* Chapel Hill: University of North Carolina Press, 1991; Hall, Clayton Colman, ed. *Narratives of Early Maryland, 1633–1684.* Boston: Adamant Media Corporation, 2001, reprinted from Charles Scribner's Sons, New York, 1910; Land, Aubrey C. *Colonial Maryland: A History.* Millwood, NY: KTO Press, 1981.

John G. McCurdy

Mary Tudor (Mary of France)

(1496–1533) *queen of France*

Mary Tudor was born in 1496, nine years after her father, Henry VII, had become king of England by defeating Richard III at Bosworth in 1485. Mary Tudor is often confused with Mary I, who was queen of England from 1553 to 1558, and with Mary, Queen of Scots. However, Mary Tudor, the daughter of Henry VII, would be queen in her own right.

Mary was born in the age of great dynastic marriages when a king contracted for marriage of his daughter to benefit his kingdom. Mary was at first intended to wed Charles of Anjou, who would later become Charles V, the most powerful European monarch of his time. The contract, originally made by Henry VII, was renewed

A portrait of Princess Mary Tudor and her second husband, Charles Brandon, duke of Suffolk, c. 1516, artist unknown

on the October 17, 1513, by Henry VIII at a meeting with Margaret of Savoy at Lille, with the wedding being set for the following year. But the Emperor Maximilian I, to whom Louis XII had proposed his daughter Renée as wife for Charles, with Brittany as a dowry, postponed the match with the English princess in a way that left no doubt of his intention to withdraw from the contract altogether.

Henry VIII succeeded to the throne when Henry VII died in April 1509. When it came time to renew the marriage agreement with Charles of Anjou, it was King Henry VIII who did so. With the customary determination of his younger years, Henry decided to invade France in June 1513 as a forceful demonstration of English might.

Henry joined the Holy League against France and went to war. While he was involved in France, his brother-in-law James IV of Scotland, who was married to his sister, Margaret Tudor, invaded the north of England. However, Henry had left the capable Thomas Howard to face any threat from Scotland. James IV was defeated and killed at Flodden on September 9, 1513.

The victories at the Spurs and Flodden made both France and the Holy Roman Emperor reconsider the marriage plans of Mary Tudor. Obviously, Henry had proved it was not wise to have him as an enemy. A diplomatic settlement was reached. Cardinal Thomas Wolsey contracted for Mary to wed King Louis XII. His queen, Anne of Brittany, had died in 1514, making him a desirable spouse for Mary. The two were wed on January 1, 1515, but Louis XII died three months later.

Mary had developed an intense love for Charles Brandon, duke of Suffolk. His marriage to Margaret Neville Mortimer had been annulled, and his second wife, Anne Browne, died in 1512. At the time of the Battle of the Spurs, he was engaged to an orphan girl. Henry VIII knew about the love between Charles and Mary. Moreover, Francis I learned of it when Mary told him of her true feelings when he attempted to marry her off to one of his relatives. As Louis XII's widow, Mary had become a valuable diplomatic asset to Henry again, and she feared that he might try to marry her to another royal suitor.

Mary was determined she and Charles would not be parted. In February 1515, they were married in Cluny Chapel in France. In May 1515, as a mark of royal favor, the couple was wed a second time in England; Henry VIII and his queen, Catherine of Aragon, were the guests of honor. For the time, peace between France and England was maintained. Mary Tudor died on June 26, 1533.

See also Edward VI; Tudor dynasty.

Further reading: Ashley, Mike. *A Brief History of British Kings and Queens*. New York: Carroll and Graf, 2005; Bindoff, S. T. *Tudor England*. New York: Penguin, 1977; Trevelyan, G. M. *History of England, Volume II: The Tudors and the Stuart Era*. New York: Anchor, 1953; Williamson, David. *National Portrait Gallery History of the Kings and Queens of England*. New York: Barnes and Noble, 1998.

John Murphy

Massachusetts Bay Colony

In the early 17th century, England began acting on its imperial ambitions by chartering business organizations called joint-stock companies, which undertook the actual work and expense of spreading England and its institutions around the world. The system had

created the colony of Jamestown, Virginia, and the Council for New England, under the leadership of Sir Ferdinando Gorges. During the 1620s, one of the council's patents went to some Dorchester merchants to develop a fishing industry at Cape Ann on the New England coast. By 1626, the effort had failed, although John White, a Puritan minister in England associated with the project, began to see the enterprise as a potential refuge for discouraged Puritans from England.

Unfortunately for White and a group of fellow Puritans who had joined him, the Council for New England had ceased effective operation, and the group instead applied directly to the government for its own charter for the lands it already held. The charter, for a company called The Governor and Company of the Massachusetts Bay in New England, was issued in March of 1629. The company was to be managed by a governor and a council of 18 assistants, who were to be elected by a General Court of investors, which also had the power to legislate for the company. Not part of the charter was the usual requirement that the company conduct its business meetings in England.

This omission, quite possibly done by design, allowed the company to hold its meetings wherever it chose. In late August of 1629, in what is known as the Cambridge Agreement, the company opted to move its operations, including the charter, to New England. When control of the company quickly passed into the hands of dedicated Puritans willing to leave England, the company started its transformation into a colony. By late 1629, the company had sent out John Endicott to assert its control over a settlement at Salem and had then supported that effort with five more ships and possibly one hundred additional settlers.

CITY UPON A HILL

Thus, by April of 1630, when a flotilla of 11 ships left England, the Massachusetts Bay Company was already a significant presence on the New England coast, and its conversion into a full-fledged colony assured. John Winthrop, elected the company's governor, established the character of early Massachusetts in a sermon preached at the outset of the journey. He stressed that the colony would be created as a covenant with God, and that religious orthodoxy would be maintained by the merging of civil and ecclesiastical power and consolidated in the hands of the colony's leaders. His reference to Massachusetts as a "city upon a hill" to serve as an example to England of what God intended for his people further solidified the religious nature of the proposed colony.

There is no question about the success of the enterprise. The Company of the Massachusetts Bay was indistinguishable from what came to be called simply the colony of Massachusetts. And the religious nature of the colony was secured by requiring that only male church members could vote in colony elections. There were challenges to some aspects of the colony from Roger Williams, Anne Hutchinson, Quakers, and the freemen of the colony who demanded an elected body to represent them, but there was never any likelihood in New England that the colony would not succeed.

But that certainty was not the case in England. Sir Ferdinando Gorges, still hanging on to the remnants of the Council for New England, argued that the colony's charter had been secretly obtained and started a campaign to have it annulled. To the same end in 1635, the council gave up its own charter and requested that the king reassign the disputed territory to eight members of the former Council for New England. The outbreak of the English Civil War, or Puritan Revolution, in 1640, however, prevented any of the grants except the one for Maine from being made.

By the time of the Restoration of the Stuart monarchy in 1660, Gorges had died, the Council of New England had passed from the scene, and Massachusetts had become too powerful and too independent to be easily tamed.

CONTROL OF COMMERCE

With the Restoration, England commenced a colonial policy that stressed the importance of commerce in the empire and the necessity of England's control of that commerce for the greater good of the mother country. Massachusetts viewed such a policy as interference in its self-styled independence. When England decided to oust the Dutch from New Netherland in 1664, the leaders of the expedition were ordered to investigate the situation in New England. Their report was especially critical of Massachusetts, but through delay and avoidance the colony managed to escape serious ramifications.

England tried again in 1676, when it sent over Edward Randolph. Randolph's report was more damaging than the previous commissioners' account, and the English government felt compelled to act. It ordered the colony to send representatives to negotiate a settlement, but when England determined that the colony had not lived up to its agreements, it commenced legal action

against the original charter as the only method whereby Massachusetts could be brought under control.

England completed the effort in 1684, and the courts annulled the original 1629 charter. The colony existed dependently until it was incorporated into the Dominion of New England in 1686. In the aftermath of the Glorious Revolution in England, Massachusetts received a new charter in 1691 as a royal colony, the Province of Massachusetts Bay.

The Puritan old guard were displeased, but by the end of the 17th century the original charter had generally outlived its usefulness, as perhaps demonstrated by the Salem witchcraft trials. The more practical and forward-looking portion of the colonists recognized that future growth and prosperity lay with a royal charter, the institution of a property qualification for the vote, and a more cooperative relationship with English authority. Those whose ancestors had migrated as Puritans under the 1629 charter had become the Yankees of the 1691 charter. They and their colony were ready for the 18th century.

See also Puritans and Puritanism.

Further reading: Morgan, Edmund S. *The Puritan Dilemma: The Story of John Winthrop*. Boston: Little, Brown, 1958; Morison, Samuel Eliot. *Builders of the Bay Colony.* Boston: Houghton Mifflin, 1964; Vaughan, Alden T. *New England Frontier: Puritans and Indians 1620–1675*. Boston: Little, Brown, 1995

H. Roger King

Mather, Increase (1639–1723) and Cotton (1663–1728)

Puritan intellectual leaders

The Mathers, father and son, were intellectual and institutional leaders of New England's Puritan clergy for decades, preachers of thousands of sermons, and authors of hundreds of books. Increase's father was the distinguished minister Richard Mather, whose biography, *The Life and Death of that Reverend Man of God, Mr. Richard Mather* (1670), he wrote. Increase graduated from Harvard in 1656 and spent the next several years in Ireland and England. He returned to Massachusetts in 1661 and became an active disputant in the controversies roiling the New England churches.

Increase's most important political work was his preservation of the Massachusetts church and colony in the crisis of the 1680s, when the English government was increasingly hostile to Puritanism. He was a leader in the opposition to the new royal governor, Sir Edmund Andros, and went to England in 1688 as the representative of the General Court of Massachusetts, an unusual role for a minister. Taking advantage of the Revolution of 1688 and forging alliances with English dissenters, Increase was able to procure a new charter for the Massachusetts colony and the annexation of Plymouth Colony to Massachusetts. Mather also served as president of Harvard College, although his refusal to reside in Cambridge led to controversy, and he resigned in 1701. His son Cotton would be frustrated in his ambition to succeed his father as Harvard president, and both Mathers would shift their support from Harvard, seen as corrupted by liberal ideas about admission to communion, to the new university of Yale.

Increase and Cotton would be remembered for their involvement in the Salem witch cases. Although both had a long-standing interest in the subject of witchcraft, they were not initially involved in the outbreak. Increase had been in England when the witch hunt broke out, but on his return the colony's governor, Sir William Phips, a close political ally, consulted him on the Salem affair. Increase did not doubt that witches afflicted New England and that magistrates had acted properly in response to accusations, but he was deeply troubled by the lack of procedural safeguards and the use of "spectral evidence," the appearance of alleged witches in spirit form used as evidence as guilt. His *Cases of Conscience concerning Evil Spirits Personating Men* (1693) was originally given as a sermon to a group of ministers in Cambridge on October 3, 1692. To Increase, it was perfectly possible for a devil to take the appearance of an innocent person. His position helped bring the persecution to an end. But he did not blame the magistrates; any condemnation of innocents at Salem was Satan's fault, not that of the colony's leaders.

Cotton's position on the Salem cases was ambivalent. He generally approved of persecuting witches, initially encouraged persecution, and intervened against the accused witch George Burroughs (1650–92). Cotton's acceptance of the reality of Salem witchcraft can be seen in his belief that witches were responsible for the death of his infant son immediately after the trial. Despite his acceptance of the witches' guilt, he shared his father's concern that the persecution was getting out of hand and affecting the innocent as well as the guilty. As did other Boston ministers, he eventually followed Increase's lead in encouraging the end of the persecutions. Cotton's somewhat hastily composed *Wonders*

of the Invisible World (1693) was the New England leadership's official account of the Salem witch hunt. He later interpreted some misfortunes that had befallen his family as God's punishment of him for not having spoken out against the persecutions, but in public he defended the actions of the magistrates. He was the principal target of the Boston merchant Robert Calef's anti–witch hunting work *More Wonders of the Invisible World* (1700).

Cotton Mather survived the attacks of Calef and others to remain Boston's leading minister until his death. He also reached beyond Boston to participate in the debate over the implications of the new science for Protestant Christianity taking place all over the British world. Mather prided himself on being a fellow of the Royal Society, the leading scientific society in England, and communicated stories of oddities from America to be included in its journal, *Philosophical Transactions*.

One of Mather's most important 18th century works was *Magnalia Christi Americana* (1702), an attempt at a providential synthesis of New England history. Mather had begun the *Magnalia* in 1693 and regarded it as his most important work. It covers the origin of the New England colonies, the lives of its governors and ministers, the story of Harvard College, remarkable events, and the colonies's conflicts internal and external.

Other major works from this part of Cotton's career include an unpublished medical compendium, *The Angel of Bethesda*, and a book integrating early 18th century science and Puritan theology, *The Christian Philosopher* (1721). After Increase's death, Cotton published a biography of his father, *Parentator* (1724). He also wrote many manuscript volumes of biblical commentaries that were never published.

Cotton Mather, who lost wives and children to smallpox, was the leading American champion of inoculating people with a weak form of smallpox to prevent their catching the disease later, an idea introduced to the English-speaking world in the early 18th century. His knowledge of inoculation came primarily from reports in *Philosophical Transactions* and accounts of African practices from his slave Onesimus. Mather began openly promoting inoculation during a smallpox epidemic in Boston in 1721.

He was personally attacked by those who thought the procedure too risky. A bomb was actually tossed into his house, but fortunately it failed to explode. (Mather believed that the devil had taken possession of those who opposed inoculation in order to attack him personally.) The smallpox campaign contributed to Mather's loss of influence in his last years.

See also Bible traditions; Calvin, John; epidemics in the Americas.

Further reading: Hall, Michael G. *The Last American Puritan: The Life of Increase Mather, 1639–1723*. Middletown, CT: Wesleyan University Press, 1988; Levin, David. *Cotton Mather: The Young Life of the Lord's Remembrancer, 1663–1703*. Cambridge, MA: Harvard University Press, 1978; Middlekauf, Robert. *The Mathers: Three Generations of Puritan Intellectuals*. Oxford: Oxford University Press, 1971; Silverman, Kenneth. *The Life and Times of Cotton Mather*. New York: Harper and Row, 1984; Winship, Michael P. *Seers of God: Puritan Providentialism in the Restoration and Early Enlightenment*. Baltimore, MD: Johns Hopkins University Press, 1996.

William E. Burns

Medici family

Salvestro de' Medici, in the 14th century, was the first of the family to make a bid for political power when he led the revolt of the the small artisan class against the nobility who governed the city. Salvestro overbid his hand and became virtually a dictator in Florence, causing all Florentines to unite and banish him from the city in 1382. After Salvestro's ejection from the city, Giovanni di Bicci de' Medici was able to restore both the family's wealth and its social standing in the community, important in the tightly knit fabric of the Italian city-states of the period. Giovanni made the Medici the richest family in Italy, perhaps in Europe.

The Medici family became paramount in Florence due to Giovanni's son, Cosimo the First, or Cosimo the Elder (Cosimo il Vecchio). However, at first, taking advantage of the death of Giovanni in 1429, the powerful Albizzi family banished Cosimo from Florence in 1433. Cosimo's exile was brief. The Florentines brought Cosimo back in triumph to the city the next year. He respected the republican character of the city and did not make an obvious grab for power. However, through his great wealth and personal ability, Cosimo nevertheless became the first citizen of Florence and the virtual ruler of the city.

Indeed, Muslim pirates, or corsairs, had been preying on Venetian shipping for some time. However, boasting one of the largest navies in Renaissance Europe, the Venetians at this time were a great power

at sea. A great shift in the Italian balance of power took place when Cosimo shifted the historic Florentine support to the rival city of Milan, where the Sforza family was fighting for supremacy. While Muzio Attendolo Sforza made his name as a *condottiero* (mercenary leader), it was his son Franceso who became duke of Milan in 1450 with the aid of Cosimo de' Medici.

Meanwhile, Cosimo was establishing himself as one of the great patrons of the Renaissance. Countless rare documents formed the foundation for Cosimo's library; he also patronized the leading artists of his day.

Piero de' Medici was a civic-minded ruler, as was his father, Cosimo. He already had experience in Florentine diplomacy and public affairs. He wed Lucrezia Tornabuoni, whose family had turned its back on its noble heritage. Together, they had three daughters, Maria, Bianca, and Lucrezia, and two sons who would mold the future history of Florence, Lorenzo and Giuliano. Lorenzo was precocious and unusually gifted for his age. His father entrusted him with diplomatic missions throughout Italy.

However, within Florence, serious opposition was building to Medici rule. Luca Pitti, perhaps Piero's chief adviser, was secretly planning to seize power. In March 1464, taking advantage of the death of Francesco Sforza, the conspirators made their plans. When Piero was ill and left the city in August, they struck. Piero came back in force at the end of the month after Lorenzo had gathered loyal troops. The coup collapsed. Luca Pitti was pardoned; others were banished.

When Piero died in 1469, Lorenzo was the natural choice to take his place. Unlike Cosimo and Piero, he ruled more as a prince or an ancient Roman tyrant than a man of the people. At the same time, there was a chilling of relations between Lorenzo and the new pope, Sixtus IV. The main reason was a struggle over the town of Imola, which Lorenzo wanted to gain for Florence because it guarded the strategic road from Rimini to Bologna. The pope wanted Imola as a gift for his nephew—possibly his son—Girolamo Riario. The cold feelings developing between Lorenzo and Sixtus led to the pope's replacing the Medici as the papal bankers with the Pazzis, rivals of the Medici.

The enmity between Lorenzo and the pope, now allied with the Pazzis, led to one of the bloodiest incidents of the Italian Renaissance: the Pazzi Conspiracy. The conspiracy aimed at wiping out the Medici. The plotters knew too that Lorenzo suffered a serious weakness: His strong ally, Galeazzo Maria Sforza of Milan, had been assassinated in December 1476. The conspirators struck on Easter Sunday, April 26, 1478, while Lorenzo and Giuliano were at mass. In the bloodbath that followed, Giuliano was stabbed 19 times, but Lorenzo escaped. In a purge that followed, many of the conspirators were killed, including five who were publicly hanged. Pope Sixtus continued his campaign to oust the Medicis from Florence. Finally, in a bold move, Lorenzo decided to make a trip and attempt to make peace with one of Florence's most implacable enemies, King Ferrante of Naples, in December 1479. Amazed at the Medici's bravery, Ferrante made peace with Florence, and Sixtus's war came to an end. Lorenzo returned to Florence in triumph. Under him, Florence entered a new era of greatness.

In January 1492, Lorenzo fell ill and died in April of that year. He was succeeded by his son Piero, who had the misfortune to rule at one of the most disastrous epochs of Italian history. King Charles VIII of France invaded northern Italy in 1494 with a large and well-equipped army. His artillery, perhaps the most modern in Europe, destroyed Italian citadels and caused cities to surrender before he even approached them. Piero, lacking the fortitude of his father, fled Florence and died in exile.

During the next century, the rise of the family to the ranks of the Italian nobility gave proof of the singular determination of the family, and the faith of the Florentines in the Medici clan.

The Medici rise continued when Cosimo I became duke of Florence in 1537. Like Lorenzo the Magnificent, Cosimo I was young, coming to power at 18. However, like Lorenzo, he understood the art of politics but showed a ruthlessness more characteristic of a Borgia than a Medici. Cosimo I added Siena and Luca to his realm. In 1569, his rise to eminence was recognized when he became grand duke of all Tuscany.

On the death of Cosimo I in 1574, Cosimo's son Francesco I ruled as grand duke until his death in 1587, and his rule proved to be a weak and uninspiring one. His son Ferdinand II restored luster to the Medici name. Cosimo II became grand duke in 1609 but died in 1620, never having fully recovered from a fever he had suffered in 1615. His son Ferdinand II became grand duke on his father's death.

With the reign of Ferdinand II, the House of Medici began its period of decline. It was the misfortune of the heirs of Ferdinand II to live in the era of the rise of the European great powers. Ironically, Marie de' Medici (Médicis) played a role in the demise of her family's duchy. In 1600, she married King Henry IV of France, and when he was assassinated in 1610, she served as regent for her son, King Louis XIII.

In 1735, Austria and France arranged that France would take Lorraine and Austria would seize possession of Tuscany. By this time, the Medicis were powerless to defend their ancient lands. In 1737, Austrian troops entered Florence. In the same year, in July 1737, Grand Duke Gian Gastone died without a male heir at the age of 65. The House of Medici had ceased to rule in Florence.

Further reading: Hibbert, Christopher. *The House of Medici: Its Rise and Fall*. New York: Morrow, 1975; Martines, Lauro. *April Blood—Florence and the Plot against the Medici*. London: Oxford University Press, 2003; Pernis, Maria Grazia, and Laurie Schneider Adams. *Lucrezia Tornabuoni de' Medici and the Medici Family in the Fifteenth Century*. New York: Peter Lang Publishing, 2006; Schevill, Ferdinand. *History of Florence: From the Founding of the City through the Renaissance*. New York: Frederick Ungar, 1936; Strathern, Paul. *The Medici—Godfathers of the Renaissance*. London: Pimlico, 2005.

John Murphy

Mehmed II (Mehmet II)

(1432–1481) *Ottoman sultan*

Mehmed II (reigned 1444–46; 1451–81) was only 12 years old when his father, Murad II, abdicated to pursue a life of religious contemplation (following Sufi or Islamic mysticism) and appointed him sultan in 1444.

Faced with a threatening battle at Varna, Mehmed called his father back from central Anatolia to lead the troops. When his father died in 1451, Mehmed resumed the throne. Noted for the many military victories throughout his life, Mehmed was known as *al-Fatih* or the Conqueror.

Mehmed was only in his early 20s when he launched the successful siege of Constantinople, the Byzantine capital that the Ottomans had previously failed to conquer. In a siege that lasted over 50 days, the Ottomans mounted a major assault with over 200 ships and at least 50,000 well-trained soldiers. Ottoman cannon bombarded the walled city that had been considered impregnable. A fortress, Rumeli Hisari, was constructed on the northwest coast of the Black Sea to prevent reinforcements from assisting the besieged city. To circumvent the long chain that blocked the waterway into the Golden Horn, Mehmed transported seafaring galleys over a long greased planked road built north of the city and used a pontoon bridge to take troops across.

After some weeks the Ottomans broke through the city walls and met with little resistance from the inhabitants, who had vainly hoped for outside reinforcements. Rather than the customary three days allotted to soldiers taking a conquered city, Mehmed only allowed his troops a few hours of pillaging in the city. He entered the city with great pomp and promptly offered prayers at the great Byzantine basilica, Aya Sophia, which was then turned into a mosque.

Although he was known, especially on the battlefield, for his furious temper, Mehmed was generous in victory, granting autonomy to the Greek Orthodox residents of city and permitting the return of those who had fled prior to the siege. Mehmed also encouraged others to move into his new capital, known to the Turks as Istanbul.

Mehmed made Istanbul a major entrepôt and center of learning and culture. He established new schools, hospitals, caravanserai, and soup kitchens. He saw himself as the heir to the Roman Empire and viewed his empire as the guardian of Islam, whose duty it was to protect Muslims everywhere. Islam was the source of legality of his new great empire.

Under Mehmed, the empire developed a centralized administration; the janissary corps was enlarged while the many religious and ethnic minorities within the empire were treated with leniency and fairness. Mehmed also encouraged skilled artisans and intellectuals escaping Muslim Spain after it fell to the Reconquista to settle in Istanbul. He granted monopolies over the sale of basic necessities to private individuals and used these revenues to bolster the Ottoman treasury.

Well educated, Mehmed spoke numerous languages and was interested in the study of military tactics, especially the exploits of Alexander the Great. Unusually for a Muslim leader who generally eschewed physical representations, Mehmed also hired the famed Venetian artist Gentile Bellini to paint his portrait.

Under Mehmed, the Ottomans dominated all of the Balkans to the Danube River and all of Anatolia, but he failed to defeat the Mamluks in Syria. Mehmed died preparing for a campaign to take the island of Rhodes and southern Italy and was succeeded by his son Bayezid II.

See also Janissaries; Ottoman Empire (1450–1750).

Further reading: Babinger, Franz. *Mehmed the Conqueror and His Time*. Princeton, NJ: Princeton University Press, 1978; Inalcik, Halil, and Donald Quataert, eds. *An Economic and*

Social History of the Ottoman Empire, 1300–1914. Cambridge: Cambridge University Press, 1994; Runciman, Steven. *The Great Church in Captivity: A Study of the Patriarchate of Constantinople from the Eve of the Turkish Conquest to the Greek War of Independence.* Cambridge: Cambridge University Press, 1968.

JANICE J. TERRY

Melancthon, Philip

(1497–1560) *religious reformer*

Philip Melancthon was a key Lutheran reformer. He worked very closely with MARTIN LUTHER and was the author of many of the major REFORMATION documents, including the AUGSBURG CONFESSION. Philip Melancthon was born Philip Schwarzerd on February 16, 1547, in Bretten, Germany. A brilliant boy, he was tutored in Greek and Latin and entered the University of Heidelberg just before his 13th birthday in 1509, graduating at age 14. The university would not allow him to study for his master's at such a young age, so Philip moved to Tübingen, studying both philosophy and humanistic thought. He completed his master's degree in 1514 at age 17. He was offered a position as an instructor at Tübingen and taught there until 1518.

During his time at Tübingen as an instructor, Melancthon began to study theology and continued his studies of Greek, producing a Greek grammar in 1518. Offered a position at Wittenberg as a professor of Greek in 1518, Melancthon eagerly accepted. It was there he met another professor, the monk Martin Luther, who had posted his 95 Theses on October 31, 1517, on the church door at Wittenberg. Melancthon was an early supporter of Luther, attending the debates that preceded Luther's excommunication from the Roman Catholic Church. By the time of his publishing a defense of Luther against JOHANN MAIER VON ECK in 1519, Melancthon was considered a part of the Lutheran camp.

AUGSBURG CONFESSION

Melancthon was the primary author of the Augsburg Confession, written in 1530. This is a key Reformation document, explaining the Lutheran position on various theological issues. Written in Melancthon's clear and lucid style, it represented the Lutheran position in a manner that many hoped would bring about reconciliation between the Lutherans and Roman Catholics. Melancthon would prove always to take the more moderate position in the various Reformation controversies.

Melancthon worked closely with Luther on many of Luther's writings. He assisted in Luther's translation of the Bible into German, revised many of Luther's commentaries on the Bible, and assisted Luther in some of the Luther's most important polemical works. Yet Melancthon would not always agree with Luther. In 1537, at a meeting in Smalcald, Luther had previously prepared what are commonly called the Smalcald Articles (a part of the Book of Concord), attacking the pope virulently. Melancthon, writing his own "Treatise on the Primacy and the Power of the Pope," persuaded the others present to adopt his more moderate position. Melancthon married Katharina Krapp, daughter of the mayor of Wittenberg, in 1520. They had four children and their marriage lasted 37 years until Katharina's death in 1557. They lived in Wittenberg throughout their marriage.

Melancthon had many roles at the University of Wittenberg. He gave immensely popular lectures in over 100 courses to thousands of students (some of his most popular lectures had over 2,000 in attendance). His lectures included theology, philosophy, philology, and world history. He served as rector and academic dean at various times, helping to establish the university as a leading educational institution.

Melancthon published many books. His most famous book, a systematic theology called the *Loci communes,* was first published in 1521 and revised several times by Melancthon.

Melancthon reached out to many church and public figures including HENRY VIII, king of England; King Francis I of France; and the patriarch of Constantinople. He also counted as friends many Calvinists, including Oecolampadius, Bucer, and JOHN CALVIN himself. This would leave him open to later charges of being a crypto-Calvinist.

The most tragic event in Melancthon's life was his role in the document called the Leipzig Interim. Soon after Luther's death in 1546, Emperor CHARLES V invaded the German area of Saxony and forced the defeated princes to adopt a document that was designed to be an interim document until the theological matters were settled by the COUNCIL OF TRENT, which had begun recently. The authors of the document were two Roman Catholic bishops and Luther's old nemesis, John Agricola. The resulting document so favored Roman Catholicism that the defeated princes refused to sign it. Melancthon was asked to improve the document to make it more palatable. This he did, but just barely. The document compromised on JUSTIFICATION BY FAITH, a key Lutheran tenet, and Melancthon's association with

it would unfairly brand him as a traitor to the Lutheran cause for the rest of his life.

Melancthon provided a kind of balance to Luther that Luther himself appreciated. He was not a strong leader, and many rightly accuse him of being too eager to compromise. Yet his key role in many of the Reformation documents and his personal influence and friendship with many of the reformers clearly show how essential Melancthon was in the early years of the Reformation. Melancthon died in 1560 and was buried next to Luther in the castle Church of Wittenberg.

See also HUMANISM IN EUROPE.

Further reading: Aland, Kurt. *Four Reformers: Luther, Melancthon, Calvin, Zwingli.* Augsburg: MPLS, 1979; Melancthon, Philip. *Loci communes 1543*. J. A. O. Preus, trans. St. Louis, MO: Concordia Publishing House, 1992; Cox, Francis Augustus. *The Life of Philip Melancthon*: *Comprising and Account of the Most Important Transactions of the Reformation*. Whitefish, MT: Kessinger Publishing Company, 2006.

BRUCE D. FRANSON

mercantilism

The theory and practice of mercantilism in early modern Europe were densely entwined with both the emergence of capitalism and the formation of overseas empires. Briefly, capitalism can be defined as an economic system in which goods and services, produced by individuals and privately owned firms, are bought and sold in markets, thus benefiting individual owners of capital and private property. In early modern Europe, mercantilism extended this notion regarding capitalist production and exchange to the level of the state. More specifically, it refers to the theory and practice of how the early modern European states and nation-states related to each other and to their respective colonies.

The basic theory behind mercantilist practice was fairly simple. The whole point of creating overseas colonies was to augment the economic, political, and military power of the colonizing state, often referred to as the "mother country," though this locution is deceptive, since the unit of analysis is less a "country" than a specific state apparatus. Colonies were to serve the colonizing state in two principal ways: as a market for manufactured goods produced in the home country, and as a source of raw materials from which the nation-state's private producers would create manufactures. An ideal mercantile relationship was thus conceived as hierarchical, reciprocal, and exclusive; the colonizing power was to be dominant, the colony subordinate. Manufactures were to flow in one direction, raw materials in the other. At the same time, rival colonizing states were to be excluded from this relationship. It would not serve the English state's mercantile interests, for instance, for its rivals (e.g., Spain or France) to trade with its colonies. From the perspective of any given colonizing state, the whole point of creating overseas colonies was to enhance its own power vis-à-vis competing states.

It would therefore be counterproductive for a colonizing state to permit its rivals to benefit by trading with its colonies by either exporting manufactures to them or receiving raw materials from them. The exclusionary nature of the ideal mercantilist relationship was thus just as important as its hierarchical and reciprocal qualities. Finally, mercantilism also called for low wages and minimal consumption in the home country and for maximizing of exports, thus encouraging industrial development and permitting the greatest percentage of money and resources to be kept in the hands of the state.

Mercantilist practice often deviated from mercantilist theory, however, depending on time, place, and circumstance. Spain, the New World's first colonizing power, endeavored relentlessly to forge an exclusive mercantile relationship with its colonies, with decidedly mixed success. Despite an abundance of laws and decrees intended to ensure an exclusive relationship, smuggling, contraband, and other forms of illicit trade made Spain's mercantile system, hermetically sealed in theory, exceedingly leaky in practice. In addition, Spain did not have the industrial base with which to meet its own or its colonies' demands for manufactured goods. As a result, much of the silver and gold plundered from its New World colonies slipped through the fingers of the Spanish state on its way to Dutch, Flemish, and English merchants, who were able to provide the industrial manufactures that Spanish merchants were not.

The English were more successful in achieving the mercantilist ideal, principally through a series of Navigation Acts (most notably in 1651 and 1660) that required England's colonies to trade exclusively with the mother country. But here, too, smuggling and contraband poked many holes in the system, rendering mercantilist practice a far cry from the ideal. The Dutch state, committed to free trade and frequently encouraging its capitalist class to invest in its rivals' colonies, rarely adhered to mercantilist theory, yet Dutch

merchants and the Dutch state succeeded in amassing vast quantities of capital during the colonial period.

Principally because their domestic economies had undergone the most extensive transition to capitalism, by the end of the colonial period the English and French states had become the most successful in employing mercantilist theory and practice to augment their own economic, political, and military power, and, by extension, the power and prestige of their respective nation-states.

Further reading. Hansen, E. Damsgaard. *European Economic History: From Mercantilism to Maastricht and Beyond*. Herndon, VA: Copenhagen Business School Press, 2001; Vaggi, Gianni, and Peter Groenewegen. *A Concise History of Economic Thought: From Mercantilism to Monetarism*. New York: Palgrave Macmillan, 2003.

Michael J. Schroeder

Mexico, Basin of

Like a giant bowl gouged out of the Earth, ringed by mountains and active volcanoes, the Basin of Mexico, the site of contemporary Mexico City, is one of the world's most ancient and important cradles of human civilization. Conventionally called the Valley of Mexico, this singular geographic feature has no outlet to the sea, and thus technically is a basin, not a valley. Tectonically unstable, ranging in elevation from 2,000 to 2,400 meters above sea level, and extending roughly 110 kilometers north to south and 80 kilometers east to west, the Basin of Mexico covers an area of approximately 7,000 square kilometers. Prior to the conquest of Mexico, the basin's diverse ecological zones saw the rise and fall of diverse city-states and kingdoms. Because it formed a closed hydrological system, and because it has ample volcanic and alluvial soils, the basin evolved a complex network of lakes, streams, and springs that also made it one of the richest and most productive ecological zones in all of Mesoamerica.

The basin's first human inhabitants, arriving some 15,000 years ago, found an environment teeming with life—not only birds, fish, plants, and insects but a staggering diversity of mammals like rabbit, fox, pigs, deer, wolves, as well as camelids, horses, mammoths, mastadons, giant sloths, bears, and other large prey. Initially a hunter's paradise, the basin had by 9,000 years ago seen its largest fauna become extinct, probably due to a combination of climate change and anthropogenic pressures. The beginnings of maize cultivation, which later provided the economic underpinnings for the development of complex societies and civilizations across Mesoamerica and beyond, began in or near the basin around 5,000 b.c.e. It is hypothesized that the absence of large draft animals suitable for domestication delayed for several thousand years the emergence of fully sedentary societies. As late as 1,000 b.c.e., the entire basin was home to an estimated 10,000 inhabitants—a tiny fraction of its carrying capacity, and of what it would be two millennia later.

Beginning around 1100 b.c.e., in the basin's wetter southern zones, conscious manipulation of the basin's abundant water resources marked the beginnings of an agricultural revolution, and along with it of complex societies that relatively quickly developed into large-scale state systems. Around 500 b.c.e., to the northeast the construction of irrigation ditches and other water-control mechanisms permitted the emergence of the basin's first true city and state, Teotihuacán. Around the same time, a host of other polities emerged around the five interconnected shallow lakes that dominated the basin's center—from south to north Lakes Chalco, Xochililco, Texcoco, Xaltocán, and Zupango.

From around 100 b.c.e., and continuing for the next 16 centuries, there emerged an exceedingly intricate array of polities, kingdoms, and city-states across the basin, most with their capital cities located near the lakes at the basin's center, the exact sequence and relationships of which scholars are still endeavoring to understand. The Aztecs built their capital city Tenochtitlán atop what began as a small island on the western edge of Lake Texcoco, the basin's central and largest lake.

By the time of the Spanish arrival in 1519, the Basin of Mexico was home to an estimated 2 million to 3 million people, making it one of the most densely packed areas in the world, with an average population density of from 300 to 500 persons per square kilometer. After the conquest, the Spanish devoted enormous resources to draining the giant lakes. In the early 21st century, the Basin of Mexico was home to the world's second-largest megalopolis and an estimated 25 million to 30 million people.

Further reading. Gibson, Charles. *The Aztecs under Spanish Rule: A History of the Indians of the Valley of Mexico, 1519–1810*. Stanford, CA: Stanford University Press, 1964; Kandell, Jonathan. *La Capital: The Biography of Mexico City*. New York: Random House, 1988.

Michael J. Schroeder

Mexico, conquest of

The conquest of Mexico represents one of the most oft-told and epic sagas in the European conquest of the New World. Our knowledge of the defeat of the Aztecs (Mexica) is based on a rich array of firsthand accounts, both Spanish and native. The first conquest of a major indigenous polity in the Americas by a European power, the conquest of Mexico fueled the European imagination while providing a template for the violent subjugation of the rest of Mesoamerica and large parts of South America in the decades to follow.

With the conquest of Cuba complete and much of the Caribbean under Spanish dominion, the first explorations along the coast of modern-day Mexico were in 1517 under captain Francisco Hernández de Córdoba. This initial exploratory foray was followed in 1518 by an expedition under Juan de Grijalva that further probed the easternmost fringes of the Aztec domain. Both were under the authority of the governor of Cuba, Diego Velázquez. In a series of sometimes violent encounters with the native inhabitants along the coast, the Grijalva expedition learned that a great city lay somewhere in the interior.

The stage was thus set for a third expedition, also under Governor Velázquez's authority, to ascertain further the nature of these mysterious lands and peoples. After much behind-the-scenes political intrigue and deal making within Cuba, the governor selected Hernán Cortés as the expedition's leader—a choice he would soon come to regret.

SETTING SAIL

The 11 ships under Cortés's command set sail from Cuba in December 1519 with some 530 European men, several hundred Cuban Indians (including women), 16 horses, and numerous dogs. They were exceedingly well armed with artillery, cannons, swords, cutlasses, lances, crossbows, arquebuses, and other weaponry, and well stocked with bread, meat, and other provisions, including trinkets for use as gifts to friendly natives. Officially this was to be an expedition of discovery only. Governor Velázquez had not granted its leader the authority to conquer or colonize.

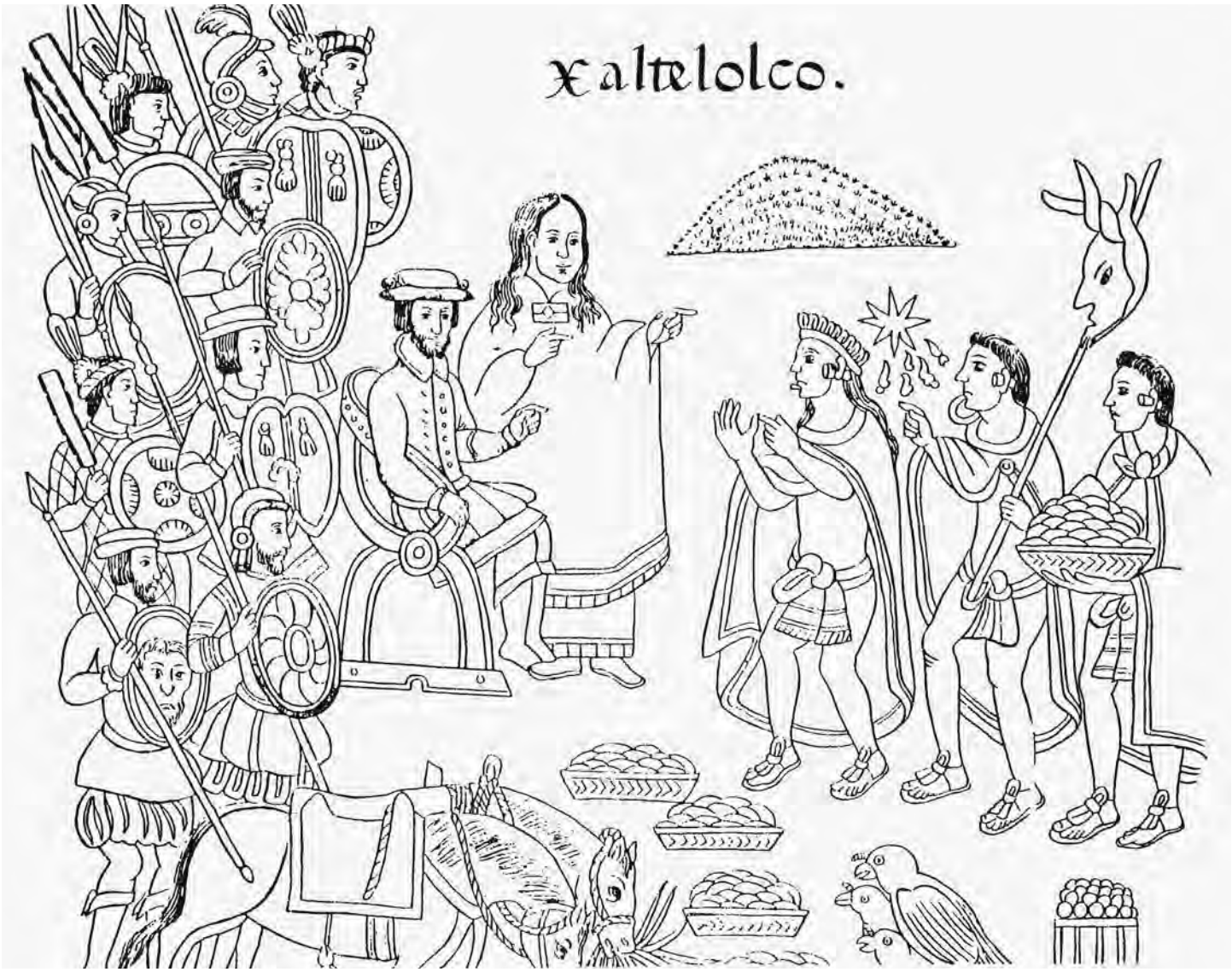
Making initial landfall at Cozumel Island, Cortés learned from the natives that two Christians were held captive in the interior. One of them, Jerónimo de Aguilar, had shipwrecked off the coast of Yucatán in 1511 and lived among the local inhabitants for the past eight years. His knowledge of Chontal Maya and native customs would prove crucial in the events to follow. The expedition continued north and west, past Yucatán and along the coast of present-day Tabasco state. On March 25, 1519, at the village called Potonchan, after one in a series of violent encounters with coastal peoples, Cortés was given 20 young native women as a peace offering. One of these women, Malinali, baptized Marina, became one of the key actors of the conquest, acting as Cortés's interpreter, confidant, and later mistress, bearing his child—reputedly the first *mestizo* (Spanish-Indian) child. She spoke both Maya and Nahuatl, the latter the language of the Aztecs, and had intimate knowledge of Indian people's customs and practices. To Mexicans she was later known as La Malinche (Doña Marina), or worse, La Chingada (the violated one) and conventionally has been viewed as a traitor to her people, an interpretation challenged by more recent feminist scholarship.

The expedition reached San Juan de Ulúa, an island off the coast of modern-day Veracruz, on Maundy Thursday 1519. Reaching the mainland on Good Friday, Cortés established friendly relations with the local Totonac chieftain, an Aztec subordinate named Teudile. On Easter Sunday, Cortés undertook a characteristically theatrical gesture when he staged a mock-battle on the beach, firing cannon and racing his horses, to the astonishment of his hosts. He also asked for gold, which he portrayed as medicine for sick comrades. Within days, Aztec emperor Moctezuma II was informed of the strangers' activities via oral reports and painted renderings. Scholarly debates continue regarding whether Moctezuma and his priests viewed the bearded strangers as gods, particularly whether Cortés was the Plumed Serpent Quetzalcoatl returning from the east as prophesied.

In order to circumvent the authority of Governor Velázquez and establish his own authority to wage a campaign of conquest, Cortés pulled a legal sleight of hand, founding a town called Villa Rica de la Vera Cruz, appointing its officials, and resigning his office. His men in turn elected him the town's principal judicial and military authority. In accordance with Spanish law, he now derived his authority directly from the Crown. The maneuver is often cited as a prime example of the conquistador's political cunning.

INLAND EXPEDITION

With their base at Villa Rica, the expedition inland began. Soon a pattern developed, whereby Moctezuma politely denied Cortés the right to enter the Aztec capital, and Cortés politely insisted on visiting the sovereign as an ambassador of King Charles I. The campaign



A 1585 illustration from a painting depicting Hernán Cortés (seated) greeting Aztec leaders. La Malinche, his translator, stands at his side. The arrival of Europeans on the North American continent spelled the eventual demise of the Aztec Empire.

that followed demonstrated Cortés's masterful ability to perceive and exploit the political and ethnic divisions between the Aztecs and their subordinate polities. Events in Cempoala—in which Cortés tricked the Cempoalan cacique into an alliance—are often cited as exemplary of this ability. So too is his decision to scuttle his ships, along with other actions that worked to instill a sense of purpose, unity, and loyalty among his men.

After winning the alliance of the Tlaxcalans—one of the few polities the Aztecs had proved unable to subdue—and slaughtering some 6,000 Cholulans in an infamous surprise attack, the expedition reached Tenochtitlán on November 8, 1519. Entering the magnificent city, the Spaniards were greeted graciously by the indecisive Moctezuma.

A few days later on November 14, Cortés boldly took the Aztec emperor hostage, holding him as prisoner within his own capital city. After some six months in this uneasy state, Cortés learned that Governor Velázquez of Cuba had dispatched an expedition under Pánfilo de Narváez to arrest him (Cortés) for violating his orders. Leaving his second in command Pedro de Alvarado in charge in Tenochtitlán, in early May 1520, Cortés hastened back to Cempoala, defeated the Narváez force on May 28–29, and won over its survivors. Returning to Tenochtitlán, the Spanish force

under his command now more than 1,000 strong, Cortés learned to his chagrin that Pedro de Alvarado had slaughtered hundreds of Mexican nobility during a religious celebration.

Trapped for several days, the Spanish force barely escaped the city in its withdrawal of La Noche Triste (The Sorrowful Night) of July 1, 1520, in which an estimated 400–600 Spaniards were killed. During the fighting, the emperor Moctezuma was slain, by which side remaining a matter of debate. Regrouping his forces near the coast, Cortés decided to lay siege to the great city. In an audacious and monumental undertaking, he supervised the construction of 13 brigantines, which were then carried in sections over the mountains, assembled, and launched on Lake Texcoco. By this time, his forces numbered some 900 well-armed Spaniards, 86 horses, and thousands of Indian allies.

The siege of the island city of Tenochtitlán began in May 1521. Meanwhile an epidemic, probably of smallpox, was laying waste to the Aztec capital. Even before the siege had begun, an estimated one-third of the city's inhabitants had succumbed to European diseases against which they had no immunity.

After three months of furious fighting, the Spanish invaders and their Indian allies reduced Tenochtitlán to rubble. Leading the city's defense was Cuauhtemoc, Moctezuma's cousin, whom much Indian lore later came to memorialize as a hero. The city fell on August 13, 1521—some two and a half years after the invaders' first landfall at Villa Rica de la Vera Cruz.

Scholars have emphasized various factors that made possible the defeat of the mighty and war-hardened Aztecs by a few hundred Spanish invaders. Near the top of all such lists is Cortés's political brilliance, combined with his unshakable will to conquer, acquire riches, and spread the Christian faith. His ability to perceive and exploit preexisting divisions within the Aztec polity, and success in gaining thousands of loyal Indian allies, are often cited as sine qua non of the conquest. Also emphasized in this vein is that no native inhabitants could have known that Cortés was but the advance guard of an aggressive and expanding kingdom, accustomed to campaigns of conquest, inspired by an exclusive and highly militarized religion, determined to create an overseas empire.

Other major factors most often cited in making the conquest possible include Spanish superiority in the technologies of warfare, especially their horses, swords, and armor; the invaders' skills in the arts of war, steely resolve, unity of purpose, and loyalty to each other and their leader; the adversaries' very different cultural conceptions of warfare, with the Spaniards focused on killing the enemy, and the Aztecs more concerned with capturing prisoners for later sacrifice; the Spaniards' advantage of language, thanks to Jerónimo de Aguilar and La Malinche; the weak and indecisive leadership of Moctezuma; the role of myth, legend, and fatalism in weakening Aztec resolve; and the role of disease in weakening the Aztec capacity to resist once the final siege had begun.

Atop the smoldering ruins of Tenochtitlán the Spaniards built a new capital city—Mexico City—often using the same blocks of stone they had just toppled, and foundations already in place, using the labor of the vanquished Indians to realize their vision of the Spanish Christian kingdom spread to the New World. For the next 300 years, New Spain would be Spain's most important colony. Soon many of the victorious conquistadores and their countrymen began looking beyond Mexico, as New Spain served as a launching point for further campaigns of conquest.

See also Central America, conquest of; Díaz del Castillo, Bernal; epidemics in the Americas; Northwestern South America, conquest of; Peru, conquest of; Yucatán, conquest of.

Further reading: Cortés, Hernándo. *Five Letters of Cortés to the Emperor*. New York: W. W. Norton, 1969; Díaz del Castillo, Bernal. *The Conquest of New Spain*. Baltimore, MD: Penguin Books, 1963; León-Portilla, Miguel. *The Broken Spears: The Aztec Account of the Conquest of Mexico*. Boston: Beacon Press, 1992; Thomas, Hugh. *Conquest: Montezuma, Cortés, and the Fall of Old Mexico*. New York: Simon & Schuster, 1993; Todorov, Tzvetan. *The Conquest of America*. New York: Harper & Row, 1984.

Michael J. Schroeder

Ming, Southern

When a frontier people, the Manchus, took over control of China in 1644, Ming dynasty loyalists fled to southern China, where they held out for many years; they became known as the Southern Ming.

Over several centuries, descendants of the Ming emperor surnamed Zhu (Chu) were settled throughout the Chinese empire. As a result when the last Ming emperor committed suicide there were members of the imperial family throughout China, especially in the south, and it was natural that anti-Manchu forces would use them to legitimize their rebellions.

The first of these was Zhu Yusong (Chu Yu-sung), better known as the Prince of Fu. He was descended from Emperor Wanli (Wan-Li) (r. 1573–1620); in fact all of the main claimants of the Southern Ming were descended from him. He assumed the title Emperor Hongguang (Hung-kuang) and reigned in Nanjing (Nanking).

The new Southern Ming emperor sent emissaries to the Manchus. He initially tried to conciliate the Manchus and offered them a subsidy if they would return to Manchuria. The offer was rejected by the Manchu regent, Prince Dorgon. In the ensuing fighting, the Southern Ming fared badly. Nanjing was captured by the Manchus and Hongguang was taken prisoner to Beijing (Peking), where he died in captivity in 1646.

Following the Manchu capture of Nanjing, several Ming princes were elevated to lead movements by loyalists against the Manchus, but none of them showed worthy qualities and their causes fizzled in quick succession, succumbing to campaigns led by both Manchus and Han Chinese generals who had defected to the Manchus.

The most notable example of Han Chinese participation in opposing the restoration of the Ming was Wu Sangui (Wu San-kuei), the general guarding the easternmost pass of the Great Wall against the Manchus, who opened the way for the combined Manchu and his effort that defeated the rebel Li Zicheng (Le Tzu-ch'eng). General Wu commanded a force that drove Prince Guei (Kuei), a Ming pretender, into Burma and was rewarded with a princely title and granted Yunnan Province as his fief.

The most sustained resistance was led by Zheng Chenggong (Cheng Ch'eng-kung), better known as Koxing in the West (1624–62) who had a formidable force along the southern coast and along the Yangzi (Yangtze) River. After his defeat on mainland China, Zeng and his son retreated to Taiwan where they held out until 1683. The fall of Taiwan to Manchu forces ended the southern Ming resistance.

See also Great Wall of China; Ming Dynasty, late; Qing (Ch'ing) dynasty, rise and zenith.

Further reading: Dennerline, Jerry. *The Chia-ting Loyalists: Confucian Leadership and Social Change in Seventeenth-Century China*. New Haven, CT: Yale University Press, 1981; Hummel, Arthur W. *Eminent Chinese of the Ch'ing Period, 1644–1912*. Washington, DC: U.S. Government Printing Office, 1943; Kessler, Lawrence D. *Kianghsi and the Consolodation of Ch'ing Rule, 1661–1684*. Chicago: University of Chicago Press, 1976; Struve, Lynn A. *The Southern Ming, 1644–1662*. New Haven, CT: Yale University Press, 1984.

Justin Corfield

Ming dynasty, late

The Ming dynasty of China (1368–1644) was founded by a commoner, Zhu Yuanzhang (Chu Yuan-chang), who ruled as Emperor Hongwu (Hung-wu), 1368–98. He expelled the Mongols and began the recovery of China. His son, Emperor Yongle (Yung-lo), ruled from 1402 to 1424 and was also a capable general and administrator. Together they expanded China's borders, strengthened the defenses, and pursued policies that led to economic recovery and agricultural revival. The schools that they founded and the examination system that they revitalized to recruit government officials would serve the empire well during long decades when minors and weaklings occupied the throne. However a succession of capricious and weak rulers eventually led to eunuchs' controlling power and massive corruption that resulted in domestic revolts, unwise foreign wars, and dynastic collapse.

Emperor Hongwu instituted an autocratic style of government and both he and Yongle exercised their power vigorously and effectively. However while Hongwu treated eunuchs as mere palace servants, Yongle began to entrust them with administrative duties, but under his firm control. Yongle died leading his fifth campaign against the Mongols. His son was already ill and died within a year, passing the throne to his son, who ruled for 11 years as Emperor Xuande (Hsuan-teh). Xuande was succeeded by his eight-year-old son in 1436. Such short reigns were damaging in an autocratic system of government where continuity in leadership was an asset. Minors on the throne required regencies by empress dowagers, who notoriously relied on eunuchs rather than ministers for advice.

Most Ming dynasty eunuchs came from poor families in northern China and were noted for their greed and extortion. Boy emperors who were isolated from normal human contacts grew up dependent on them as friends and advisers. For example Emperor Zhengtong (Cheng-t'ung) appointed his eunuch Wang Zhen (Wang Chen) commander in chief and the two men set out together in 1494 with a large army against the Mongol Esen Khan. The army was cut to pieces, Wang died, and Zhengtong was taken prisoner. Although the Mongols were too weak to take the offensive, this disaster ended

Chinese military superiority over the nomads and put the Ming government on the defensive on the northern frontier. In the mid-16th century, Mongol chief Altan Khan would raid China's northern borders at will for two decades. At the same time, Japanese pirates and Chinese renegades raided and looted the southern coast inflicting huge damage. In the 1590s, Japanese warlord Toyotomi Hideyoshi invaded Korea. Suzerain China had to send a huge army to aid the Koreans for six years, at enormous cost.

Two long reigns in the 16th century (Jiajing or Chia-ching between 1520 and 1566, and Wanli (Wan-Li) between 1572 and 1620) brought a measure of stability, largely due to able ministers in the early part of each reign. However both monarchs were grossly negligent of their duties, isolating themselves from government officials and relying on power-hungry palace eunuchs, with the result that the bureaucracy became increasingly demoralized. A government that was unresponsive to social and economic problems would eventually be brought down by peasant rebels from northwestern China led by Li Zicheng (Li Tzu-ch'eng) in 1644.

Ming China prospered, however, despite inept political leadership. The population increased from about 60 million at the beginning to possibly 200 million by 1600. In addition to great metropolitan centers such as Suzhou (Soochow) and Hangzhou (Hangchow), many intermediate-sized market towns emerged. Society was egalitarian and the flourishing printing industry facilitated the spread of education so that the sons of millions of families could realistically aspire to obtain an education, pass the state exam, and join the elite. Popular culture represented by the theater and opera flourished in the cities. In addition, a new genre of literature developed during the Ming. It was the novel, written in the vernacular and depicting men and women of all social classes.

The government's principal source of income was the land tax, assessed on land owned by farming families and not on the number of males in a household. This system of taxation gave farmers greater freedom to choose employment and allowed the development of industries. Silk and cotton manufacturing prospered, as did the porcelain industry, which led the world.

While China had traded with South and Southeast Asia and beyond for over a millennium, the Portuguese entered the trading scene in 1516, opening direct seaborne Sino-European commercial relations. Portuguese merchants were followed by men from the Netherlands, England, France, and other European nations. Westerners brought European products, but more significantly New World crops such as maize, sweet potatoes, and tobacco, with enormous impact on Chinese agriculture and diet. More immediately European demand for Chinese silks, porcelain, and tea brought an influx of silver to China. In 1581, the first Jesuit missionary landed in China. Jesuits would be important during the late Ming and early Qing (Ch'ing) as cultural ambassadors between China and Europe. They introduced Western sciences, mathematics, astronomy, cartography, and firearms to China and the ideals of Chinese philosophy to Europe, laying the foundations of Sinology, or study of Chinese civilization in Europe.

The 16th century was an era of great changes in Europe and China, where modern societies were beginning to develop. Despite inept Ming emperors the educational system and civil service continued to provide for a prosperous and advancing civil society.

However by the beginning of the 17th century, many signs pointed to the fact that the country was exhausted. An ineffective government could not simultaneously deal with internal rebellions and border incursions by nomads.

The last Ming emperor hanged himself as rebels swarmed into the capital; a beleaguered frontier general then invited the Manchus, a minority ethnic group living on the northeastern borders of the Ming empire, to help him put down the rebels. Astute Manchu leaders seized this opportunity to ascend the throne and founded a new dynasty.

See also Great Wall of China; Jesuits in Asia; Ming, Southern; Qing (Ch'ing) dynasty, rise and zenith; Qing (Ch'ing) tributary system; Wu Sangui (Wu Sankuei).

Further reading: Chan, Albert. *The Glory and Fall of the Ming Dynasty*. Norman: University of Oklahoma Press, 1982; Ho, Ping-ti. *The Ladder of Success in Imperial China: Aspects of Social Mobility, 1368–1911*. New York: Columbia University Press, 1962; Hucker, Charles O. *The Traditional Chinese State in Ming Times (1368–1644)*. Tucson: University of Arizona Press, 1961; So, Kwan-wai. *Japanese Piracy in Ming China during the Sixteenth Century*. East Lansing: Michigan State University Press, 1975; Twitchett, Denis, and Frederick W. Mote, eds. *The Cambridge History of China, Volume 8, The Ming Dynasty, 1368–1644, Parts 1 and 2*. Cambridge: Cambridge University Press, 1988 and 1998.

Jiu-Hwa Lo Upshur

mita labor in the Andean highlands

For many centuries prior to the Spanish conquest, the indigenous peoples of the Andean highlands had employed a system of reciprocal labor exchange known as *mita* (MEE-ta). Literally translating as "turn work" or a "turn" of labor, *mita* was integral to the system of *ayllus*, which in the absence of markets constituted the principal mechanism by which individuals, families, and communities exchanged goods and services. *Mita* was also the principal way in which pre-Columbian Andean states, including the Inca, secured the labor necessary for the construction of roads, agricultural terraces, warehouses, temples, and other public works.

In the aftermath of their conquest of the Inca, the Spanish came to employ a modified version of the *mita* labor system, which by convention is generally referred to as *mita* (rather than *mit'a*) labor. The differences between the two systems were profound. In the preconquest *mita* system, even the lowliest peasant could be assured of a minimal level of subsistence, just as highland communities were ensured an adequate number of workers even after local notables (*kurakas*) and the imperial state had siphoned off the specified number of *mita* laborers (*mitayos*).

Under Spanish rule, the *mita* system was essentially shorn of much of its reciprocal qualities, while demands for labor intensified dramatically. Especially after the reforms instituted by Viceroy Francisco de Toledo in the 1570s, the *mita* labor system became, in effect, a system of forced labor in which the state demanded that communities (now called *repartimiento*) contribute as many as one-seventh of their able-bodied labor force at any given time to work in the silver and mercury mines, in workshops (or *obrajes*), in agriculture and ranching, and in many other capacities.

Combined with the devastation wrought by the violence of conquest and the epidemic disease that raged throughout the highlands, causing precipitous population declines for which periodic censuses failed to account, the *mita* labor system emerged as one of the most fearsome and brutal institutions of the entire colonial period. Overall, the Spanish state was less concerned with fostering conditions under which individuals, families, and communities could reproduce the conditions of their own existence than with extracting the greatest quantity of labor in the shortest possible time.

The results of this transformation, for ordinary Andeans, were horrific. Communities were drained of their most productive workers, who were gone for months at a time, making it far more difficult for them to meet their tributary quotas "in kind" (e.g., in corn, textiles, and sundry other goods).

This presented a new imposition, since before the conquest the Inca state and its agents had required communities to contribute *mita* labor exclusively, not goods. *Mitayos*, often accompanied by their wives, children, and other relatives, were often subjected to the most brutal working conditions imaginable, especially those assigned to work in the silver and mercury mines.

Females who accompanied *mitayos* during their turn at labor became vulnerable to rape and other abuses, while other family members were frequently assigned to secondary tasks by colonial authorities, further depleting the quantity of labor available to the larger community.

The abuses of *mita* labor continued throughout the colonial period and were a major contributing factor in the many revolts and uprisings that rocked the Andean highlands in the decades and centuries after the consolidation of colonial rule in the 1570s.

See also coca; epidemics in the Americas; Potosí (silver mines of Colonial Peru).

Further reading. Cole, Jeffrey A. *Potosí Mita, 1573–1700: Compulsory Indian Labor in the Andes*. Palo Alto, CA: Stanford University Press, 1985; Spalding, Karen. *Huarochirí: An Andean Society under Inca and Spanish Rule*. Palo Alto, CA: Stanford University Press, 1984; Stern, Steve J. *Peru's Indian Peoples and the Challenge of Spanish Conquest: Huamanga to 1640*. Madison: University of Wisconsin Press, 1982.

Michael J. Schroeder

Moctezuma II

(1466–1520) *Aztec emperor*

High priest and eighth son of Mexica emperor Axayácatl (d.1481), Moctezuma II, succeeding his uncle Ahuítzol, was selected as the new emperor by a gathering of some 30 Aztec lords in 1502. Popularly remembered as a weak and indecisive ruler who failed to perceive or resist the threat posed by the invading Spaniards, Moctezuma (or Montezuma, meaning "he who angers himself") was a key actor in the conquest of Mexico.

Ample historical evidence supports the interpretation that Moctezuma's vacillation and political paralysis were crucial in giving the Hernán Cortés and the Spanish the strategic and tactical edge they needed to defeat the mighty Aztecs.

Like all seven Mexica rulers who preceded him following the establishment of the royal house in the late 1300s, Moctezuma II was considered semidivine in a culture saturated with state-sponsored religious symbols and practices. During his tenure as emperor, he also earned a reputation as a stickler for probity, propriety, and solemnity in public and religious affairs and for ruthlessness in military matters. He has been described as dark, having wavy hair and communicating in stern but eloquent speech.

His weaknesses as a ruler became apparent only after his spies reported the arrival of strange, white-skinned, bearded men, accompanied by imposing four-legged "deer . . . as high as rooftops" (horses) in large floating vessels off the Caribbean coast in April 1519.

His indecisiveness from this point forward is commonly attributed to his belief that the strangers' arrival represented the fulfillment of a prophecy regarding the return of the god Quetzalcoatl—an assertion that continues to provoke controversy among scholars.

Regardless, it is clear that the Mexica emperor did almost everything in his power to appease and placate the Spaniards, especially Cortés. Most often cited in this regard are his decisions not to attack but to welcome the armed strangers into the capital island-city of Tenochtitlán, against the counsel of many of his advisers, and to submit willingly to being kept as Cortés's prisoner for seven months, from mid-November 1519 until his death the following June. Extant documentation demonstrates many instances of his paralysis, indecision, fear, and anxiety, even as it offers a detailed portrait of him as a ruler and human being.

Also controversial is the manner of his death; whether he was slain by his Spanish captors, or by the stones hurled by his own subjects following his efforts to quell their violent revolt against the invaders, the sources agree that he died on June 30, 1520, and that his death marked the end of the initial, relatively peaceful phase of the conquest and the beginning of the war without quarter that would result in Spanish victory and the onset of 300 years of colonial rule.

See also Aztecs (Mexica); Aztecs, human sacrifice and the.

Further reading. Lockhart, James, ed., trans. *We People Here: Nahuatl Accounts of the Conquest of Mexico*. Berkeley: University of California Press, 1993; Restall, Matthew. *Seven Myths of the Spanish Conquest*. Oxford: Oxford University Press, 2003; Thomas, Hugh. *Conquest: Montezuma, Cortés, and the Fall of Old Mexico*. New York: Touchstone, 1993.

Michael J. Schroeder

Mohács, Battle of (Mohacz, Battle of)

The Battle of Mohács, which erupted in the summer of 1526, was a major Ottoman victory over the Hungarian king Louis, marking the end of the Jagiellon dynasty. Led by Suleiman I the Magnificent, the Ottoman troops, estimated at 100,000 strong, crushed the far smaller Hungarian forces on the open plain of Mohács. Besides having numerous soldiers, the Ottomans had far superior weaponry that included artillery and highly skilled marksmen.

One of the first so-called gunpowder empires, the Ottomans effectively used cannons to stop the charging Hungarian cavalry. King Louis was killed fleeing the field, and Suleiman was said to have mourned him as a valiant opponent. Several bishops and over 20,000 Hungarian troops also perished.

Following the victory, Suleiman swiftly moved on to conquer the twin cities of Pest and Buda, the Hungarian capital on the Danube River, in the fall of 1526. Following the custom of Ottoman armies, Suleiman then led his victorious troops, laden with booty and captives, back to Istanbul for the winter.

As result of their victory, the Ottomans incorporated Hungary into their expanding empire. The Habsburgs, rulers of the Holy Roman Empire, took advantage of the destruction of most of the Hungarian nobility to increase their authority in central Europe, and the two great empires began their long struggle against one another for control of southern and central Europe.

See also Habsburg dynasty; Ottoman Empire (1450–1750).

Further reading: Kortepeter, Carl Max. *Ottoman Imperialism during the Reformation: Europe and the Caucasus*. New York: New York University Press, 1972; Sugar, Peter. *Southeastern Europe under Ottoman Rule, 1354–1804*. Seattle: University of Washington Press, 1977.

Janice J. Terry

Montaigne, Michel Eyquem de
(1533–1592) *French philosopher*

The French nobleman Michel de Montaigne was the inventor of the modern form of the personal essay and the greatest exponent of philosophical skepticism in the 16th century. His father was a rural landowner and his mother a descendant of Spanish Jews who had converted to Christianity. His father ensured that Montaigne received a good humanist education; his tutor was directed to speak nothing but Latin to him until he reached the age of six. Montaigne was educated in the law and as an adult served in the *parlement,* or law court, of Bordeaux and was mayor of Bordeaux from 1581 to 1585. The first two volumes of his essays were published in 1580, followed by a complete revised edition of three books in 1588. A third, posthumous edition with further revisions was published in 1595, and his personal journal of a trip through Germany, Switzerland, and Italy in 1580 and 1581 was published in 1774.

Montaigne is responsible for introducing the word *essay*, originally *essai*, meaning "attempt." Unlike Sir Francis Bacon, who was greatly influenced by Montaigne as an essayist, Montaigne saw self-knowledge as a goal and dwelled on his personal thoughts, feelings, and experiences in addition to drawing from his extensive reading. Montaigne was utterly at home in the classics but wrote his essays in French. (His work has also influenced the development of the French philosophical vocabulary.)

As a skeptic, Montaigne's motto was *Que sais-je*? (What do I know?). He followed the tradition of classical skeptics like the ancient Greek philosopher Pyrrho in asserting that certainty could not be attained either by the senses or by reason. Montaigne was particularly interested in the ethical teachings of the ancient pagan Greek and Roman philosophers. As a skeptic, he held that people should be even-tempered, tolerant, and not overly invested in their opinions. Montaigne's skepticism was also informed by the growing knowledge of foreign cultures in 16th century Europe. This knowledge led him to doubt the intrinsic superiority of his own culture.

One of his most famous essays, "On Cannibals," is about the contrast between some Native Americans who had been brought to France and French society and suggests that the "savage" custom of eating a man after he is dead is not worse, and perhaps better, than the European practices of torturing or burning people alive for their religious opinions. Montaigne's longest essay, "Apology for Raymond Sebond," is devoted to a 15th–century Spanish theologian, the author of *Natural Theology*, which Montaigne had read on the advice of his father. Montaigne published a translation of Sebond's work from Latin to French in 1569. Sebond believed that, with a proper attitude toward the Catholic faith, the knowledge of God was attainable through reason. Montaigne doubted this thesis and suggested that there are many things about the world that the human intellect is simply inadequate to understand.

Montaigne's travels were inspired by curiosity and the pain he suffered from kidney stones and hoped to relieve in foreign spas. The journal focuses on the six months he spent in Rome. Montaigne wrote the account of his Roman stay in Italian, as he believed that one of the best ways of understanding a foreign culture was learning and using its language. Montaigne was particularly interested in ancient monuments and other reminders of the classical Romans including place names and festivals. He was less interested in the art and culture of the contemporary Italian Renaissance.

A Catholic, Montaigne took a *politique* stand in the French Wars of Religion, emphasizing the importance of civil peace and national unity over religious uniformity. He was a friend and correspondent of Henri of Navarre, the leader of the Protestant faction who after Montaigne's death converted to Catholicism and became the tolerant Henry IV, king of France and Navarre. Despite Montaigne's skepticism, moderation, and occasional sympathy with Protestantism, he had little trouble with the Catholic Church, perhaps because his skepticism could be turned to Catholic ends by suggesting that faith in the authority of the church was the only source of certainty. His writings were not put on the Church's Index of Forbidden Books until 1676, and he was invited to write Catholic polemic.

Montaigne's works were extraordinarily popular and influential, both in the original French and in the English translation by John Florio, published in 1603. William Shakespeare was among those who read Montaigne in Florio's translation, and signs of the Frenchman's influence can be found in Shakespeare's later plays. Although Montaigne's use of French rather than Latin and of the new essay form rather than traditional philosophical genres such as the treatise or dialogue limited his effect on the community of the learned, his friend and disciple the priest Pierre Charron put forth Montaigne's skepticism in a more systematic form aimed at refuting Protestants and atheists.

See also humanism in Europe.

Further reading: Burke, Peter. *Montaigne*. New York: Hill and Wang, 1981; Frame, Donald. *Montaigne: A Biography*.

New York: Harcourt, Brace & World, 1965; Hartle, Anne. *Michel de Montaigne: Accidental Philosopher*. Cambridge and New York: Cambridge University Press, 2003; Starobinski, Jean. *Montaigne in Motion*. Trans. Arthur Goldhammer. Chicago: University of Chicago Press, 1985.

William E. Burns

Montesquieu, Charles de Secondat, baron de la Brède et de

(1689–1755) *French political theorist*

The baron de Montesquieu (Charles-Louis de Secondat, baron de la Brède et de Montesquieu) was an important cultural critic and political theorist of the early French enlightenment. He was a member of the hereditary nobility of French judges and lawyers known as the nobility of the robe. As was a traditional right of his family, he served actively in the criminal division of the *parlement,* or high-ranking judiciary, of the French province of Guienne, at its capital, Bordeaux. His first book was *Persian Letters* (1721). Because it addressed controversial subjects, the book was published with no indication of its author and a false imprint; it was credited to an imaginary publisher in Cologne when in fact, like many underground French books during the Enlightenment, it was published in the Dutch Republic. Nevertheless, the book was extremely popular. Montesquieu added material to later editions.

Persian Letters employed the literary device, very widely used during the Enlightenment, of having a fictional foreigner describe European society. It is an example of a popular genre in the 18th century, the epistolary novel, consisting of a collection of letters. The main characters are two Persians, Usbek and Rica, touring Europe, commenting on and sometimes mocking European society as well as discussing history and institutions. (Montesquieu's knowledge of Persian culture came mostly from contemporary travelers' accounts.) Europeans are not the only targets of Montesquieu's satire, however, as Usbek, perceptive in his denunciations of tyranny in Europe, is shown in his correspondence with his household in Persia as a tyrant over the women and eunuchs of his harem. It is the resistance of Usbek's wife, Roxana, that provides the novel's abrupt tragic climax. Targets of Montesquieu's satire closer to home included the emptiness of much Parisian conversation, religious intolerance, and royal despotism.

In 1725, Montesquieu retired from the bench, then moved to Paris the following year. In 1728, he was admitted (with some controversy) to the French Academy, which had previously been a target of his satire. He spent some years traveling through Europe observing different social institutions and in 1731 began to work on his masterpiece, *The Spirit of the Laws*, first published in 1748. It went through more than 20 editions during Montesquieu's lifetime. (Some of the themes of *The Spirit of the Laws* first appeared in Montesquieu's *Considerations on the Grandeur of the Romans and the Causes of their Decline* [1731].) *The Spirit of the Laws* is the first great comparative study of social, political, and legal institutions.

Montesquieu believed that laws and institutions should be judged not against an abstract standard of perfection but in terms of how they were adapted to different peoples. Seemingly irrational laws may well have a rational function in their society. Given that adaptation of laws to peoples, legal reform should be undertaken very carefully. Strengthening the power of the French monarch against the nobility, for example, as many reformers of the Enlightenment wished to do, would be harmful in that it would remove a check on the monarch's power.

The king's increased power could lead France away from monarchy, of which Montesquieu approved, toward despotism, which he despised. Despotism differs from monarchy in that the despot has no responsibility to follow the laws. Montesquieu's three basic types of government are monarchy, despotism, and the republic, in which either the people rule democratically or the aristocratic state is ruled by a few. Except for despotism, which is innately corrupt, each of these governments can appear in good and in corrupt forms. In order to protect individual freedom and guard against corruption, it is necessary that all power not lie in the same place. Montesquieu established the distinction among legislative, executive, and judicial power. He endorsed commerce as preferable to war to enrich a state.

Montesquieu's analysis of how different types of governments are formed and maintained includes consideration of physical factors such as climate. Harsh countries are less tempting to invaders, and the hard work required to cultivate them is linked to virtue and republican government. Montesquieu analyzes religion in *The Spirit of the Laws* principally in relation to its social utility—different religions are adapted to different societies, as Protestantism is to republics, Catholicism to monarchies, and Islam to despotisms.

As did other Enlightenment thinkers, Montesquieu strongly endorsed the principle of religious toleration and admired the Protestant and relatively free societies

of the Dutch Republic and Great Britain. *The Spirit of the Laws* was placed on the Index of Forbidden Books by the Catholic Church in 1751 but had great influence on the Scottish Enlightenment and on the founding fathers of the United States. His theory of the distribution of powers influenced the writing of the U.S. Constitution. Montesquieu also contributed an article on "taste" to the *Encyclopédie* of Denis Diderot and Jean Le Rond d'Alembert.

Further reading: Kingston, Rebecca. *Montesquieu and the Parlement of Bordeaux*. Geneva: Librarie Droz, 1996; Shackleton, Robert. *Montesquieu: A Critical Biography*. London: Oxford University Press, 1961; Shklar, Judith. *Montesquieu*. Oxford: Oxford University Press, 1987.

William E. Burns

More, Sir Thomas

(1478–1535) *judge and chancellor of England*

Sir Thomas More was a lawyer and judge in Renaissance England who rose to the highest appointed office of chancellor under Henry VIII, king of England. More was born in London on February 7, 1478, son of Sir John More, a prominent judge. More studied at Oxford under Thomas Linacre and William Grocyn. He returned to London around 1494 to complete his studies in law and in 1496 was admitted to the law court of Lincoln's Inn, located in central London. He became a lawyer in 1501.

At one point in his early legal career, More seriously considered becoming a monk. While he worked at Lincoln's Inn, he lived at a nearby monastery run by the Carthusians, taking part in their monastic life of prayer, fasting, and religious studies. Although More quit the monastery, he continued to live out many of its religious practices throughout his life. More decided to enter a lifetime political career when he joined Parliament in 1504. Shortly after, he married Jane Colt. She bore him four children. She died at a young age in childbirth and More quickly remarried a widow named Alice Middleton to care for his children.

When More urged Parliament to decrease its appropriation of funds to King Henry VII, Henry retaliated by imprisoning More's father until a fine was paid and More had withdrawn from political service. After the king's death, More became active again. He was appointed undersheriff of London in 1510. He was noted for his impartiality and speed in seeing that cases were heard in a timely fashion. More attracted the attention of King Henry VIII, who appointed him to a number of high posts and missions on behalf of the government. He was made Speaker of the House of Commons in 1523. As Speaker he helped establish the parliamentary privilege of free speech. Henry made him chancellor in 1529. He resigned in 1532, at the height of his career and reputation.

Most famous for his imaginary "perfect" society, Utopia, *Sir Thomas More was beheaded in 1535 for opposing Henry VIII.*

Throughout his life, More was recognized as a reformer and scholar. He wrote and published many works in Latin and English and was friends with a number of scholars and bishops. In 1499, the scholar Desiderius Erasmus of Rotterdam first visited England and formed a lifelong friendship and correspondence with More. On subsequent visits, Erasmus lived in More's household at Chelsea. They produced a Latin translation of Lucian's works, which was printed at Paris in 1506. In 1509, Erasmus wrote the *Encomium moriae*, or *Praise of Folly* (1509), dedicating it to More. During one of his diplomatic missions to Flanders in

1515, More wrote his Latin classic, *Utopia*, a witty political satire on the role of government and society. It became an instant bestseller throughout Europe.

In the Reformation controversy of his time, More opposed Lutheranism and was a staunch supporter of the papacy and defender of the Roman Catholic Church. He enforced government suppression of the reformed movement in England until Parliament changed the laws at Henry VIII's instigation. More resigned his office and withdrew from public service when Henry, with Parliament's approval, made himself supreme head of the Church of England and enforced the Oath of Supremacy and Act of Succession.

In 1534, More was imprisoned in the Tower of London on grounds of refusing to take the oath. More defended himself as a loyal subject, but he also declared that he was bound to follow his conscience on matters of principle. Fifteen months later, he was tried and convicted of treason. Henry allowed him a few public words on the scaffold when he was beheaded on July 6, 1535. He declared himself "the King's good servant, but God's first."

Robert Whittinton, a contemporary of More, wrote of him in 1520, "More is a man of an angel's wit and singular learning. I know not his fellow. For where is the man of that gentleness, lowliness and affability? And, as time requireth, a man of marvelous mirth and pastimes, and sometime of as sad gravity. A man for all seasons."

Further reading: Ackroyd, Peter. *The Life of Thomas More*. New York: Anchor Books, 1999; Chambers, R. W. *Thomas More*. Ann Arbor: University of Michigan Press, 1958; Marius, Richard. *Thomas More: A Biography*. New York: Knopf Publishing Group, 1984; Roper, William. *The Life of Sir Thomas More (c.* 1555), *Harvard Classics, Vol. 36, Part 2*. New York: P. F. Collier & Son Company, 1909–1914, New York: Bartleby.com, 2001; Wegemer, Gerard B. *Thomas More: A Portrait of Courage*. New York: Scepter Publishers, 1995; Wegemer, Gerard B. *A Thomas More Sourcebook*. Washington, DC: Catholic University of America Press, 2004.

Donald K. Schwager

Mughal Empire

The Mughal Empire in India was founded by Babur, also known as Zahir-ud-din Mohammed, born in 1482 in Ferghana in Central Asia, a descendant of Timurlane. With Central Asia in turmoil in 1501, Babur fled his native Ferghana and gained the great city of Samarkand, but he could not hold it. He next captured Kabul in 1504, with the intention of creating his own kingdom in Afghanistan.

However, for Babur, Afghanistan was only the stepping stone to the greatest conquest of all: India. For seven centuries, India had been the ultimate prize for all Muslim conquerors from Central Asia, and Babur shared that dream. In 1505, Babur staged his first raid into northern India, then controlled by Sikander, one of the Lodi dynasty of Muslim sultans in Delhi. The Lodi dynasty had also come to India from Afghanistan. Surprisingly, Sikander took no real action against Babur's incursion, a fact that was not lost on Babur in the future.

The troublesome Afghan tribes delayed Babur's plans until 1526, when he invaded India in force. He met the Lodi sultan Ibrahim outside Delhi at the Battle of Panipat. Although Babur commanded only 12,000 men and Ibrahim about 100,000 and 1,000 elephants, Babur used his men well, armed with matchlock muskets and cannon, and won the battle. The Lodi forces were defeated and Ibrahim killed. Establishing his capital in Delhi, Babur then conquered most of northern India, establishing the Mughal (Mogul, Moghul) Empire.

Babur died in 1530 and his son Humayun succeeded him as the second Mughal emperor. However within 10 years Humayun lost his empire. He fled to Persia, then ruled by the Safavid dynasty. This time of exile instilled in Humayun and his son a profound respect for Persian ways so that when they conquered India again their rule was influenced by Persian culture. Persian would become the official language for Mughal India.

In 1555, Humayun raised another army in Persia with the support of Persian shah Tahmasp I and set out to reconquer his kingdom from Sher Shah, who now ruled in northern India. By August 1555, he had reentered Delhi in triumph but died in 1556. His son Akbar, then only 13, took power in 1556. But Akbar won a decisive victory at the Second Battle of Panipat and became the *padishah* and undisputed ruler of the realm. Having crushed his Afghan and Hindu foes at Panipat, Akbar moved to consolidate his rule of Afghanistan and northern India.

Akbar began to implement a program of cooptation with his Hindu subjects to neutralize the threat of a Hindu uprising against his rule. He married a Hindu princess and his son and successor Jahangir was born of this marriage. Hindus were invited to join the bureaucracy that governed his empire and

became an important part of Mughal administration. Akbar wisely allowed the Indian princely states a large degree of autonomy so long as they recognized him as their *padishah*.

RELIGIOUS TOLERANCE

Akbar did not impose the shariah, or Muslim law, upon his Hindu subjects. Instead, he limited the application of the shariah to the Muslim community within his kingdom and let the Hindus retain their own laws.

Exposed to a different religious tradition, including Zoroastrianism and Jainism, Akbar began perhaps the greatest intellectual exploration in Indian history. Studying all the faiths, including the Roman Catholicism that had been brought to Goa by the Portuguese, Akbar created a new religion named Din-i Ilahi, or "the Religion of God." It was nothing less than an effort to draw together all the religions in his empire into one faith, which he hoped all would accept under his leadership. However this endeavor failed.

In 1605, Akbar died, leaving a legacy of stability to his son, Jahangir. Jahangir did not pursue a military policy but did cement his position in Bengal in the east, probably to gain control of the maritime trade. In 1614, the Rajput king, Man Singh, who had fought Akbar to a stalemate at Haldhigati in 1576, made his submission to Jahangir. Toward the end of his reign, Jahangir's son, who would reign as Shah Jahan, rose in rebellion against his father, a trend that would weaken the Mughal dynasty.

When Shah Jahan became emperor in 1628, he attempted to return to the days of military glory of Akbar and engaged in campaigns in the south. In 1658, Jahan's son Aurangzeb seized power and imprisoned his father, who would live in captivity until his death in 1666. During a reign that would last until 1707, Aurangzeb waged many wars, driving the Mughals to conquer much of the Indian subcontinent. He conquered the rest of the Deccan region, seizing the sultanates of Bijapur and Golconda, which had achieved virtual independence during the reigns of Jahangir and Shah Jahan. Aurangzeb turned his armies against the martial Hindu called Mavalhas and conquered their lands after an exhuastive campaign.

While Aurangzeb was extending the Mughal domains to their greatest territorial extent, he was also fatally changing the unified society that Akbar had tried to create. Aurangzeb was a pious, extremist Muslim and returned to the traditional Muslim doctrine that Muslim shariah law should extend to all subjects of an Islamic realm. He persecuted Hindus. As a result, rebellions started to break out. Aurangzeb's religious intolerance also made mortal enemies out of the Sikhs, who had peacefully followed the teachings of Guru Nanah from the 16th century. Their ninth guru, Tegh Bahadur, was brought before Aurangzeb on a charge of blasphemy for preaching a non-Muslim faith and put to death. Sikhs under their 10th guru Govind would retreat to the Punjab to form their own martial kingdom to defend themselves against Aurangzeb's holy war.

At the same time, the French and British East India Companies had established trading posts in India. Taking advantage of the growing unrest in the Mughal Empire, they would make their first inroads into the Indian subcontinent. When Aurangzeb died in 1707, another succession crisis would further weaken the great Mughal Empire, already in decline, largely the result of his policy decisions.

Toward the end of his life, Aurangzeb wrote, "I am forlorn and destitute, and misery is my ultimate lot." In a very real sense, he had also penned the obituary for the Mughal Empire.

See also French East India Company; Rajputs.

Further reading: Grousset, Rene. *The Empire of the Steppes: A History of Central Asia*. Naomi Walford, trans. New Brunswick, NJ: Rutgers University Press, 1970; James, Lawrence. *Raj: The Making and Unmaking of British India*. New York: St. Martin's Press, 1997; Keay, John. *India: A History*. New York: Grove Press, 2000; Magnus, Ralph H., and Eden Naby. *Afghanistan: Mullah, Marx, and Mohammed*. Oxford, UK: Westview Press, 2002.

John Murphy

Münster commune

The Münster commune is a bizarre chapter in the history of the Reformation. Lasting slightly over a year beginning in 1534, it involved some revolutionary Anabaptists who took over the city of Münster and instituted a new order while defending against besieging troops.

In 1533, a Lutheran named Bernard Rothmann, a former Roman Catholic priest, succeeded in bringing Lutheran control to the city of Münster, a good-sized city in northwest Germany. Rothmann, who had only been Lutheran since 1531, became more convinced of the Anabaptist beliefs and in May 1533 formally renounced infant baptism. Later that year, he began preaching in

favor of primitive Christianity, interpreted to mean sharing of all goods in common and living a simpler, morally upright life. This caused much controversy with those citizens continuing to hold Lutheran beliefs.

The success of Rothmann drew other Anabaptists flocking to the city, increasing the tension between the merchants and guildsmen in the town and those emigrating from other places in Germany and the Netherlands. In early 1534, Rothmann and nearly 1,400 others were rebaptized in Münster. Around this same time, there was a heightened expectation by more radical Anabaptists of the end of the world described in the book of Revelation in the Bible. Associated with this were the rise of many so-called apostles and prophets ready to prepare the people for the second coming of Jesus Christ.

In February 1534, Jan Matthys (Matthijs) and Jan Bockelson, immigrants from the Netherlands, ran through the streets of Münster crying for all people to repent of their sins. This caused a mass hysteria, ending in an armed revolt against the town council (still predominately Lutheran). The town council did not act aggressively, instead continuing to allow the Anabaptists their freedom. Many Lutheran citizens, concerned that the town would revolt, departed. This event, coupled with the continuing stream of immigrants, resulted in the town's becoming Anabaptist. On February 27, 1534, armed groups of men, led by Jan Matthys, went through the city, driving out all those not Anabaptist, calling, "Get out, you godless ones and never come back, you enemies of the Father." By early March, the town was completely Anabaptist, with forcible rebaptizing of all those not already declaring themselves Anabaptist.

Matthys, Bockelson, and Rothmann, along with a leading merchant named Knipperdollinck, took over the control of the city. They declared that all possessions were to be held in common, threatening the wrath of God and public execution against those who withheld possessions from the community. After three days of prayer, Matthys appointed seven deacons to administer these goods.

All of this activity did not escape the notice of the Roman Catholic prince-bishop of Münster. While he did not live in the city and failed to get the support of those in the town in the early days of the conflict, the problems in Münster concerned the other princes enough to allow him to raise funds for troops to besiege the city. By mid-March 1534, the city was somewhat ineffectively besieged. In early April, Matthys, believing God would give him power over the besiegers, went out with a band of troops, but he and all the troops were killed immediately.

Matthys's death gave opportunity to Jan Bockelson to strengthen control over the town. Though the son of a tailor, Bockelson was an effective organizer and had, if anything, a more radical approach than Matthys. In May 1534, Bockelson ran through the town naked and then sat silent for three days. He then prophesied that God had a new plan and organization for the town, with himself as chief apostle and 12 elders. A morally strict code was at first enforced, but eventually the lack of men in the town (and probably Knipperdollinck's very attractive daughter) led Bockelson, who was already married, to declare that God had ordained polygamy. Bockelson eventually married 15 wives, and many other men took multiple wives. This caused many problems in a few short months, resulting in an increasingly loose approach to sexual relations.

In August 1534, an attack by the bishop's forces was effectively fought off by the town militia. Bockelson took the opportunity to declare himself the king of Münster, and the short-lived kingdom began. Bockelson appointed many immigrants as his councilors and had a gold-covered throne placed in the market square. He thought of himself as a new King David and dressed in magnificent robes and held court with his equally well dressed counselors. At the same time, a reign of terror began for any of those who opposed the king and his counselors.

By January 1535, the blockade of the town was increasingly effective. A time of famine followed, though the king and his court managed to escape it for the most part by requisitioning supplies. In March, the king predicted that the town would be saved by Easter, but when this day passed, he quickly asserted it was a spiritual salvation and continued to proclaim the imminent return of Christ. Finally in June of 1535, aided by some residents, the forces of the prince-bishop invaded the town, killing Rothmann during the battle. The deposed king and Knipperdollinck were put to death by torture after the king was hung in a cage and then led around the town on a chain.

While a few smaller Anabaptist uprisings occurred after this, most Anabaptists distanced themselves from these more radical uprisings and somewhat in reaction would disavow any kind of military role for their followers in future generations.

Further reading: Arthur, Anthony. *The Tailor King: The Rise and Fall of the Anabaptist Kingdom of Münster*. New York: St. Martin's Press, 1999; Cohn, Norman. *The Pursuit of*

the Millennium. New York: Oxford University Press, 1970; Stayer, James. *The German Peasant's War and the Anabaptist Community of Goods*. Montreal: McGill-Queens University Press, 1991; Williams, George Hunston. *The Radical Reformation*. Kirksville, MO: Truman State University Press, 2000.

Bruce D. Franson

music

One of the most significant nonmusical events to influence the history of music in this period was the development of the printing press, which allowed for the dissemination of music in ways that had previously been impossible. A composer who had never heard another's work performed could still be influenced by him, even working in a completely different regional tradition. Such radical borrowing was not necessarily common, but regional styles tended to spread more quickly than they had in the past.

Polyphony, the use of independent melodic voices, developed from the use of chant in church music. During the Renaissance, it became more sophisticated, encompassing a broader range of tones. Masses and madrigals remained popular forms of church music, and secular music underwent a steady increase in popularity and variety. The brief-lived English madrigal school (1588–1627) produced light, a cappella madrigals based on Italian works. By the 17th century, the transition to the baroque tradition in Europe had begun in secular music.

Josquin des Prez (1453–1521) was the principal composer of the Franco-Flemish school, which produced polyphonic vocal music. As for many famous artists, his reputation was great enough that his name was often falsely attached to sheet music in the hopes of selling it. He wrote for every style of music in western Europe at the time, sometimes satirizing other composers' styles, other times producing multiple compositions to approach a theme or motif from different angles. Though in the present day his name is not as recognizable as Bach's or Mozart's, few creators in any media have been as accomplished.

Renaissance polyphonic techniques culminated in the work of Giovanni Pierluigi (1525–94), born four years after the death of des Prez. Pierluigi was a master of the Roman school, which incorporated into church music the influences of visiting foreign composers to the Vatican, composing especially for the Sistine Choir. The Council of Trent's 1563 requirement that vocals be clearly understandable drove the Roman school to compose crisp, clear, well-defined arrangements rather than abandon polyphony, and the result has been a cornerstone of Catholic devotional music ever since. While others experimented with forms, Pierluigi set specific rules for himself and did all that he could within those bounds.

Opera was born at the very end of the 16th century. The first was Jacopo Peri's 1597 *Dafne*, staged as a revival of Greek theatrical forms. In *Dafne*, as in the operas to follow, singing and dancing combined with acting, all in highly stylized modes, in order to tell a unified story. Opera had been developed for the Florentine Camerata, a humanist-intellectual group who met to discuss and attempt to guide trends in the arts. It was their call for a return to classical forms that inspired Peri's *Dafne*, which as the other operas to come was sung in a style called monody, a style of vocal solos with a single melody. The style had been developed by composers associated with the Camerata and would become integral to the early baroque compositions.

Claudio Monteverdi (1567–1643) was one of the earliest opera composers, whose *L'Orfeo* (premiering in 1607) was the first of the *dramma per musica* (dramatic musical) style. Monteverdi's sense of high drama and grand scale orchestrations prefigured George Frideric Handel's 1741 *Messiah* (an Easter oratorio drawing from the Christian readings of the book of Isaiah, along with Gospel selections) and Johann Sebastian Bach's 1727 *Matthauspassion*, which adapted the death of Jesus from the Gospel of Matthew. The chain of influence shows the way that the Italian invention of opera became popular in its most dramatic forms among German composers, beginning in the 18th century.

Venice quickly became known for its opera, offering a season of shows open to the ticket-buying public, and Monteverdi moved to the city to be part of the new scene. These early Italian baroque operas mixed melodramatic tragedy with broad comedy, sometimes to a muddled effect. Over time, although opera remained a form devoted to extremes of emotion, it became more sophisticated and subtle in the expressions thereof.

From the start of the 17th century until about 1750, the baroque period dominated European music, which became more ornate and ornamented, differing from Renaissance music in its tonal progressions and stronger rhythms. As would jazz music later, baroque compositions usually left room for improvisation, and solo pieces would usually repeat themselves once, with the intent of letting the performer add his own flourishes and adjustments to the repetition. The characteristic baroque form

was the fugue: a contrapuntal composition in which a central theme is echoed by each of a fixed number of voices. The manner of the form allows for a great deal of sophistication in its composition, a sort of intellectualism that appealed to many of the new composers. This same intellectualism, and the Renaissance rediscovery of the classical world, led to the German *Affektenlehre,* or "doctrine of affects," inspired by ancient rhetorical theory: According to the doctrine, a piece of music (or a movement in a longer work) should be characterized by one and only one vivid "affect," or emotion. This was a considerable difference not only from the music that had come before but also from what would follow.

Alessandro Scarlatti (1660–1725) was a baroque opera composer whose work bridged the gap between the early baroque styles, centered in Italy, and the Germanic styles of the 18th century. He worked primarily in traditional molds but brought a sense of dramatic depth to his work and was the first to incorporate horns into opera orchestration. One of the best known baroque pieces is *The Four Seasons*, by Antonio Vivaldi (1678–1741), a Venetian priest; the piece consists of four violin concertos, one for each season, each evocative of the weather and mood of that season.

The baroque period reached its apex with Bach (1685–1750), the son of a German musical family, whose work with fugues and canons realized the heights of polyphonic technique. He composed more than a thousand works, introducing nothing wholly new but perfecting that which was already current, as if to use up baroque tropes so that the musical world could move on to something else. In his lifetime, he was best known for his keyboard works (works composed for organ, harpsichord, and clavichord, the precursors to the modern piano). *The Goldberg Variations* were a set of variations (alterations performed during repetition of a musical sequence) for performance on the harpsichord, in the form of an aria followed by 30 variations on its chord progression and bassline. Almost an intellectual exercise in the limits of variations, it is a testament to Bach's skill in he was able to make it beautiful as well.

Die Kunst der Fugue (The Art of the Fugue) is a similar blend of musical beauty and technical wizardry. Two different versions were published, with 12 or 14 fugues and two or four canons; neither was finished. The work takes simple movements and repeats them with increasingly complex contrapuntal devices, including a series of counterfugues (in which both the theme and its inverse are used), double and triple fugues with multiple themes, and a quadruple fugue in which one of the themes is his own name (B-A-C-H on the musical scale) and the final theme is the same as the first fugue in the work. It was after inserting himself into the work that Bach abandoned it. Modern scholars continue to discover mathematical tricks and subtleties in *Die Kunst der Fugue*, including algorithms derived from the piece that can be used to demonstrate some of the necessary traits of its final form.

The son of Alessandro Scarlatti, born the same year as Bach, was Domenico (1685–1757), whose work straddled the line between the baroque period and the classical. An Italian who spent most of his life on the Iberian peninsula (Spain and Portugal), he incorporated Iberian folk music in his work to a much greater degree than had been seen before, as radical and natural as the combination of country and blues elements in rock and roll would be two centuries later. The energetic, syncopated style of his keyboard sonatas would influence the development of the pianoforte, and he completely abandoned the doctrine of the affects by emphasizing shifts in harmony in order to create sweeping changes in the emotional texture of his work.

Bach's son Carl Philipp Emanuel Bach was another pioneer in classical music. While Scarlatti's work set the tone for much of what was to come, C. P. E. Bach's is sometimes called "rococo," to refer to the very late baroque, early classical period (the term is sometimes used to refer more specifically to the French composers of this description). While his father had embodied the best of what the old forms had to offer, C. P. E. Bach preserved the old forms but moved forward with them and updated them.

DEVELOPMENTS BEYOND EUROPE

In Japan, the 1609 acquisition of Okinawa introduced that country's folk music, relying heavily on the *sanshin*, a sort of snakeskin three-stringed banjo. During the Edo period, *gagaku* (elegant music) ensembles were reorganized into the form they derive from today, incorporating Chinese, Korean, Manchurian, and Shintoist forms played on wind instruments, percussion, and stringed instruments introduced from China. *Gagaku* was influenced by *Yayue,* the imperial court music of China, which imposed strict forms upon folk music elements. *Yayue* also influenced Korean court music, which took three forms: the purely Chinese *aak*, the native Korean *hyangak*, and the hybrid *dangak*.

On the Indian subcontinent, Carnatic music was ushered in by the composer Purandara Dasa, the son of a pawnbroker, who wrote rhyming songs of various levels of sophistication and composed pieces for novice

musicians in addition to his more complicated work. Carnatic music was generally devotional or concerned with revelations of human nature and was always meant to be sung, much like the sung poetry of earlier times.

Much of the formal music of Latin America during this period drew heavily from Spanish and Italian music from Europe. This led to the formation of orchestras in major cities, such as Lima, Mexico City, and Buenos Aires, with the playing of harp music being common in large European households. Some European musicians also traveled to remote parts of South America in search of music of the indigenous people. The pipe music of people in the Andes and elsewhere, as well as music played on bamboo flutes, was occasionally transcribed using European notations and helped influence the pan pipes of Peru and the harp music of Paraguay. It was not long afterward that many indigenous people started using bass drums, a much longer flute, and the tambourine.

The slave communities of Latin America maintained many African musical traditions. Occasionally the African rhythm was adopted by the Spanish, with the tango in Argentina essentially being a fusion of European and African forms of music and drawing from African forms of dance. The rumba and the salsa in Latin America also drew heavily from African musical traditions.

In Africa, where most languages are tonal, there was a close relationship between language and music, with instrumental music usually being accompanied by singing or humming. There were also a wide range of instruments used in African music such as the balafons, similar to a xylophone, and various types of flutes and drums.

Further reading: Atlas, Allan W. *Renaissance Music*. New York: W. W. Norton, 1998; Brown, Howard M. *Music in the Renaissance*. Upper Saddle River, NJ: Prentice Hall. 1976; Butt, John, ed. *The Cambridge Companion to Bach*. Cambridge: Cambridge University Press, 1997; Reese, Gustav. *Music in the Renaissance*. New York: W. W. Norton, 1954; Schulenberg, David. *Music of the Baroque*. New York: Oxford University Press, 2001.

Bill Kte'pi

N

Nadir Shah
(1688–1747) *Persian conqueror*

Nadir Shah (Nader Shah), often called the "Napoleon of Iran," was the last of the Central Asian conquerors who made the region quake under the hoofbeats of his army. Like Genghis Khan, BABUR the Tiger, and Timurlane before him, Nadir came from humble origins and rose to the pinnacle of power through a potent combination of great courage, implacable brutality, and shrewd wisdom.

Nadir was born in 1688 in Persia, five years after the defeat of Persia's great enemy, the Ottoman Turks, at the gates of Vienna in 1683. He was an outsider in Persia, a member of one of the Turkomen tribes that had once swelled the ranks of the armies of Genghis Khan and Timurlane. Much like Genghis Khan, known in early life as Temujin among the Mughals, Nadir was captured and taken into slavery by a rival Turkomen clan, the Ozbegs, while a boy. The Ozbegs (modern-day Uzbeks) had been powerful in Central Asia since the 14th century, even before the birth of Timurlane, in 1336. Nadir apparently managed to escape his slavery, although his mother, taken with him, seems to have died in captivity. Nadir went to the Afshar clan and sought service under one of their chieftains.

His ambitions proved too much for the Afshars, and he left to found a bandit army, which eventually reached the strength of 5,000 men, all hardened Turkomen warriors like him.

Nadir seemed destined to live out his life as a bandit until war erupted between Persia and Afghanistan in 1719. Prior to this date, the SAFAVID DYNASTY had been powerful in southern Afghanistan and claimed the loyalty of the powerful Ghilzai tribe. The Safavids, however, were Shi'i Muslims, while the Ghilzais were Sunni. Safavid rulers had respected the different Ghizai beliefs until the Safavid sultan Hussein, who had been raised to the Persian throne in 1694, began a purge under the ayatollah Mohammed Baqir Majilesi, whose zeal in his religion would equal that of the ayatollah Ruhollah Khomeini some 300 years later. All Sunnis were persecuted, both in Iran and in Iranian-controlled regions of Afghanistan. Zoroastrians (Parsees), Jews, and Christians also suffered from this Shi'i inquisition.

In 1715, the Ghilzai leader Mir Wais died of natural causes, but his example kept the Ghilzai resistance alive. Even the Abdali tribe in Afghanistan, which had tried to maintain its neutrality, revolted against the Persians in the city of Herat, which would be contested by Afghans and Persians for decades. When Mil Wais's brother seemed willing to come to terms with the Persians, his son, Mahmoud, killed his uncle and in 1719 invaded Persia itself. In 1722, Mahmoud defeated Hussein and became ruler of Iran. Then he unleashed a reign of terror among the Persians, which soon caused his own supporters to fear for their lives. Consequently in 1725, his Ghizais assassinated him in the Persian capital of ISFAHAN and his cousin Ashraf became shah, attempting to legitimize his rule by marrying a Safavid princess.

By this time the weakened Safavid Empire proved a tempting target for its enemies. In 1723, Ottoman Turkish troops of the sultan Ahmed III struck from the west, launching damaging raids as far as Hamadan. At the same time, the Russian forces of Peter the Great, who had just won the Great Northern War (1700–1721), attacked Persia from the north. The once-powerful Safavid Empire was so weakened that it agreed to a peaceful settlement and dividing Iran's northwestern provinces.

In the beginning of the Afghan invasion of Persia, Nadir had supported Mahmoud and the Ghilzais. But when they ceased paying him and his bandits, he changed loyalties to the son of the Safavid sultan Hussein, who had succeeded his father as Shah Tahmasp II. With Tahmasp II's support, Nadir began what today would be called a war of national liberation to free the Persians from their foreign oppressors. He began his revolt in his home province of Khousan, where he knew he could count upon the support of his clansmen. With a growing army he was able to expel Ashraf from Isfahan, but not before he massacred thousands of Persians in revenge. Nadir relentlessly pursued Ashraf, who was overtaken during his retreat and killed in 1730.

STRATEGY

Nadir pursued a cautious attack strategy and concentrated his efforts on first removing the weakest of his enemies, the Ghilzais. However Tahmasp II foolishly attacked the Turks, losing Georgia and Armenia to them. Nadir, now the preeminent Safavid general, deposed Tahmasp and put upon the throne the young Abbas III. Although careful to keep up the legitimacy of the Safavid dynasty, there was no doubt now that Nadir was the true ruler of Persia, although Abbas III was officially shah from 1732. In a series of lightning campaigns Nadir struck back at the Russians, now under the czarina Anna, and at the Turks. The Turks were driven out of the territories they had conquered, and the Russians by 1735 had also been expelled from Persia. By this time, a successful warlord, Nadir overthrew Abbas III and became ruler of Persia in his own right, the first of the Afshar dynasty, in 1736.

Having consolidated his position at home, as Genghis Khan and Timurlane before him, Nadir embarked on a campaign of conquest that took him first into Afghanistan. His diplomatic cunning was shown at its greatest when, apparently with the promise of much booty, he was able in 1739 to enlist the Ghilzais and Abdalis into his army, only nine years after he had chased them out of Persia. Moreover, in a show of bravura, he allowed the Afghans to join his personal bodyguard troops. Nadir swept aside any Afghan resistance at the cities of Kabul and Kandahar.

It was now that he revealed the real target of his invasion—the riches of the Mughal Empire of India. Nadir was able to enter the capital of the now-decrepit Delhi almost unopposed by the emperor Mohammed Shah. Nadir had already destroyed the main Mughal army at Karnal in the Punjab. On the pretext of an attack on the Persians, Nadir ordered the massacre of thousands of citizens of Delhi. Some estimates put the number as high as 20,000. For 58 days, Nadir pillaged Delhi. When he finally grew tired, he took back with him a treasure trove of riches. He even took the priceless Koh-i-noor Diamond and the Mughal emperor's own Peacock Throne. Until the fall of the Persian (Iranian) monarchy in 1979, the Peacock Throne would be used by the reigning shahs of Persia. On his way back to Afghanistan and then Persia, Nadir was attacked at the Khyber Pass by the Pashtun tribes, either urged on by the Mughals or tempted by the sheer size of Nadir's treasure train. The attack, however, was defeated by the Persian forces in a counterattack.

Undeterred by the attack in the Khyber Pass, Nadir resumed his campaigns of conquest by sweeping north over the Amu Darya and attacking the rich cities of the Silk Road that reached throughout Central Asia. Bokhara, Khiva, and Samarkand, the city of Timurlane, all fell before him. However, in his later years, Nadir seems to have fallen victim to a form of dementia and began to think that his closest supporters were turning against him and coveting his power. Fearing that his own son, Reza Qouli, was plotting against him, Nadir had him blinded, presumably in the Persian way, with daggers thrust into both eyes. Nadir's end came in his camp at Quchan, when he ordered his Abdali guard to kill his army commanders. Apparently some of the Abdalis, perhaps Ahmad Shah himself, carried the news to the Persians. In June 1747, Nadir was assassinated and beheaded by his own troops.

Ahmad Shah was able to retreat to Afghanistan, where he founded the Durrani dynasty. In Iran, Nadir was succeeded by his nephew Adil Shah, who had most of Nadir's offspring, including the unfortunate Reza Quoli, killed to assure his title to the throne. The Afshar dynasty would rule in Persia until Karim Khan seized control in the midst of anarchy, launching the Zand dynasty.

See also Abbas the Great of Persia; Ottoman Empire (1450–1750).

Further reading: Keay, John. *India: A History*. New York: Grove Press, 2000; McCauley, Martin. *Afghanistan and Central Asia: A Modern History*. London: Pearson, 2002; Rashid,

Ahmed. *The Resurgence of Central Asia: Islam or Nationalism?* New York: Oxford University Press, 1994; Tanner, Stephen. *Afghanistan: A Military History from Alexander the Great to the Fall of the Taliban*. New York: Da Capo, 2002; Wolpert, Stanley. *A New History of India*. London: Oxford University Press, 2004.

John Murphy

Nagasaki

The city of Nagasaki is situated on the southeastern coast of the southern Japanese island of Kyushu. Nagasaki is port of entry for vessels coming from the south and the west. Nagasaki was opened as an important trading port for the Portuguese in 1571 by Omura Sumitada, a major *daimyo* (feudal lord) of the area. Earlier, Francis Xavier, a Spanish Jesuit priest, had reached Nagasaki as the first Christian missionary to Japan. Initially, Oda Nobunaga, the military leader of Japan, tolerated Christianity. However, his successor, Toyotumi Hideyoshi, banned Christianity in 1587 because he was afraid of the intense rivalry among the Dutch, Portuguese, Spanish, and English and feared the success of Christian missionaries in winning converts. Tokugawa Ieyasu, the successor of Hideyoshi, was initially friendly toward the Christians. In 1614, however, he banned Christianity, as he too was afraid his authority could be challenged by the growing influence of the missionaries. One of the most infamous massacres took place in Shimabara, Nagasaki Prefecture, in 1638; 30,000 Japanese Christians were massacred.

The Dutch, whose Protestant faith was considered safer than the Catholicism of the Portuguese, were however allowed to continue trading in Japan. But Dutch activities were confined to the artificial island of Dejima in Nagasaki harbor under severe restrictions. As Japan's only window to the Western world, Dejima became the center for Western or Dutch learning for two centuries.

Chinese ships however were allowed to trade in Nagasaki. Ships came to Nagasaki harbor from all parts of China and imports from China to Nagasaki included silk, sugar, metals, medicine, and books. Japan's main export to China was copper, primarily through Mitsui, Mitsubishi, and Sumitomo companies. During the 17th century, the number of Chinese settlers in Nagasaki rose to 10,000.

See also Jesuits in Asia; Qing (Ch'ing) dynasty, rise and zenith.

Further reading: Fukasaku, Yukiko. *Technology and Industrial Growth in Pre-War Japan: The Mitsubishi Nagasaki Shipyard 1884–1934*. Oxfordshire: Taylor and Francs, 1992; Holdstock, Douglas, and Frank Barnaby. *Hiroshima and Nagasaki*. Oxfordshire: Taylor and Francis, 1995; Kawano, Martin, and Paul Miller. *Memoirs of a Japanese Christian from Nagasaki*. Notre Dame, IN: Cross Cultural Publications, 1997.

Mohammed Badrul Alam

Nahua (Nahuatl)

While Nahua, or Nahuatl, is the primary Mesoamerican linguistic group, its origins are actually in North America, where the first speakers of the language originated. It is from the general linguistic family known as the Uto-Aztecan, one of several language groups spoken by Native Americans. Among related languages are those spoken by the Hopi, the Comanche, Shoshone, and Ute in the current United States. It is also spoken by the Tarahumara, Huichol, and Yaqui peoples today in Mexico, among other tribes. In what is known as the Classical period, before the Spanish conquest of 1519–21, it was the language spoken by the imperial Aztecs of Mexico. The Athabascan language group, in the American Southwest, includes languages spoken by many of the Apache clans, such as the Chiricahua, Jicarilla, Mescalero, Lipan, and Western Apache. It is also spoken by the Kiowa, who are related to the Apache but took to the southern Great Plains of America, where they rode with the Comanche.

Archaeological evidence suggests that the Athabascan-speaking Indians came after the Uto-Aztecans. Some archaeological sites point to what could have been savage warfare between Athabascans like the Navajo and Apache and the Uto-Aztecan Hopi. There is a theory that the Hopi took to their high mesa homes as a refuge from these more warlike people. An indication of this situation is that there is evidence that the Hopi first called themselves the *Hopituh*, or "the peaceful ones." Even today, there is rivalry between the Navajo and the Hopi for land in the Southwest United States.

LANGUAGE

As with all languages, much effort has been made to classify the Nahua, or Nahuatl, branch of the Uto-Aztecan language group. While the Aztecs (Mexica) are no doubt the most well-known Mesoamerican (Central American) speakers, Nahuatl really made its first appearance around the seventh century c.e., when the Toltec came from the

north and began to expand at the expense of settled people like the Mayas of Guatemala and the Yucatán in Mexico. The warrior cultures of both the Toltecs and the Aztecs, including their common language, could lead to the theory that both were from the same general area in North America, the present day United States or Canada, and that the Toltecs were the first wave of conquerors. The Aztecs made their dramatic appearance in the Valley of Mexico in about the 14th century, and perhaps represented the last wave of conquering immigrants from the north.

Chicano (Mexican-American) activists have placed Aztlan in the southwestern United States, in the region that was seized from Mexico by the United States during the Mexican-American War of 1846–48. This may be, archaeologically speaking, a more accurate assessment. As discussed, the Aztecs and the other Uto-Aztecans may have originated farther north, even with the migration of Asiatic tribes from Siberia, the traditional route of Native Americans into the Americas. The Indians already settled in Mexico called the newcomers like the Toltecs and Aztecs, the Nahuatl speakers, Chichimecas, a term loosely translated as "barbarians." Aztec legend recounts there were seven Aztec tribes, including the Tepenecs and the Acolhuas. The Aztecs were the last to arrive in Anahuac, as they called the Valley of Mexico.

The arrival of the Spanish in the 16th century with Hernán Cortés, who landed at Vera Cruz in 1519, was the end of Aztec independence, and ultimately that of all the peoples of Mesoamerica. Early Spanish missionaries, after viewing the blood sacrifices of the Aztecs, made it their goal to eradicate the Aztec culture and with it their Nahuatl language. However, there were scholars among the missionaries who saw that the culture of the Aztecs merited preservation. Thus rather than being destroyed, Nahuatl was preserved in considerable measure by enlightened members of the religious orders whose majority attempted to destroy it. Today some 1.5 million Mexicans still speak Nahuatl, although the language of the Classical period ended with the defeat of the Aztecs. Today Nahuatl is enriched by a large vocabulary of Spanish "loan words," as Spanish and English have been enlivened by Nahuatl words. Geographically speaking those who use Nahuatl also include those as far south as the Pipil of El Salvador, thus embracing the whole of Mesoamerica. Considering its influence on English, one can say that today perhaps a larger area is influenced by Nahuatl than at any other time in the history of the language.

See also Aztecs, human sacrifice and the; Mexico, conquest of; natives of North America.

Further reading: de Sahagún, Fray Bernardino. *Florentine Codex: General History of the Things of New Spain (Historia General de las Cosas de la Nueva España), Vols. I–XII*. Charles Dibble and Arthur Anderson, trans. Salt Lake City: University of Utah Press, 2002; Karttunen, Frances. *An Analytical Dictionary of Náhuatl*. Norman: University of Oklahoma Press, 1992; Leon-Portilla, Miguel. *The Broken Spears: The Aztec Account of the Conquest of Mexico*. Boston: Beacon Press, 1992.

John Murphy

Nantes, Edict of

The Edict of Nantes was the royal decree of Henry IV that ended the French Wars of Religion in 1598.

In 1562 the massacre of a Huguenot congregation in Vassy, carried out by Francis, duke of Guise, triggered the French Wars of Religion. The Catholic noble houses led by the duke, a religious fanatic, escalated the nationwide violence against the so-called Huguenot (Calvinist) heresy. In response, the Huguenots, with Henry of Navarre as their leader, retaliated by devastating Catholic communities under their control.

The ongoing religious conflict was complicated by political struggles within the royal court. After the death of Henry II in 1559, his three sons, Francis II, Charles IX, and Henry III, would successively wear the crown. Their mediocre political and military skills left a vacuum at the heart of royal authority, which enabled the House of Guise to make a move. Queen Catherine de Médicis, their mother and a Machiavellian stateswoman, was determined to defend the hereditary rights of her three sons and preserve the Crown for her family.

After three major military confrontations and two failures to sustain negotiated peace in the 1560s, the two sides reached the third peace at St. Germain in 1570, which offered more favorable deals to the Huguenots. On August 23, 1572, the Huguenots from all over France gathered in Paris to celebrate the marriage of their leader Henry of Navarre, now a converted Catholic, to Margaret, the queen's daughter. The reconciliatory event, however, turned into a massacre of the Huguenots by the Catholic faction of the court. It remains murky whether or not Catherine de Médicis personally conspired in or ordered such a senseless bloodshed. The havoc of St. Bartholomew's Day, however, killed an entire generation of Huguenot leaders, claimed more than 15,000 innocent lives, and, thereafter, prolonged the Wars of Religion for another two decades.

The turning point of the domestic crisis came with the Wars of Three Henries (1584–89), Henry of Guise versus Henry of Navarre versus Henry III, who had ascended to the Crown in 1574. During the war, Henry of Guise, whose ambition now was to succeed Henry III, conspired with Philip II of Spain, who needed the French support for checking England and suppressing the Netherlands's Protestant rebellion. In 1588, Henry of Guise and his Catholic League marched into Paris, besieged Henry III, and pressed him to abdicate the throne. While being still free, Henry III, a pious and militant Catholic, allied with Henry of Navarre, who converted back to the Huguenot faith after the St. Bartholomew's Day massacre. After the king made his own brother-in-law the heir to the throne, the two Henries marched against Henry of Guise and the Catholic League. Soon, the bodyguards of Henry III assassinated Henry of Guise. Shortly thereafter, the aged queen died and a Dominican monk murdered Henry III. Henry of Navarre, the only survivor, succeeded to the throne of France as Henry IV in 1589.

It took a full decade for the first Bourbon king, Henry IV, to end the religious wars and to reconstruct peace. He solemnly adjured his Huguenot faith again to become a Catholic in 1593. This compelled Pope Clement VIII to grant him absolution in the same year. The peace with Rome enabled him gradually to dissolve the Catholic League in France and pacify Spain overseas.

STATE RELIGION

On April 13, 1598, Henry IV promulgated an edict in Nantes, Brittany. It ordained that Catholicism would be restored and reestablished as the religion of the state, and the Catholic Church would preserve its privilege of collecting tithe, observing holidays, and enforcing restrictions regarding marriage. Meanwhile, it permitted Protestants to live in the kingdom without being questioned, annoyed, or compelled to change their faith against their conscience. Moreover, the edict offered Protestants rights to property, to public offices, to education in a few designated Protestant colleges, to holding their own synod, and to having cases involving breaches of the edict to be adjudicated by special courts composed of half Catholic and half Protestant judges. It further bestowed on Protestants freedom of worship in about 100 fortified towns and cities outside the city of Paris, where they retained right to self-defense for eight years.

The Edict of Nantes appeared unpopular among both the Catholics and the Protestants at the time, but Henry IV had the personal charm and the political strength to implement and enforce it. While Europe was engulfed by religious wars, the edict defied the existing ideal of universal faith: "one faith, one law, one king" (*une foi, un loi, un roi*) and experimented with a policy that was more tolerant than the principle of "as the ruler, so the religion" *(cuius regio, eius religio)* embodied in the Peace of Augsburg of the Holy Roman Empire in 1555.

However, a fanatic Catholic assassinated Henry IV, the first tolerant monarch in the age of Reformation, in 1610. The edict, observed for about 90 years, was revoked by Louis xiv, the grandson of Henry IV, in 1685.

See also Calvin, John; Medici family.

Further reading: Baumgartner, Frederic. *France in the Sixteenth Century.* New York: St. Martin's Press, 1995; Diefendorf, Barbara. *Beneath the Cross—Catholics and Huguenots in Sixteenth Century Paris.* New York: Oxford University Press, 1991; Holt, Mack P. *The French Wars of Religion, 1562–1629.* Cambridge: Cambridge University Press, 1995; Horne, Alistair. *La Belle France: A Short History.* New York: Alfred A. Knopf, 2005; Salmon, John H. M. *Society in Crisis, France in the Sixteenth Century.* New York: St. Martin's Press, 1975.

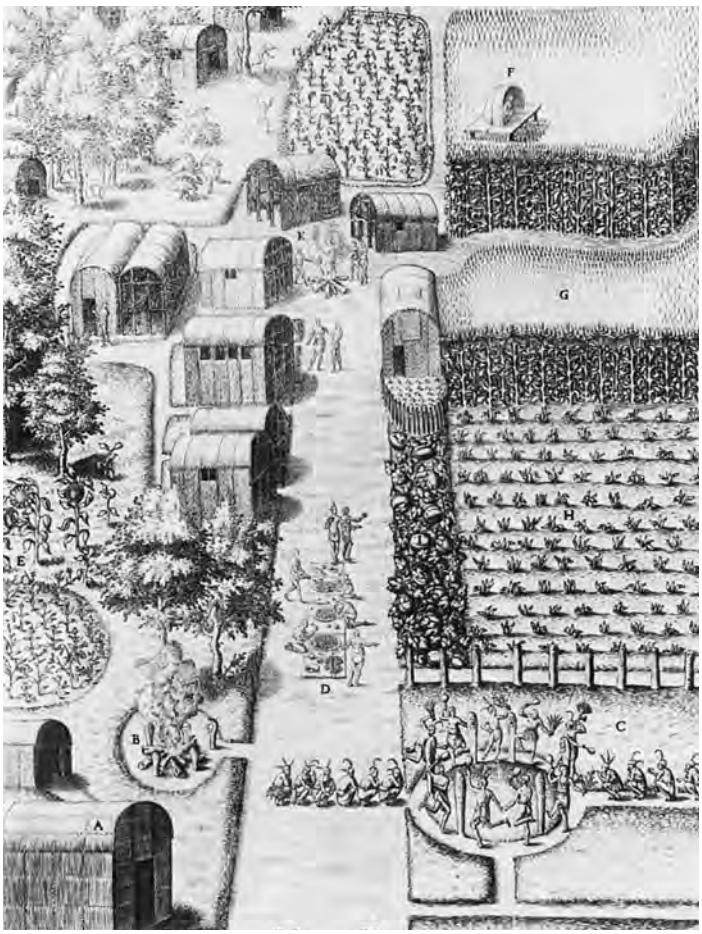
Wenxi Liu

Natives of North America

Perhaps no other group in human history has experienced as extreme a change in its circumstances as did the indigenous inhabitants of the Western Hemisphere between 1450 and 1750. The so-called Columbian exchange, set off by Christopher Columbus's 1492 voyage from Spain, completely altered the ecology, economy, and web of social relationships among the diverse peoples that Columbus (inaccurately) named "Indians."

The people who populated North and South America between 40,000 and 15,000 years ago crossed what was then a land bridge between Siberia and modern Alaska and gradually settled the hemisphere. When a worldwide Ice Age ended about 10,000 years ago, the land route between Asia and the Americas disappeared. By the time of Columbus's first voyage, historians and anthropologists have estimated that the hemispheric population stood between 10 million and 75 million, most living in Central and South America.

The peoples of North America were diverse in almost every possible way except biologically. Experts argue about the extent of North America's precontact population—the range is 1 million to 18 million—but most agree that populations began declining several hundred years before Europeans showed up. By 1450, some large



Algonquian village on the Pamlico River estuary, showing Native structures, agriculture, and spiritual life

Indian communities in the Southwest, Pacific Northwest, and middle Mississippi Valley had vanished or dispersed, abandoning sophisticated buildings and artifacts. Factors that have been proposed to explain these declines include climate change, warfare, and disease.

By 1450, there were dozens of tribal groups and alliances speaking diverse languages and following very different religious and social customs. There were some commonalities: Most Indians were animists, believing in the spiritual power of their natural surroundings. They devised elaborate rituals to placate these spirits, especially those of animals they had killed. In many areas human burials were placed in elaborate and extensive earthen mounds. Most tribes respected shamans (healers) and believed that a Great Spirit oversaw the natural world. Because tribes were likely to move often in search of better land or more abundant game—or to avoid other hostile tribes—property ownership in the European sense was all but unknown. Archaeologists have found abundant evidence of trade routes that spanned the continent, bringing tribes together in the process of barter and exchange.

In most North American tribes, women were in charge of agricultural production, while men hunted for game. Maize (corn), first cultivated in Mexico, was by the time of contact a basic crop in much of North America. Squash and beans were also staples of most tribes' diets. While by no means environmentalists in any modern sense, most North American tribes were well adapted to their surroundings and were often helpful to inexperienced Europeans. For example, natives taught French explorers how to build lightweight birchbark canoes to travel where their clunky wooden ships were useless. Others helped Europeans identify strange plants and animals, learning which were edible and which poisonous. Most famously, Squanto, a Patuxet who had been kidnapped by an English slave trader in 1614, returned to America in time to teach the Pilgrims how to fish and grow corn, keeping them alive to hold a Thanksgiving in 1621.

Warfare was a constant among various Indian groups both before and after European contact. Early on, some tribal groups welcomed alliances with Europeans as a way to overpower their traditional rivals, in part by acquiring the foreigners' goods and technologies, especially their superior weapons. But as the trickle of Europeans became a flood, especially in British-claimed regions, some tribes forged alliances with traditional friends and even enemies to counter European threats to Indian survival.

For example, Algonquian chief Powhatan, head of a strong confederacy, at first welcomed Jamestown settlers, even allowing his daughter, Pocahontas, to marry Englishman John Rolfe. But in 1622, Powhatan's brother Opechancanough, now leader of the Powhatan Confederacy, launched a surprise attack on settlers, killing more than three hundred of them and capturing women and children. Ultimately, the Virginians rallied, using trickery and even poison to reclaim their holdings. In this early war, as in later conflicts, tribes were responding to growing white populations. Whites were no longer perceived simply as traders who would soon move on; they had become settlers using—and claiming as their own—traditional tribal lands.

Disease did even more damage than European land grabs and weapons of war. Because Indians were genetically very similar, and because they had been isolated in the New World for many centuries, they were at the mercy of pathogens carried by the invaders. The worst of these was smallpox, with measles and influenza also sowing death. These diseases killed Europeans, too, but ravaged the Indian population. Long before germs were known to cause disease, Europeans praised God for

smiting Indian enemies, thus making it easier to colonize America. Some Europeans "assisted" this process by purposely distributing to Indians smallpox-infected blankets and other tainted goods. Smallpox epidemics could and did change the course of battles and negotiations between natives and Europeans.

SOUTHWEST

Descendants of the Anasazi, whose complex civilization came to a puzzling end in about 1300 C.E., the Pueblo Indians, including Hopi and Zuni, for centuries had lived in settled agricultural communities in today's southwestern United States. The Spanish, who had already made a fortune exploiting Central and South America, in the 17th century also began aggressively exploring the southern reaches of North America, with terrible consequences for the native population. In 1598, Juan de Oñate marched four hundred soldiers, priests, and colonists into New Mexico, killing almost half the residents of the cliff city of Acoma and forcing most of the rest into slavery.

In 1680, Popé, a Pueblo religious leader who had been punished for rejecting Franciscan priests' attempts to convert him, led the Pueblo Revolt, the most successful native retaliation in this era of European occupation. Indian ranks had thinned through disease and compelled labor, but they still outnumbered the Spanish colony of about three thousand. The Pueblo peoples spoke several different languages, yet they managed to unite, with the help of traditionally hostile Apache, to expel the Spaniards and destroy symbols of Catholicism. Although internal native strife, including raids by Apache and Navajo enemies, soon resumed, and the Spanish retook New Mexico in 1692, the Pueblo were treated with greater respect, becoming one of the few tribal groupings in North America to mostly retain ancestral homelands.

SOUTHEAST AND FLORIDA

In 1513, Hernán Ponce de León invaded Florida in search of slaves, wealth, and promises of eternal youth but was repulsed by local Calusa Indians. More sustained and far-ranging efforts led by Hernando De Soto and others in the 1540s explored the Gulf coast and penetrated as far as the Great Plains. Not until 1565 did King Philip II authorize what was essentially a Florida military base to deter British, French, and Dutch piracy of Spanish gold. In the process, the Spanish massacred a tiny colony of refugee French Huguenots and built a fort at St. Augustine, the oldest U.S. site continuously peopled by Europeans. Efforts to convert the local Guale tribe sparked an uprising in 1597. The tiny Spanish colony put down the uprising in 1602 but never attracted more than a few thousand settlers.

In other sections of the Southeast, a confederacy among four tribes—the Cherokee, Chickasaw, Choctaw, and Creek—preceded the European invasion. They would be tested by European incursions that forced these tribes to relocate, sometimes competing among themselves for territory. By 1745, the Cherokee were allied with the British in their effort to contain France and Spain, focusing on lands between Florida and the recently established colony of Georgia. In this period, Creek began migrating to Florida under pressure from both Europeans and members of their own tribe. In the 19th century, they would call themselves Seminole.

BRITISH AND FRENCH AMERICAN ALLIANCES

The five (later six) tribes that became the Iroquois Confederacy (Haudenosaunee) centered in what became New York State, had also, prior to European contact, initiated a Great League of Peace in response to destructive warfare among tribes. These "people of the longhouse" included the Mohawk, Seneca, Onondaga, Cayuga, and Oneida tribes, joined in the early 1700s by Carolina's Tuscarora. The Iroquois were not nomadic but lived in large villages. Their longhouses were wood and bark structures that might be 400 feet long and accommodated many family groups.

Skilled negotiators, the tribes individually and confederacy as a whole for a time held their own against Dutch, British, and French claims and demands. Some among the Iroquois hoped to remain neutral, but they soon were edging toward the British. By the 1670s, the Iroquois and British had pledged mutual friendship. After a sneak attack by French forces in 1687, the Five Nations retaliated by attacking New France settlements on behalf of British objectives in what was known in North America as King William's War. They fought both the French and France's Indian allies, including the Huron and Abenaki and Algonquian people of the Great Lakes region. Both groups of Indians inflicted and suffered terrible casualties; by 1701, the Iroquois were promising their people to remain neutral in future European conflicts.

By 1750, eastern and Great Lakes Indians of many tribes, displaced by white settlement, were seeking new lands in the Ohio Valley, on the frontier between British and French territorial claims and control. The Iroquois, as well as Shawnee, Delaware, Cherokee, and Chickasaw, were all trying to use this no-man's-land to enhance trade and perhaps prevent both the British and French from expanding even farther into the continent.

In 1749, Virginia awarded some of its favored citizens development rights to almost 8,000 square miles of the Ohio Valley. The ensuing French and Indian wars would set off a series of events that ultimately made hundreds of Native tribes—survivors of 258 years of warfare, land loss, and disease—strangers in their own land.

Further reading: Axtell, James. *Beyond 1492: Encounters in Colonial North America*. New York: Oxford University Press, 1992; Brandon, William. *The Rise and Fall of North American Indians: From Prehistory through Geronimo*. Lanham, MD: Taylor Trade Publishing, 2003; Knaut, Andrew L. *The Pueblo Revolt of 1680: Conquest and Resistance in Seventeenth-Century New Mexico*. Norman: University of Oklahoma Press, 1995; Richter, Daniel K. *The Ordeal of the Longhouse: The Peoples of the Iroquois League in the Era of European Colonization*. Chapel Hill: University of North Carolina Press, 1992.

Marsha E. Ackermann

Neo-Confucianism in Japan

Neo-Confucianism was the revival and reinterpretation of the thoughts and principles of the ancient Chinese philosopher Confucius (551–479 B.C.E.) in China in the 11th century. Neo-Confucianism was used as state policy by the Tokugawa Ieyasu Shogunate (1603–1867) as a means of social control. It emphasized paternalism and promoted a strong central government. The studies promoted by Neo-Confucianism also led to an increase in the practice of traditional Shinto and the study of Japanese historical texts. Its central tenet was that harmony could be established and maintained in society only through creating and nourishing proper relationships between superiors and inferiors. Superiors have the duty to behave in a wise and benevolent manner toward social inferiors, who in return should behave with restraint, propriety, and, above all, obedience toward their superiors.

When Tokugawa Ieyasu rose to prominence, Japan was decentralized and power was divided among feudal domains. It was questionable whether the shogunal government would be able to enforce its will over the outlying regions. Tokugawa drew from the teaching of Fujiwara Seika (1561–1619) in utilizing Neo-Confucianist ideas to draw the country together. Though ultimately successful it required a long and complex struggle over the regional nobility. The promotion of Bushido, or the Way of the Warrior, also reinforced the bonds between patrons and followers in a code of honor as a meaningful objective in life.

THREE SCHOOLS OF THOUGHT

There were three schools of Neo-Confucianist thought in Japan. They were the Kogaku, the Oyomeigaku, and the Shushigaku schools. Of these, the most influential was the Shushigaku, which was promoted by the Tokugawa Shogunate; it was based on the work of the Chinese philosopher Zhu Xi (Chu Hsi 1130–1200). Zhu Xi was the principal founder of Neo-Confucianism in China. He emphasised the role of the thought of Confucius and his follower Mencius. He also integrated the concept of human nature (*li*) with matter (*chi*) as the essence of the nature of humanity. Zhu and his followers stressed the need for the rigorous investigation of ethical conduct and personal actions as part of the systematic evaluation of the universe. This was found to be of great use in Tokugawa Japan and helped to support the *bakuhan* system of social hierarchies because it was interpreted to promote stability.

The Oyomeigaku school was based on the thought of the Chinese philosopher Wang Yangming (Wang Yang-ming 1472–1529), who combined an idealistic interpretation of Confucianism with a career of military and governmental service. Wang stressed the need for the intuitive understanding of the world and the importance of self-knowledge and self-study. This strongly contradicted Zhu's attempt to understand the world through the study of existing, external texts. The Kogaku school was dedicated to resurrecting the original thought of Confucius and Mencius, which its proponents held had been contaminated by the interpretation of Neo-Confucianists. The return to "Ancient Learning," which is central to Kogaku, would bring a return to a better time than the present. The person most credited with formulating the Kogaku school was Ito Jinsai (1627–1705), who established the School for the Study of Ancient Meaning, which has lasted into the 20th century.

Ito Jinsai established a reputation for a humanitarian approach to the world and promoted a life of selfless diligence. These contending schools of thought in Japan conflicted with each other. However Neo-Confucianism provided a means of legitimation for the shogunate established by Tokugawa Ieyasu and ensured its success as the central control of Japan.

See also Bushido, Tokugawa period in Japan; Tokugawa *bakuhan* system, Japan.

Further reading: Huang, Siu-Chi. *Essentials of Neo-Confucianism: Eight Major Philosophers of the Song and Ming*

Periods. Westport, CT: Greenwood Press, 1999; Najita, Tetsuo, ed. *Tokugawa Political Writings*. New York: Cambridge University Press, 1998; Nosco, Peter, ed. *Confucianism and Tokugawa Culture*. Honolulu: University of Hawaii Press, 1997.

JOHN WALSH

Nerchinsk, Treaty of

The Treaty of Nerchinsk, 1689, was China's first treaty with Russia and was important because it settled the boundary between the two empires and began diplomatic relations on an equal footing. In the mid-17th century, Russia's eastward conquest across Siberia reached the Amur River region on the boundary of the newly established Qing (Ch'ing) Empire in China. In 1675, Russia sent Nicolai G. Spathary as ambassador to the Chinese court, and he was received by the KANGXI (K'ANG-HSI) emperor; he learned all he could about China but otherwise returned home empty-handed.

Kangxi's early years were focused on suppressing a serious revolt in southern and southwestern China (called the Revolt of the Three Feudatories, ended in 1681) and the Ming loyalist movement on Taiwan (ended in 1683). Next he dealt with Russia's advance to areas claimed by China by ordering General Pengcun, at the head of 10,000 soldiers, 5,000 sailors, and 200 pieces of artillery, to take on the small Russian force at Albazin in 1685, which he captured and then returned home. The reinforced Russians however returned, rebuilt their fort at Albazin, and continued to raid the Amur region. China did not wish to continue a protracted conflict that might drive the yet unpacified Olod Mongols to the Russian fold.

Thus the two countries agreed to negotiations at Nerchinsk in 1688. The Chinese delegation was headed by Prince Songgotu and had two Jesuit priests, Jean-François Gerbillon and Thomas Pereira, as interpreters. The Russian delegation was led by Fedor A. Golovin. Each delegation was supporter by a large contingent of soldiers, the Chinese one being much larger. The Treaty of Nerchinsk was signed on September 7, 1689. It had six articles and was in five languages, Chinese, Manchu, Mongolian, Russian, and Latin, with the Latin version being the official text. The treaty delineated the boundary between Russian Siberia and Chinese Manchuria along the Argun and Amur Rivers to the mouth of the Kerbechi, and along the Outer Xingan (Hsing-an, Stenovoi in Russian) to the sea. The Russian-built fort at Albazin was to be demolished and Russian residents there were to be repatriated. It also provided for the right of residence and trade between peoples of the two countries, the issuing of passports, and the extradition of fugitives.

A portrait of the Kangxi emperor in court dress, from a silk scroll hanging in the Palace Museum in Beijing

The Treaty of Nerchinsk was negotiated between two equal countries. Russia gained 93,000 square miles of hitherto disputed territory that included Nerchinsk while China secured Albazin and peace with Russia that would allow it to deal with and eventually defeat the western or Olod Mongols. Most significantly it regularized Chinese-Russian relations and began the periodic exchange of diplomatic missions between the two countries.

See also JESUITS IN ASIA; KAIKHTA, TREATY OF; QING (CH'ING) DYNASTY, RISE AND ZENITH.

Further reading: Mancall, Mark. *Russia and China: Their Diplomatic Relations to 1728*. Cambridge, MA: Harvard University Press, 1971; Sebes, Joseph S. *The Jesuits and the Sino-Russian Treaty of Nerchinsk, 1689: The Diary of Thomas Pereira*. Rome: Institutum Historicum, 1961.

JIU-HWA LO UPSHUR

Netherlands, revolt against Spanish rule in the

The revolt of the Netherlands, often known as the Dutch Revolt, or the Eighty Years' War, started in 1568 and was only finally resolved by the Treaty of Westphalia in 1648. It began with 17 provinces in the Netherlands rising up against the rule by the Spanish royal family, the HABSBURGS. The reasons for the revolt were threefold. The transformation of Spain under the Habsburgs, from a European power to a major world empire with extensive colonies in the Americas led to involvement in numerous wars, and the taxes imposed on the Netherlands to help pay for these wars were greatly resented. Many of the towns and cities in the Netherlands also resented Habsburg moves to centralize the administration of the region. By the 1560s, Protestantism had become popular in parts of the Netherlands, with the Habsburgs being keen to restore Roman Catholicism.

When friction started between Antoine Perrenot de Granvelle, the French statesman whom PHILIP II of Spain appointed to the Netherlands, and the many burghers in the Netherlands, it rapidly led to religious tensions. In August 1566, a small Catholic church was stormed and images of Catholic saints were destroyed. It was quickly followed by similar moves elsewhere, and Philip II responded by sending in soldiers. When some of his opponents were executed, a rebellion broke out, with William of Orange, an influential Protestant politician, becoming its figurehead. The Battle of Rheindalen, on April 23, 1568, marked the start of the revolt.

Initially the Spanish were able to crush the rebellion, but when the rebels launched a naval assault in 1572 and captured the town of Brielle (Brill), the Protestants quickly rallied to support the rebels. Soon the northern provinces of the Netherlands were effectively independent of Spanish rule, and when Spanish soldiers tried to reimpose Imperial rule, the fighting escalated. There were some who wanted the younger brother of the French king—Hercule François, duke of Anjou—to become the new king of the Netherlands, but this idea fell through after two years, as did one to make ELIZABETH I of England the queen of the Netherlands.

The ruthless manner in which the Spanish commander, the duke of Alba, tried to retake the Netherlands led to an intense hatred of the Spanish. The action that earned the duke his reputation came after a seven-month siege of the city of Haarlem. In July 1573, Alba's victorious soldiers massacred the entire garrison. In October 1575, the Spanish slaughtered many people in Antwerp, the largest city in the region, and large numbers of its inhabitants fled.

In 1585, Robert Dudley, earl of Leicester, brought 6,000 English soldiers to fight alongside the Dutch rebels. Two years later, the English withdrew, but not before many important English, including SIR WALTER RALEIGH, had fought against the Spanish. As the stakes rose, the Spanish gathered together their armada for a naval attack on England in 1588, but this failed. In the following year, Maurice of Orange, the son of William of Orange, took the offensive and captured Breda in 1590. By this time, the north of the Netherlands was enjoying effective independence, with fighting continuing until 1609. It was during the mid-1590s that the Englishman Guy Fawkes fought on the Spanish side, gaining some experience in the use of explosives, which resulted in his recruitment for the Gunpowder Plot of 1605. From 1609 to 1621 there was a 12-year truce, with fighting starting again in 1622 and merging with the THIRTY YEARS' WAR, which ended in 1648.

Further reading: Geyl, Pieter. *The Revolt of the Netherlands 1555–1609*. London: Williams & Norgate, 1932; Parker, Geoffrey. *The Dutch Revolt*. Harmondsworth: Penguin Books, 1977.

JUSTIN CORFIELD

New France

Although arriving late to the European scramble for North America, France for a time claimed the largest portion of today's United States and Canada, stretching from Newfoundland to Louisiana and including the Great Lakes and Mississippi Valley. However, New France failed to attract a large population and, by 1750, France was near losing much of its territory to an ascendant BRITISH NORTH AMERICA.

In 1524, Italian explorer Giovanni di Verrazano was hired by France's King Francis I to find a passage through North America to Asia, a route that, after many nations failed to find this "Northwest Passage," was eventually confirmed to be mythical. However, Verrazano did bring back information about Atlantic coastal regions from Carolina to Nova Scotia. A decade later, seeking gold and the elusive sea passage to the Orient, Jacques Cartier, who may have been part of Verrazano's expedition, commanded three voyages. He sailed into the St. Lawrence River, planting a cross bearing the king's coat of arms to claim a region that included sites

A late 17th-century French map of "Canada ou Nouvelle France." Although the territory of New France dwarfed that of the other colonizing powers in North America, there were few French citizens willing to come to the New World.

that became Québec and Montreal. Returning in 1541, Cartier and his crew established the tiny and short-lived colony of Charlesbourg-Royal, near Montreal, causing tension with the Iroquois and other local tribes. Scurvy and fierce winter weather soon ended the colonial experiment. After a series of exploratory trips, Cartier returned to France carrying what he believed were gold and diamonds; his booty proved to be iron pyrite (fools' gold) and common quartz.

Although Crown-sanctioned explorations faded after Cartiers's inauspicious final voyage, fishermen from France (and many other European countries) maintained a robust presence in North America as did traders in furs who dealt with local native tribes. It was

these opportunities that reawakened French interest in North America.

NEW FRANCE BEGINNINGS

Samuel de Champlain was a map maker employed by a fur-trading company, not a military man, but his leadership abilities during renewed French explorations in the early 1600s made him New France's "father" and its first governor. In 1608, Champlain and his associates chose a location on the St. Lawrence River at Québec as their fur-trading settlement. Champlain forged alliances with many Indian tribes, including the Huron of the Great Lakes, and also championed the idea of more permanent French settlement along the St. Lawrence. In 1633, two years before his death, Champlain was appointed New France's governor by Cardinal Richelieu, top minister to King Louis XIII.

Eastern Canada was not the only focus of French interest in North America. As fur traders penetrated deeper into the continent in search of the best pelts and cooperative native suppliers, their efforts led to further exploration and land claims. In 1673, Canadian-born Louis Jolliet and French Jesuit missionary Père Jacques Marquette used information from natives to trace the oceanward course of the Mississippi River in hopes, soon dashed, that it flowed into the Pacific Ocean. Father Marquette, who was a missionary to tribes in what is now Michigan, died soon after this exhausting expedition on the banks of a river later named the Père Marquette in his honor. Jolliet, who had early on given up the priesthood for fur trading, later explored Hudson Bay and mapped the Labrador coast.

Four years after this Mississippi expedition, French-born René-Robert Cavelier, sieur de LaSalle, who had relocated to New France in 1667, pushed French territorial claims yet further. Arriving at the huge river's mouth in 1682, LaSalle claimed the vast Mississippi Valley for France, naming this territory Louisiana, for King Louis XIV. LaSalle's ambitions, fueled by greed and possible mental illness, did not stop there. Promising to claim Spanish Mexico for France, the adventurer ran out of supplies and was murdered in 1687 by his own hungry men. Born into a wealthy Montreal family, Jean-Baptiste Le Moyne, sieur de Bienville in 1701 became acting governor of France's new southern claims and for 40 years fought to keep his small French colony safe amid Indian, Spanish, and British hostility. In 1718, Bienville spearheaded the creation of New Orleans as an administrative center and port.

Unlike the British in their early colonial years, France did not have excess population at home and provided little incentive for its citizens to brave a stormy Atlantic and face a harsh climate and often-hostile Native population in the New World. Early on, the tiny French presence in Canada was 80 percent male and consisted mainly of fishermen, fur traders, and Franciscan and Jesuits priests. Known by the Indians as the "Black Robes," the priests intended to convert Indians to Catholicism. An early religious mission, called Sainte-Marie, among the Hurons, was built in 1615. Located on Ontario's Wye River, by 1639, it was home base for 13 priests. When fighting broke out in 1648 between the Huron and their Iroquois enemies, the priests set fire to their mission, fearing its desecration.

From 1627 to 1663, a centralized commercial company created by Cardinal Richelieu struggled to squeeze profits out of New France, succeeding only with furs. There were barely 3,000 colonists in 1663, when King Louis XIV intervened, making New France an official French province. Troops were sent to protect settlements with fortifications, and to project French power to native tribes and European rivals. A royal shipment of 850 prospective brides, known as *filles du roi,* or "the king's young women," helped to stabilize the colony and assure natural increase in its population. By 1700, New France had 19,000 white inhabitants.

Under this new regime, St. Lawrence River estates were set aside for nobles and military officers. A near-feudal setup, it was called the *seigneurial* system. New France's *habitants*, or ordinary settlers, mostly farmed land owned by some two hundred seigneuries granted by the Crown. This tenant farming system of rents and allotments outlasted French control (and the French monarchy), surviving into the 19th century.

Although agriculture would occupy the energies of the great majority of French Canadians, the *voyageurs*—fur traders who traveled to French outposts like Detroit (founded in 1701 by Antoine de la Mothe Cadillac) and Prairie du Chien (Wisconsin)—had a more romantic image. Generally, voyageurs were licensed by the authorities; their rivals were the so-called coureurs de bois, unlicensed traders who aggressively explored the farthest reaches of French America, including New Orleans, in pursuit of valuable furs, especially beaver pelts, and markets for their animal skins and other goods.

CHALLENGES TO FRENCH

Compared to the British and Spanish in this era, French colonists treated Native Americans with great respect. Friendly relations with local Indian tribes were crucial to French success in the fur trade; colonists were

also well aware that their numbers were too small to deter major attacks. From the Indian viewpoint, the fact that Frenchmen were not arriving in huge numbers assured some tribal leaders that they could coexist with these interlopers.

On the other hand, good intentions on both sides did little to spare the Indians from deadly smallpox and other European diseases. Jesuit pressure on Indians to adopt Catholicism, along with European clothing and behavior, although attracting quite a few converts, was generally met with suspicion. There was a significant level of intermarriage, mostly between French men and Indian women, creating a group known as Métis. The Huron and other Great Lakes and eastern tribes began forging strong alliances with the French in 1615, but wars with the powerful Iroquois Confederacy, allies of Britain, punctuated the history of New France.

New France's huge landholdings were a noose that encircled Britain's Atlantic Seaboard colonies, leading to a number of altercations between the two European superpowers, both at home and in North America. The 1713 Treaty of Utrecht that ended the 12-year-long War of the Spanish Succession gave Britain dominion over a large sector of eastern French Canada including the rich agricultural lands of Acadia and destroyed much of France's overseas trade. By the time war again broke out in 1754, the population of British North America was 20 times larger than New France's and France's grip on North America was near its end. When French emperor Napoleon I sold Louisiana to the new United States in 1803, New France was a memory, although its French Canadian and Cajun cultures would survive and flourish.

Further reading: Eccles, W. J. *The French in North America, 1500–1783*, 3rd ed. East Lansing: Michigan State University Press, 1998; Greer, Allan. *The People of New France*. Toronto: University of Toronto Press, 1997; Podruchny, Carolyn. *Making the Voyageur World: Travelers and Traders in the North American Fur Trade*. Lincoln: University of Nebraska Press, 2006.

Marsha E. Ackermann

New Netherland

This Dutch colonial outpost existed along the Hudson River from 1609 to 1664. A relatively small and ineffectual colony, it was known for its trade and diversity. It was eventually captured by the English and became the colony of New York.

Peter Stuyvesant prepares to defend New Amsterdam against the English fleet, seen in the background.

Following its independence from Spain in the 1570s, the Netherlands began constructing a worldwide empire due in large part to its powerful navy and savvy traders. In one of the country's first colonial ventures, Dutch merchants in 1609 financed Henry Hudson to explore North America and Hudson discovered the river that bears his name.

In 1614, the Dutch established their first permanent settlement at Fort Nassau, later relocated and renamed Fort Orange (present-day Albany). This northerly settlement never grew very large and existed primarily to trade with Iroquois Indians for furs. In 1625, the Dutch West India Company established New Amsterdam on Manhattan Island to control access to the Hudson River. This southerly settlement soon attracted a variety of settlers to farm.

New Netherland was beset by a series of problems for most of its history. Relations with Native Americans were generally poor. Fort Orange was largely dependent on the Iroquois for its survival, while colonists in the south drove Algonquians from their lands and fought four wars in 20 years with them. Of more pressing concern, however, were the colony's mismanagement and ineffective leadership. The colony never produced a profit for its investors, while its most effective governor was the autocratic Peter Stuyvesant (1647–64), who barred the colonists from participating in their own governance.

Because of these problems, New Netherland had trouble attracting colonists. The Dutch West India Company did offer patroonships, large land grants with manorial rights, to anyone who took 50 settlers to the colony.

However, Kiliaen Van Rensselaer was the only person to take up the company's offer seriously. Lacking Dutch settlers, New Netherland opened its borders to dissenters from New England including Anne Hutchinson as well as emigrants from Belgium, France, Scandinavia, and Germany and African slaves. As one visitor noted of New Amsterdam: "There were men of eighteen different languages." Very quickly the Dutch became a minority in their own colony. Ethnic diversity invited religious differences and although Stuyvesant attempted to privilege the Dutch Reformed Church, the company insisted upon a policy of religious toleration. Puritans, Quakers, and Lutherans were common in New Netherland, and Jews received greater religious freedom than anywhere else in America.

Ultimately, New Netherland suffered the most from foreign competition. A Swedish colony on the Delaware River proved a distraction to the Dutch and, in 1655, Stuyvesant engineered a military takeover of New Sweden. However, Dutch hegemony proved short-lived as in 1664 an English fleet under the command of Richard Nicolls arrived off New Amsterdam. Although Stuyvesant attempted to mount a defense of his colony, "a general discontent and unwillingness to assist in defending the place became manifest among the people." On August 27, Stuyvesant surrendered New Netherland to Nicolls, who granted the colonists generous terms, including the preservation of their property rights, inheritance laws, and religious liberty.

Further reading: Kammen, Michael. *New York: A History*. New York: Oxford University Press, 1975; Rink, Oliver A. *Holland on the Hudson: An Economic and Social History of Dutch New York*. Ithaca, NY: Cornell University Press, 1986.

John G. McCurdy

New Spain, colonial administration of

In order to administer their vast holdings in the New World, the Spanish Crown devised an exceedingly intricate bureaucratic system intended to exert royal authority, to protects its economic and political interests, to maintain order and stability, and to prevent the formation of cohesive interest groups that might challenge royal authority. In theory, all political and legal authority in Spain's overseas holdings ultimately derived from the Crown.

This system of what has been called "Hispanic absolutism" stood in sharp contrast to the situation in British North America, where various forms of local authority, including colonial and town assemblies, mingled with and effectively limited the exercise of royal authority. Not so in Spain's dominions, at least in theory, although in practice there quickly emerged substantial self-rule. Nor was there any legal or functional separation of executive, legislative, and judicial branches of government. While some bodies were more concerned with judicial matters, others with legislative and executive, effective distinctions among these functions did not exist. Nor was there a clear separation between royal and ecclesiastical authority, though in theory the Crown was the supreme authority in the colonies in consequence of the Patronato Real (Royal Patronage), which derived its legal basis from papal bulls of 1501 and 1508. Habsburg Spain's political culture was highly legalistic and placed a premium on the generation of paperwork, demonstrated by both the quality of the paper (still crisp after more than four centuries) and its quantity, most housed in the massive Archive of the Indies in Seville.

A key characteristic of the byzantine administrative hierarchy that governed Spain's New World holdings was the functional overlapping of jurisdictions, as discussed later. Some have proposed that the confusion and conflicts thus generated were part of an intentional strategy of "divide and rule" on the part of the Crown, a mechanism meant to ensure that subordinate administrative bodies would squabble among themselves, thus permitting the Crown to stand above the fray and act as the ultimate arbiter whenever serious conflicts arose. If this was not an intentional strategy—and opinion is divided on this point—it nonetheless worked in practice to that effect.

HIERARCHICAL STRUCTURE

At the pinnacle of authority stood the king. Directly subordinate to him in the royal chain of command was the Council of the Indies (Consejo de Indias), established in 1524, modeled on the Council of Castile, and exercising supreme executive, legislative, and judicial authority in the day-to-day running of the American "kingdoms." The Council of the Indies, which comprised a dozen or so members, drafted and issued laws, interpreted laws, and nominated appointees to secular and religious offices, all subject to the king's final approval. "Its tendency was meticulous and bureaucratic. It operated through lengthy, deliberative sessions surrounded by massive quantities of reports, laws, opinions, briefs, and other types of contemporary record."

Within the colonies, the highest royal authority was the viceroy, conceived as the direct representative of the Crown in the colony. Viceroys were responsible for enforcing law, collecting revenues, administering justice, and maintaining order—virtually everything having to do with governing the viceroyalty. The viceroyalty was the largest administrative unit.

Until 1717, all of Spain's American holdings fell under the jurisdiction of two viceroyalties: the Viceroyalty of New Spain (created in 1535, capital Mexico City, embracing all of Southwest North America through Central America to Panama, with much of Central America under the jurisdiction of the Kingdom of Guatemala), and the Viceroyalty of Peru (or New Castile, created in 1542, capital at Lima, embracing all of South America not claimed by Portugal). In 1717, a third viceroyalty, that of New Granada (Venezuela, Colombia, and Ecuador), was carved out of the Viceroyalty of Peru, and in 1776, a fourth, the Viceroyalty of La Plata (Argentina).

Partially subordinate to the viceroy were the *audiencias*, established before 1550 in Santo Domingo, Mexico City, Guatemala, New Galicia (in New Spain), and Panama, Lima, and Bogotá (in Peru), with more added later, and with much shifting of boundaries, jurisdictions, and status over the next 250 years. Judicially subordinate only to the Council of the Indies, the *audiencias* served as a kind of appellate court and legislative body, subject to royal approval. Described as "the most durable and stable" of the many branches of colonial government, *audiencias* were composed of the colonies' most prominent men: ecclesiastics, captains-general, *encomenderos*, merchants, landowners, and others, appointed by the council and king.

The boundaries between viceregal and *audiencia* authority were never clearly delineated, resulting in much disagreement between them. A similar situation obtained for local officials subordinate to the *audiencias* and viceroys, most notably *alcaldes mayores*, *corregidores*, and *gobernadores*, among whom leading authority Charles Gibson has discerned "no appreciable functional distinction." Each exercised administrative, judicial, and some legislative authority within its districts. *Alcaldes* were superior to *regidores*, while municipal councils (*ayuntamientos* and *cabildos*) were generally associated with *corregidores*. Municipal councils were the only form of collective self-governance in the Spanish American colonies. There was nothing akin to colonial assemblies of British North America, for example. All authority was vested in individual officials and corporate bodies directly subordinate to royal authority. The other major corporate body charged with overseeing Spain's New World colonies was the House of Trade (Casa de Contratación), founded in 1503 and located in Seville, which was to trade, commerce, and finance what the Council of the Indies was to politics, law, and governance. The Crown, through its Seville-based mercantile guild (*consulado*), worked to maintain a royal monopoly on a wide variety of goods, from precious metals to tobacco to many other export commodities. But despite the Crown's efforts to maintain a relationship of mercantilism with the colonies, in everyday practice smuggling, contraband, and similar efforts to avoid royal monopolies and royal controls became very common.

ABSOLUTIST SYSTEM

At no level of government did there exist any degree of democratic decision making. In theory, the system was absolutist: All authority flowed from the top down, and nothing but compliance from the bottom up. In practice there existed a substantial degree of local self-governance by individual authorities, and considerable deviation from royal laws and decrees, most commonly expressed in the phrase *obedezco pero no cumplo* ("I obey but I do not fulfill"). In other words, officials universally acknowledged the Crown's supreme authority while very often balking at the enforcement of specific laws, usually premised on the belief that it was necessary to respond sensibly and pragmatically to realities on the ground. Selective enforcement of the New Laws of 1542, intended to place limits on the institution of *encomienda*, ranks among the most prominent examples of this strong tendency to disobey or only selectively enforce royal laws and decrees.

Scholars continue to debate the consequences of this structure and style of colonial governance for postcolonial Spanish America. Key questions include the long-term implications of the institutionalization of endemic conflict among various branches of government, with the many claimants to political authority vying for supremacy, as expressed in the abundant lawsuits, appeals, and related forms of litigation that marked the entire colonial period. Another concerns the cultural legacy bequeathed by the structural tendency toward disobedience to royal authority and the formation of a political culture in which practical deviation from the letter of the law became the norm. Another key area of investigation focuses on the ways in which subordinate individuals and collectivities, particularly Indian communities, learned to use this elaborate legal structure to defend and advance their interests, as they did throughout the colonial period.

Some scholars argue that the Spanish American tradition of vesting local authority in individual officials, combined with the absence of substantial collective authority and democratic institutions, over time generated a political culture that emphasized executive authority far more than legislative or judicial authority, provoking sharp conflicts and diverse syntheses with republican and representative forms of governance and Enlightenment notions of citizenship in the postcolonial period, with many variations in time and space.

Further Reading. Gibson, Charles. *Spain in America*. New York: Harper & Row, 1966; Lynch, John. *Spain under the Hapsburgs*, 2 vols. New York: New York University Press, 1984; Morse, Richard. *New World Soundings*. Baltimore, MD: The Johns Hopkins University Press, 1989.

MICHAEL J. SCHROEDER

New Spain, Viceroyalty of (Mexico)

For 300 years (1521–1821), the Viceroyalty of New Spain, the richest and most important political jurisdiction in Spain's American holdings, expanded from its original boundaries in central Mexico south and west to the Pacific Ocean; south and east to include the Yucatán Peninsula, Florida, the Caribbean, northern South America, and Central America to contemporary Panama (the latter in a jurisdictional subdivision called the Kingdom of Guatemala); and north to include significant portions of what later became the U.S. Southwest. At the political, economic, and demographic center of this vast colony was the BASIN OF MEXICO, at the heart of which lay Mexico City, built atop the ruins of the AZTEC capital of Tenochtitlán.

CONSEQUENCES OF COLONIAL RULE

Three hundred years of colonial rule bequeathed to New Spain an enduring legacy whose consequences remain amply apparent in Mexico and Central America today. Most fundamentally, the new colonial order created new social and racial hierarchies, with Spaniards dominant, Indians subordinate, and, as time passed, *mestizos* ("mixed-race" Spaniards and Indians) occupying a widening middle ground.

During the first century of colonial rule, the colony's major social institutions can be identified as the following: the colonial state and its byzantine administrative apparatus; the Roman Catholic Church, both its "regular" and "secular" branches; *ENCOMIENDA*; Indian communities; and the patriarchal family. From around the mid-1600s, HACIENDA, generally accompanied by debt peonage, displaced *encomienda* as the principal institution governing land-labor relations between Spaniards and Indians, largely in consequence of steep population declines among Indians resulting from the ravages of epidemic diseases, which effectively rendered *encomienda* obsolete.

SECULAR CHURCH'S POWER GROWS

During the same period, the so-called secular church (the ecclesiastical hierarchy emanating from Rome, with the pope at its head) grew in power relative to the regular church (composed of quasi-independent missionary or "mendicant" orders such as the Franciscans, Dominicans, Augustinians, Jesuits, and others, each governed by specific *reglas* or rules). This growing power of the secular church, densely entwined with the colonial state, was especially apparent in the most densely populated core regions, while the missionary orders remained strong in the colony's peripheral zones, such as Yucatán, the northern deserts, and elsewhere.

The overall trend of the colonial period was for the regular church to initiate the process of conversion in peripheral areas, and, over time, as populations grew and the state extended its reach, to cede ecclesiastical authority to the encroaching secular church. Far from a monolithic institution, the colonial church was wracked by division and conflict, both within and between its major branches. By the end of the colonial period, the Roman Catholic Church, both regular and secular, was not only one of the colony's most important social institutions, but also far and away its largest landowner.

Contrary to a popularly held view, surviving Indian communities in New Spain and elsewhere retained various forms of collective (or "corporate") landownership throughout the colonial period. This too became a crucial colonial legacy, especially evident in liberal efforts to privatize landownership in the decades after independence in 1821, efforts fiercely resisted by both the church and Indian communities.

INDUSTRY

The Basin of Mexico became and remained the colony's breadbasket and major source of grain, meat, and other foodstuffs, as well as domestic industry such as *OBRAJES*, with expanding market relations especially important in the fertile and well-watered zones north and west of Mexico City. In the 1540s, the discovery of large depos-

its of silver northwest of the Basin of Mexico, centered on the province of Zacatecas, provided the colonial state with a steady supply of silver bullion, fueling a price revolution in Iberia and the rest of Europe and transforming the regional colonial economies of Zacatecas, Guanajuato, and other mining regions.

By the mid-1600s, the sprawling colony sank into what one scholar dubbed "New Spain's century of depression," though the nature and extent of that "depression" remain the subject of scholarly debate. Compared to the thriving colonies of British North America and elsewhere, however, New Spain did experience a prolonged period of relative economic stagnation. The imperial state's efforts to redress its colonies' relative economic decline, launched after the War of the Spanish Succession (1701–13), are known collectively as the Bourbon Reforms, named after the ruling dynasty that assumed power in Spain after the fall of the Habsburgs.

In a process similar to that unfolding elsewhere in the Americas, as time passed, the "creoles" (or *criollos*, i.e., Spaniards born in the Americas) became an increasingly important and powerful group, despite its relatively small size—a gradual shift that by the late 1700s led to a growing sense of American identity and the first stirrings for independence from Spain. Indian and "mixed-race" rebellions and uprisings occurred throughout the colonial period, but most remained local and regional and focused on redress of specific grievances relating to colonial governance or perceived abuses by individual authorities.

DEMOGRAPHICS

The demographic makeup of the colony changed markedly over time, from its initial overwhelming preponderance of Indians and tiny number of Spaniards, to steep Indian population decline, to increasing number of *mestizos* and others of "mixed race," Africans, and a small but growing number of creoles. New Spain's population at the end of the colonial period is estimated at around 6 million—around 50 percent Indian, 30 to 40 percent "mixed race," 10 to 20 percent Spanish and creole, and less than 1 percent African.

In sum, 300 years of colonial rule left a profound and lasting legacy across New Spain, in every realm of society. Grappling with the nature of that legacy remains one of the most challenging and central tasks facing scholars of postconquest Mexico and Central America.

See also Aztecs (Mexica); Dominicans in the Americas; epidemics in the Americas; Franciscans in the Americas; Habsburg dynasty; honor ideology in Latin America; Loyola, Ignatius of, and the Society of Jesus; race and racism in the Americas; silver in the Americas.

Further reading. Bakewell, Peter. *Silver Mining and Society in Colonial Mexico: Zacatecas, 1546–1700*. Cambridge: Cambridge University Press, 1971; Cook, Sherburne F., and Woodrow Borah. *Essays in Population History*. Berkeley: University of California Press, 1971–79; Farriss, Nancy M. *Maya Society under Colonial Rule: The Collective Enterprise of Survival*. Princeton, NJ: Princeton University Press, 1984; Hu-Dehart, Evelyn. *Missionaries, Miners, and Indians: Spanish Contact with the Yaqui Nation of Northwestern New Spain, 1533–1820*. Tucson: University of Arizona Press, 1981; Seed, Patricia. *To Love, Honor, and Obey in Colonial Mexico: Conflicts over Marriage and Choice, 1574–1821*. Stanford, CA: Stanford University Press, 1988; Taylor, William B. *Landlord and Peasant in Colonial Oaxaca*. Stanford, CA: Stanford University Press, 1972; Van Young, Eric. *Hacienda and Market in 18th-Century Mexico: The Rural Economy of the Guadalajara Region, 1675–1820*. Berkeley: University of California Press, 1981.

Michael J. Schroeder

Newton, Isaac

(1642–1727) *mathematician*

Isaac Newton was born in 1642 at Woolsthorpe, near Grantham, Lincolnshire, England, three months after his father, yeoman farmer Isaac, died. Newton's mother, Hannah Ayscough, married the Reverend Barnabas Smith and left Newton with his grandparents at age three. He grew up to hate his stepfather and never psychologically recovered from his mother's abandonment. By the time Smith died in 1653, Newton's personality had been forged; he became distrustful, hesitant in dealing with others, and emotionally unstable; these would be lifelong traits.

Newton attended day school in the nearby village and the Kings's Grammar School at Grantham. He worked on his mother's farm at age 14 but returned to school in 1660 to prepare for entrance to Trinity College at Cambridge University in 1661. His mother refused to pay his tuition so Newton served as a subsizar, who performed a variety of jobs for fellow students. Newton did not distinguish himself at Cambridge, but he privately studied and mastered the esteemed works of René Descartes and Euclid.

Dr. Isaac Barrow, Lucasian Professor of Mathematics at Cambridge, became his mentor and brought out Newton's genius.

AVOIDING THE PLAGUE

Newton returned to his mother's farm to avoid the plague rampant in Cambridge from 1665 to 1666. Without access to his books, Newton discovered differential calculus, which he called "direct and inverse method of fluxions," and expansions into infinite series. He used common arithmetical elements to make them universals. Newton also queried the nature of gravity but realized his experiments required more work and left the problem until 1685.

Upon his return to Cambridge in 1667, Newton was shown the work of Nikolaus Mercator (1620–87), who had recently published *Logarithmotechnia.* This contained some of the methods Newton had used while experimenting on the farm. Newton showed Barrow his own ideas, and this work was published as *De analysi per aequationes numero terminorum inifitas* in 1711. After painstaking experiments in 1668, Newton discovered the spectrum, which he deduced was white light made up of colored lights when exposed to a transparent medium. This idea led Newton to perfect a reflecting telescope in 1668; it was six inches long and could magnify 30 times. Prior to Newton's telescope, only refracting telescopes were used.

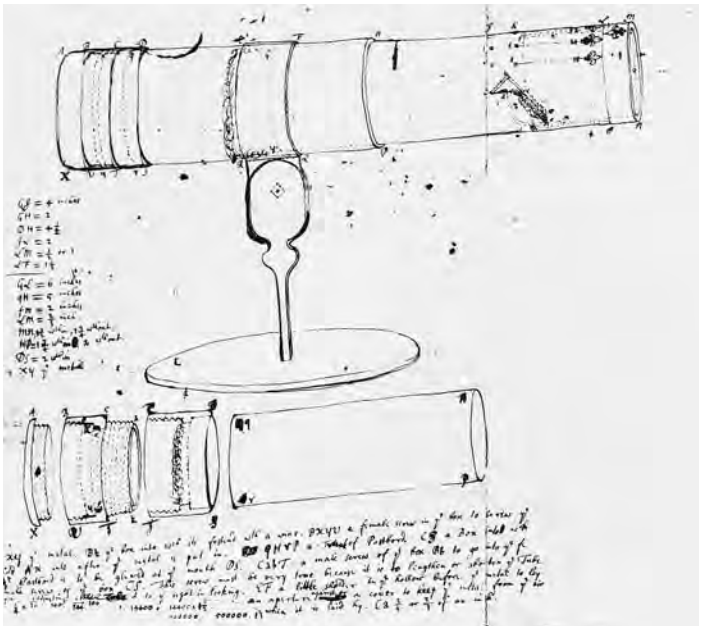
Barrow resigned from Cambridge, and Newton obtained the Lucasian Chair in 1669 at age 27 after he earned a master's degree. He presented lectures on optics that were not published until 1728. By this time, Newton's work was noticed by such scientific luminaries as Robert Hooke, Christiaan Huygens, James Gregory, and Sir Christoper Wren among others. Newton became a fellow of the Royal Society in 1671. Controversy erupted over claims by Hooke, who was a powerhouse at the Royal Society, that he was first to invent the "pocket tube" (telescope) in 1664. Gregory the Scot claimed he had discovered calculus. Newton removed himself from the controversy and only published his work *Opticks* in 1704 after Hooke died.

Newton suffered a mental breakdown in 1675; it took him four years to recover. He then found mathematical proof of planetary ellipses around the Sun. Hooke had also realized these laws but failed to prove them. Edmund Halley (1656–1742), the astronomer and mathematician, met with Newton in 1684. Halley urged him to publish his findings and financed the book entitled *Philosphiae naturalis principia mathematica*, better known as *Principia,* which included his three laws of motion. The third book of *Principia* appeared in 1687 and turned the natural sciences upside down.

Newton's theories were taught at Edinburgh by his disciple David Gregory and Cartesian theory was dropped at Cambridge and Oxford; the French would not accede to Newton's theories until 50 years later. Newton grew tired of life at Cambridge, so he embarked on a career of public service in 1687. He became a member of Parliament for Cambridge University in 1689. He had another nervous breakdown in 1696. Upon recovering, Newton accepted the job of warden of the Mint in London. He was promoted to master in 1699 and revised Britain's coinage. Newton was reelected to Parliament in 1701 but soon lost interest in the position. He became president of the Royal Society in 1703, a position to which he was reelected for 25 years. He was a tyrannical and autocratic president who had favorites and made life torturous for those who dared to disagree with him. Queen Anne knighted him in 1705.

CONTROVERSIES

Newton was engaged in two major scientific controversies. The first was from 1705 to 1712 with Astronomer Royal John Flamsteed (1646–1719), whose notes Newton conspired to publish against Flamsteed's wishes. The second was from 1704 to 1724 with Gottfried Wilhelm von Leibniz (1646–1726), a German mathematician. Leibniz claimed he had discovered calculus before



Reproduction of rough sketch by Isaac Newton showing a reflecting telescope and its components

Newton. It has been proved that Newton discoverd calculus first but did not publish it, while Leibniz did. Leibniz and Johann Bernoulli (1667–1748), who mastered calculus, sent Newton problems they believed no one could solve in months, yet he solved them within hours.

As Newton aged, he spent time rewriting his notes. He had written over 1 million words on fourth- and fifth-century C.E. church history and on the Bible that were never published. His focus was to date biblical events using his mathematical calculations. Newton died in London on March 31, 1727, after suffering through numerous infirmities and various illnesses. He received a magnificent funeral and is buried in Westminster Abbey, London.

See also COPERNICUS, NICOLAUS; GALILEO GALILEI; SCIENTIFIC REVOLUTION.

Further reading: Christianson, G. E. *In the Presence of Creation: Isaac Newton and His Times*. New York: Free Press, 1984; Cohen, I. Bernard. *The Newtonian Revolution: With Illustrations of the Transformation of Scientific Ideas*. Cambridge: Cambridge University Press, 1980; Fauvel, J. R. Flood, M. Shortland, and R. Wilson, eds. *Let Newton Be!* Princeton, NJ: Princeton University Press, 1995; Hall, A. R. *Isaac Newton: Adventurer in Thought*. Cambridge: Cambridge University Press, 1996; Westfall, Richard S. *Never at Rest: A Biography of Isaac Newton*. Cambridge: Cambridge University Press, 1980.

ANNETTE RICHARDSON

northwestern South America, conquest of

Before the Spanish invasions of the early 16th century, the indigenous peoples of the Caribbean littoral of northern South America were divided into a number of polities and a host of ethnolinguistic groups. Their states and material culture were not as advanced as those in highland Peru or Mexico, so the native peoples of this variegated land had no large cities, used stone tools, produced fine gold work and pottery, and cultivated potatoes, quinoa, maize, beans, squash, and many fruits and vegetables, combined with hunting, gathering, and fishing. Native populations are estimated to have been in the millions. One major population center was in the mountain valleys surrounding present-day Bogotá and extending northeast to the coast near present-day Caracas, the homeland of the Muisca or Chibcha peoples, divided into two large confederations. Other villages, settlements, and communities were spread across the region.

The first European contacts with the region came in 1498 when the third expedition of CHRISTOPHER COLUMBUS skirted the Venezuelan coast. Over the next two decades, Spanish encounters with the local inhabitants consisted of slave raiding and trading expeditions. The most important consequence of these early encounters was the implantation of deadly European diseases, which rapidly spread west across Colombia and south into the Andes, causing millions of deaths. By the late 1520s, only a few small permanent settlements had been established between the isthmus of Panama and the mouth of the Orinoco River. In 1528, CHARLES V contracted with the Wesler banking house of Ausburg for exploration and settlement of the mountainous region of Venezuela and Colombia. After six expeditions inland, the Wesler incursions found no large cities and very little gold.

Nor did they found any towns, while committing many abuses against the natives. In 1548, the Crown cancelled the contract. In 1530, two years after the Wesler agreement, Diego de Ordas, a former captain of HERNÁN CORTÉS, received royal authority to explore the Orinoco Basin, whose mouth lay far to the east of the northern Andes. His expedition of some 600 Spaniards also ended in failure.

In 1535, the discovery of golden objects in native tombs prompted further Spanish interest in the region. Several expeditions followed. The most important was led by Gonzalo Jiménez de Quesada, who in 1536 led his 800-strong force up the Magdalena Valley. By the time he reached the Chibcha settlements, fewer than 200 of his men survived. Subjugation of the zone took more than a year, as native arrows, slings, and clubs once again proved no match for Spanish horses and steel. Combining warfare and threats with diplomacy and subterfuge, by 1538 Quesada had largely subdued the Chibcha. The loot proved substantial: some 150,000 pesos of gold, hundreds of emeralds, and other precious objects, divided unevenly among Quesada and his men, the governor of Santa Marta, and the Crown.

Toward the end of the Chibcha campaign, two other expeditions converged on the zone: a Wesler-financed expedition led by Nikolaus Federmann and the remnant of the Andean force of Sebastián de Benalcázar, leader of the Quito expedition under FRANCISCO PIZARRO in the CONQUEST OF PERU. Quesada called the region New Granada and founded a

town, Santa Fé de Bogotá, on the site of the former Chibcha capital. Meanwhile, most of the interior lay unexplored. A final series of expeditions took place in the 1540s and 1550s, most in search of the mythical kingdom of El Dorado. The year 1541 saw three such efforts: one headed by Gonzalo Pizarro, another by Hernán Pérez de Quesada (brother of Gonzalo Jiménez de Quesada), and a third by Philip von Hutten, the last of the Welser explorers.

Benalcázar followed in 1543. All ended in failure. One result of this string of failed expeditions was the journey and journal of Francisco de Orellana, one of Gonzalo Pizarro's lieutenants, who floated down the Amazon River to its mouth. A final expedition in 1559 under Pedro de Ursúa ended in mutiny and a failed rebellion against the Spanish Crown under commoner Lope de Aguirre. Caracas was founded in 1567, while the region did not become a viceroyalty (the largest colonial-era political jurisdiction, as in Mexico and Peru) until the Crown created the Viceroyalty of New Granada, with its capital at Santa Fe de Bogotá, in 1739.Throughout the colonial period, Spanish, Dutch, and English settlements in the region were limited mainly to the Caribbean littoral and the northwestern Andes, while vast areas of the interior remained terra incognita and outside the orbit of European control.

See also Caribbean, conquest of the; Central America, conquest of.

Further reading: Calero, Luis Fernando. *Chiefdoms under Siege: Spain's Rule and Native Adaptation in the Southern Colombian Andes, 1535–1700*. Albuquerque: University of New Mexico Press, 1997; Hemming, John. *The Search for El Dorado*. London: Michael Joseph, 1978; Markham, Sir Clements. *The Conquest of New Granada*. Port Washington, NY: Kennikat Press, 1971.

Michael J. Schroeder

Nurhaci (Nurhachi)

(1559–1626) *Manchu tribal chief, dynastic founder*

Nurhaci was given the posthumous title Taizu (T'ai-tzu), which means "grand ancestor," because of his role in lifting his people from obscurity and giving them the military and political organization that would culminate in his grandson's becoming the first emperor of the Qing (Ch'ing) dynasty in China.

The people who later called themselves Manchus were Jurchen nomads descended from the Jurchens who founded the Jin (Chin) dynasty that ruled northern China between 1115 and 1234. Early in the Ming dynasty (1368–1644), the Jurchens lived in southern Manchuria amid agricultural Han Chinese. The Ming government divided the region into three commanderies (provinces), encouraged agriculture among all the population, and held the tribal chief of the non-Han people accountable to the commanders appointed by the court. The Ming government also fixed tribal territories and controlled the succession of the chiefs, who rendered tribute at court at regulated intervals. As Ming power weakened in the late 16th century, so did its control over the tribes, enabling the Jurchens to consolidate into a tribal-feudal state.

Nurhaci was a minor tribal chief in the Jianzhou (Chienchow) commandery. He knew Chinese and traveled to Beijing (Peking) on tribute missions. Early in his career he waged war against and defeated other Jurchen chiefs expanding his power. In 1599, he had a new alphabet created for writing Jurchen (the Jin had created a writing system that died with the dynasty). In 1601, he created a "banner system" for organizing his military, loosely based on the Ming frontier military system called the *wei*, which militarized the Jurchens into a war machine. All Jurchen men were grouped into eight banners, which Nurhaci, his relatives, and allies commanded. The banners also functioned as rudimentary administrative units that controlled taxation, conscription, and mobilization. Its members farmed in peacetime, and its men were called up to arms when needed. With success in war, conquered lands were granted to the banners and the original cultivators became serfs to the banners; however the land allotments were not granted in cohesive units to prevent regionalism. Thus the banner system also became the nucleus of a bureaucratic state. Because the captives became bondservants and serfs, bannermen were able to focus on military duties.

In 1616, Nurhaci announced the creation of a state called the Later Jin, proclaimed himself its "heaven-designated emperor," and renounced allegiance to the Ming. He was successful in capturing important cities in Manchuria, including Liaoyang and Shenyang (Mukden), where he established his capital and welcomed defecting and captured Ming officials to join his government. Nurhaci was wounded in an unsuccessful battle against the Ming in 1626 and died as a result later that year.

Nurhaci was a talented leader who transformed his tribal people and organized them into a frontier state, in part by adopting Chinese techniques and methods

of administration. He capitalized on the problems of a weakening Ming dynasty to build the foundations that would enable his descendants to rule all China.

See also MING DYNASTY, LATE; QING (CH'ING) DYNASTY, RISE AND ZENITH.

Further reading: Elliott, Mark C. *The Manchu Way, The Eight Banners and Ethnic Identity in Late Imperial China*. Stanford, CA: Stanford University Press, 2001; Michael, Franz. *The Origin of Manchu Rule in China, Frontier and Bureaucracy as Interacting Forces in the Chinese Empire*. Baltimore, MD: Johns Hopkins University Press, 1942; Peterson, Willard J., ed. *The Cambridge History of China. Vol. 9, Part One: The Ch'ing Empire to 1800*. Cambridge: Cambridge University Press, 2002.

JIU-HWA LO UPSHUR

Nzinga Mbandi

(1580–1663) *African military strategist and leader*

Between 1623 and 1663, Nzinga Mbandi, the Muhongo Matamba of what is modern-day Angola, led her people in major revolts against the Portuguese and served alternately as a valuable ally and a fearsome enemy to neighboring kingdoms. Nzinga, who was also known as Jinga, Singa, and Zhinga, was an excellent military strategist. Her sisters served as commanding officers in Nzinga's army, which also included a number of other women warriors. Several women also served in Nzinga's cabinet. Above all, Nzinga was a pragmatist who knew when to attack and when to ally herself with stronger forces.

The Muhongo Matamba was fiercely protective of her own territory, but she was also willing to suspend battling with neighboring monarchs over disputed territory when she deemed it necessary to join forces. Despite her loyalty to her own people, Nzinga had no compunctions in advancing the slave trade by selling other Africans from remote areas. Nzinga unsuccessfully joined forces with the Dutch to try to oust the Portuguese from southern Africa.

PORTUGUESE INVASION

In 1576, the Portuguese invaded Luanda, a remote but strategically important area of southern Africa, and began extending their reach into surrounding areas. Initially the Ngondo people repelled the Portuguese advance but were ultimately overwhelmed by brutal Imbangala warriors who attacked from the rear. The Imbangala, like the Portuguese, viewed the Ngondo as an obstacle to establishing of a trade route on the coast and to the wealth generated by foreign trade. Over the following century, the Mdongo continued to lose ground, but the rise of Queen Nzinga in 1663 proved to be a turning point in the history of the area.

Using her gift for military strategizing that had been fostered by observing the military advances of her neighbors and the guns and gunpowder procured through her trading partners, Nzinga retreated from the contested area and traveled inland, where she laid claim to Matamba, which was in a vulnerable state after the death of its sovereign. In Matamba, Nzinga founded a new state and extended her territory into nearby Luanda in the KONGO. She subsequently announced ownership of *ngola a kiluanji*, but the right to rule both this area and Luanda continued to be hotly contested. Nzinga developed Matamba as a major trading center, focused on long-distance slave trading. To cut down on competition, she also blocked the trading route that had developed in Kasanji in Luanda.

In the past, Queen Nzinga had paid tribute to the Kongo kingdom in exchange for European goods. By the end of the 16th century, however, Nzinga broke all ties with the Kongo and began exchanging gifts with *ngola a kiluanji* out of her desire to establish a more direct slave-trading route to the coast. At the same time, Nzinga gave the *kambole*, her chief consort, permission to launch a series of campaigns that broadened the reach of her kingdom. In response to a new conflict between Luanda and *ngola a kiluanji*, the ever-practical Nzinga chose to support *ngola a kiluanji*. Her support included dispatching her considerable forces to Mbaka, where they succeeded in routing the Portuguese. By 1591, Nzinga and *ngola a kiluanji* had strengthened their position against the Portuguese by joining forces with Caculo, a neighboring warlord. However, as the war progressed, Nzinga determined that her interests were better served by selling slaves directly to the Portuguese via the chiefdom of Ndembu. By 1641, Nzinga was exporting 12,000–13,000 slaves a year. She also became extremely adept at siphoning off slaves bound for other trading routes.

DUTCH AND PORTUGUESE DEALS

In 1641, Nzinga joined forces with Garcia II, who had declared himself the king of Luanda, and with other neighboring kingdoms to repel a Dutch invasion. Over the course of the next year, however, Garcia decided that the Portuguese constituted a greater threat to independence and determined to oust them

by allying himself with the invaders. Ultimately, however, the Dutch undercut Garcia and his African allies by negotiating a treaty with Portugal. This treaty fell apart after several local revolts broke out, but the Dutch continued to seek cooperation with Portugal, which controlled essential access to slave trading routes.

As long as the Dutch had controlled Luanda, Nzinga's slave-trading route had been blocked, despite repeated efforts to establish trading relations with the Europeans. Consequently, Nzinga again allied herself with Garcia, even though both claimed ownership of Matamba and *ngola a kiluanji*. In fall 1643, in an effort to bypass the Portuguese blockade of her slave trade, Nzinga led a troop of some 80,000 bowmen into the Kongo kingdom along the upper Dande.

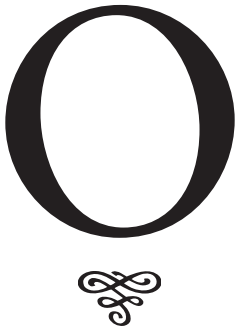
With the aid of the Ndembu and 100 Dutch troops, Nzinga overwhelmed the Kiteshi Kandambi, who attempted to stop her. Aghast at her encroachment, Garcia lobbied the Dutch for help in preventing Nzinga from laying claim to additional territory. Ultimately, however, he came to believe that Nzinga's goodwill was more important than that of the Dutch, who had signed a new treaty with the Portuguese.

In 1645, Nzinga's forces were defeated by the Portuguese, who followed up their triumph by invading Luanda. Queen Nzinga subsequently announced that she was old and tired of making war. She set out to rescue Barbara, her sister and heir, who had been imprisoned in Luanda. Nzinga's efforts to negotiate her sister's release were unsuccessful, and she threatened to settle the issue by military force. Instead, a shaky alliance was negotiated. Twice over the next few years, Nzinga further extended her territory by invading neighboring kingdoms and enslaving their inhabitants. She died three years later at the age of 83.

See also KONGO KINGDOM OF AFRICA; SLAVE TRADE, AFRICA AND THE.

Further reading: Birmingham, David. *The Mbundu and Their Neighbors: Under the Influence of the Portuguese, 1483–1700*. New York: Oxford, 1966; Friedman, Kajsa Ekholm. *Catastrophe and Creation: The Transformation of an African Culture*. Philadelphia: Harwood Academic Publishers, 1991; Hilton, Anne. *The Kingdom of Kongo*. Oxford: Clarendon Press, 1985; Iliffe, John. *Africans: The History of a Continent*. New York: Cambridge University Press, 1995; Miller, Joseph C. "Nzinga of Matomba in a New Perspective." *Journal of African History* 11 (1995); Ogot, B. A. *General History of Africa. Volume V: Africa from the Sixteenth to the Eighteenth Century*. Berkeley: University of California Press, 1999.

ELIZABETH PURDY



obrajes in colonial Latin America

Obrajes (roughly, workshops) were key enterprises in the developing economies of Spain's American colonies, principally as sites where wool, cotton, and other fibers were carded, spun, and woven into textiles. While indigenous peoples had woven cloth for millennia, the *obraje* was an exclusively Spanish imposition.

From modest beginnings in the 1530s, *obrajes* developed over time into quasi-industrial enterprises, some with several hundred laborers, mostly Indian, under their roofs. Working conditions were typically harsh, with long hours, poor ventilation, frequent physical abuse, and low or nonexistent pay (Indian labor and tribute were required under ENCOMIENDA and related institutions). Most *obrajes* were thus more akin to penal sweatshops than to workshops, as conventionally understood.

The earliest known descriptions of *obrajes* date to the late 1530s in NEW SPAIN (Mexico). By the early 1600s, from 98 to 130 *obrajes* were scattered across central New Spain, clustering around the urban centers of Puebla, Mexico City, Texcoco, and Tlaxcala. By 1600, most *obrajes* averaged around 50 laborers, making the total number of workers engaged in *obraje* production in New Spain around 6,000, though there was a spectrum from large to small; the latter were often called *trapiches*. Scholars have traced the origins of private or non-state-mediated Spanish-Indian labor relations (i.e., non-*encomienda*, non-REPARTIMIENTO) to such early colonial period *obrajes*—labor frequently supplemented by prisoners and convicted criminals.

Captured English sailor Miles Philips was sentenced to work in an *obraje* in Texcoco around 1570. "We were appointed by the Vice Roy to be carried unto the town of Texcuco . . . in which towne there are certaine houses of correction and punishment for ill people called Obraches . . . into which place divers Indians are sold for slaves, some for ten years, and some for twelve." Philips's companion, Job Hortop, described his experiences carding wool in Texcoco's *obrajes* "among the Indian slaves." Their descriptions of "Indian slaves" corresponded with Spanish custom and law, in which *obraje* laborers were frequently called slaves.

The development of *obrajes* was encouraged by both the Crown and the highest levels of colonial government, with authorities such as New Spain's first viceroy, Antonio de Mendoza, actively promoting sheep herding, wool production, and manufacture of cheap cloth within the colonies. By the late 1600s, *obrajes* had become an important pillar of the colonial economy in New Spain and elsewhere, generating textiles and other goods mainly for internal consumption. In the 17th and 18th centuries, opposition to royal support for *obrajes* by Spain's textile manufacturers mounted, though it remained insufficient to retard the growth of colonial production and exchange.

Similar developments unfolded in colonial Peru. As in New Spain, *obrajes* emerged in the decades after the conquest with official encouragement and support,

especially around Quito, which by the early 17th century had become South America's leading textile manufacturer. *Quiteño* cloth, prized for its high quality, was produced by both indigenous "community *obrajes*" that employed ancient techniques for carding, spinning, and weaving wool (some housing upward of 200 full-time workers) and smaller, privately owned *obrajes* similar to those in New Spain. Overall, *obrajes* illuminate key aspects of colonial Latin American history, including land and labor relations, the intersections of Spanish and Indian worlds, and the role of the state in promoting specific types of production and exchange within the colonies.

See also *MITA* LABOR IN THE ANDEAN HIGHLANDS; NEW SPAIN, VICEROYALTY OF (MEXICO); PERU, VICEROYALTY OF.

Further reading: Bakewell, Peter. *A History of Latin America*. Oxford: Blackwell, 1987; Gibson, Charles. *The Aztecs under Spanish Rule*. Stanford, CA: Stanford University Press, 1964; Salvucci, Richard J. *Textiles and Capitalism in Mexico: An Economic History of the Obrajes, 1539–1840*. Princeton, NJ: Princeton University Press, 1988.

MICHAEL J. SCHROEDER

Oda Nobunaga

(1534–1582) *Japanese general*

Oda Nobunaga overthrew the Ashikaga Shogunate and took control of half of Japan, becoming the virtual dictator in the 1570s. He ended a number of civil wars that had been waged throughout Japan, but his early death ensured renewed fighting.

Oda Nobunaga was born in 1534 in Owari Province in Honshu. His father was a government official who served under the Ashikaga Shogunate and became wealthy. After his father's death when he was 17, he grew the family landholdings and made himself lord of Nagoya Castle, which became his first headquarters, where he raised and trained a loyal band of military retainers. Oda began his conquests in 1555. Meeting with success, he decided to lead his men to reunify Japan.

Nobunaga's first aim was to secure his flanks from attack, and he formed an alliance in 1562 with Matsudaira Motoyasu, who later became TOKUGAWA IEYASU, that secured his heartland of Owari, a fertile region of Japan, with Nagoya as an important trading city. Next he moved his army toward Kyoto, the imperial and shogunal capital. Nobunaga used new military technology, including the arquebus and muskets, to great advantage.

In 1568, Nobunaga started to involve himself in Kyoto politics, first by supporting the new shogun Ashikaga Yoshiaki. He would later oust him in 1573, thus ending the Ashikaga Shogunate. To protect his position, Nobunaga then built the mighty Azuchi Castle on Lake Biwa.

With the reins of government in his hands, Nobunaga was determined to make important changes. One of his first acts was to remove road tolls, to help increase domestic trade and diminish the wealth and control of the local *daimyo* (nobles) who collected them. Another of his targets was the powerful Buddhist Tendai sect, headquartered at Enryakuji. Nobunaga was successful and destroyed most of the Enraykuji monastery. Another Buddhist sect, the Ikko sect, however, proved to be more of a problem. Nobunaga began to battle them from 1570. After bitterly fought campaigns, he finally prevailed in 1580, capturing their headquarters near OSAKA and massacring the rest of the remaining defenders.

Nobunaga was a harsh and vengeful ruler who forced many of his opponents to commit suicide. But he was generous to his supporters and rewarded them with confiscated farms and land previously owned by the temples. Nobunaga was friendly toward Christian missionaries and allowed Jesuits to build a church in Kyoto. His motives included the belief that Christianity would erode the influence of the Buddhist sects.

By 1582, Nobunaga had defeated many of his opponents, had unified much of the country, and had nearly half the provinces of Japan under his rule. On June 21, 1582, Nobunaga was ambushed while at Honnoji, a temple of the Nichiren sect located near Kyoto, by Akechi Mitsuhide, an aggrieved vassal. Oda Nobunaga began the work of establishing a unified government in Japan after power had slipped away from the declining Ashikaga Shogunate. His career was cut short, but his goals were continued by his greatest general, TOYOTOMI HIDEYOSHI.

See also JESUITS IN ASIA; MUGHAL EMPIRE; TOKUGAWA *BAKUHAN* SYSTEM, JAPAN.

Further reading: Sansom, George. *A History of Japan 1334–1615*. London: The Cresset Press, 1961; Turnbull, Stephen R. *Samurai Armies 1550–1615*. London: Osprey, 1979; ———. "Japanese Castles and the Lessons of Nagashino." *Osprey Military Journal,* Vol. 2. London: Osprey, 2000; ———. *Nagashino 1575: Slaughter at the Barricades,* Praeger Illustrated Military History Series. Westport CT: Greenwood Publishing Group, 2005; Hall, John Whitney, Kozo Yamamura, and Nagaharo Keiji, eds. *Japan before Tokugawa: Political Consoli-*

dation in Economic Growth, 1500 to 1650. Princeton, NJ: Princeton University Press, 1981.

Justin Corfield

Omani empire in East Africa

The Omani empire in East Africa was based on the Swahili coast, which extended from present-day central Somalia to Cape Delgado in southern Mozambique. It included a number of islands and archipelagos in the Indian Ocean. There were more than 400 urban settlements of varying sizes. The trading networks within the interior extended from 20 to 200 miles. The trade provided a valuable intermediary between the African interior and the vast Indian Ocean trade. This lucrative trade had been disrupted by the arrival of the Portuguese after 1498. The non-Muslim Portuguese had interfered with the Muslim Swahili trading connections without offering security. Consequently they were attacked by the Turks by the coast and the Jagga and Zimba from the interior.

Treasure hunts for gold and silver and slave-hunting expeditions disrupted the interior trade just as Portuguese opposition to Islam disrupted the Indian Ocean aspect of the trade. In the early 17th century, the cities sought liberation from Portugal and called in the Omanis from southeastern Arabia. The Omanis were a good fit as they had been trading partners with the Swahili city-states for centuries, were fellow Muslims, and used the Arabic alphabet, as did the Swahili. They had also been threatened by the Portuguese, who sought to control their strategic position of the Straits of Hormuz at the entrance of the Persian Gulf. Thus they were glad to arrive in the 1640s to attack the Portuguese. Between 1640 and 1730, they conquered all of the Swahili cities from Somalia to the border between Tanganyika and Mozambique. By 1730, Zanzibar had emerged as the most important Swahili city and the Omanis and an Omani governor were established there.

But though the Omanis came as allies and liberators, they remained as conquerors through appointing representatives in each city. Over the next half-century, the Swahili cities grew tired of Omani taxes and there were periodic revolts. There were temporary overthrows of Omani representatives, but these would be put down. The only city to regain authority was Mombassa under the Mazrui family. They were partially protected in their harbor by Fort St. Jesus, the fortress built by the Portuguese for their military headquarters.

During the 18th century, old trade patterns reemerged under Omani rule due to increased demand for slaves, the availability of capital from places such as India to finance trade, and the willingness of Africans in the interior to take slaves and ivory to the coast. There were effects of the new emphasis on slaves, which replaced the earlier trade in gold (with Zimbabwe) and copper (from Katanga). The international trade for slaves made Omani sultans rich; it also turned communities against each other. Former African trading partners of the Swahili raided each other (encouraged by Omanis to take persons to sell as slaves). Some of the smaller Swahili settlements disappeared as they were not defensible against voracious slave traders. Overall, the Swahili city-states did not regain the wealth that they had experienced during the golden era of 1300–1500.

Internally the people began to identify with Omani conquerors. Inside Swahili cities Omani soldiers of fortune expropriated large tracts of land although many were actually ethnic Baluchis. Many upper-class Swahili found it advantageous to intermarry with Omanis and even claim Arab ancestry. These internal changes plus the participation of wealthy coastal people in the interior slave trade and the owning of slaves from the interior created a chasm between the coast and the interior that persists to this day. By 1800, the Omani empire in East Africa faced new challenges as the English and French established themselves off East Africa in the Comoros and Madagascar (French), as well as Mauritius and Seychelles (English).

See also slave trade, Africa and the.

Further reading: Bennett, Norman R. *The Arab State of Zanzibar*. Boston: G. K. Hall, 1984; Fuso, Abdullah S. *Sejjid Said Bin Sultain Joint Ruler of Omani and Zanzibar*. New York: Lancers, 1986; Gray, John. *History of Zanzibar from the Middle Ages to 1856*. London: Oxford University Press, 1962; Holden, William H. *Dhows of the Monsoon: From Zanzibar to Oman in the Wake of Sindbad*. New York: Publish America, 2004; Nicolini, Beatrice, and Penelope-Jane Watson. *Makan, Oman and Zanzibar, three-Terminal Culture Corridor in the Western Indian Ocean 1799–1856*. Leiden: Brill, 2000.

Norman C. Rothman

Oñate, Juan de

(c. 1550–c. 1624) *Spanish explorer*

On April 20, 1598, Spanish captain-general Don Juan de Oñate approached the Rio Grande, then known as

Inscription Rock: A message written in Spanish by Juan de Oñate as he was passing through what is now New Mexico in April 1606 during the first determined attempt by Spain to colonize the region explored by Francisco Vásquez de Coronado more than 50 years before, in 1540–42

the Río del Norte, the River of the North. Oñate led an expedition that represented the first determined attempt by Spain to colonize the region explored by Francisco Vásquez de Coronado more than 50 years before, in 1540–42. Oñate led a large expedition consisting of more than 100 families, almost 300 single men, numerous wagons, and 7,000 cattle. An advance detachment was led by Oñate's nephew, Captain Vicente de Zaldívar. Unlike many other explorers who were *peninsulares,* those who were born in Spain, Oñate himself was a *criollo*, a Spaniard born in the New World.

Oñate was born to Cristóbal de Oñate and Catalina de Salazar in about 1550. He made an important marriage, which certainly aided his rise to power and influence. His wife was a descendant of both the conquistador Hernán Cortés and the Aztec emperor Moctezuma II. Oñate and his wife had a son and a daughter together.

On September 21, 1595, Oñate was awarded a contract by King Philip II of Spain to explore the region north to the Rio Grande and settle what became New Mexico, but numerous delays forced his departure to be held back until 1598. The cost of the expedition was entirely Oñate's, with the king's receiving a percentage of the wealth expected to be generated by the new colony. So on April 30, 1598, Oñate in a formal ceremony took possession of the region in the name of King Philip II. The most important part of Oñate's expedition was the military contingent, probably led by Capitan Zaldívar, since he held the position of sergeant-major of the Oñate forces. The main weapon of the Spanish soldiers was the matchlock musket. Crossbows like the ones used by the Spanish in Cortés's conquest of Mexico in 1519–21

were still in use by the Spanish but were apparently left behind in Mexico City when Oñate embarked on his march north. However, in the heat of Mexico and the Southwest United States, many Spaniards wore cotton padded armor adopted from the Aztecs (Mexica), which gave good protection against the arrows the hostile Indians used against them. Curiously enough, Spanish troops carried heart-shaped shields called *adargas* well into the 18th century. Sidearms were long Spanish rapiers and for the cavalry, a pair of matchlock pistols.

Coronado had experienced some fierce fighting with the Pueblo Indian tribes of the Rio Grande valley, and Oñate was fully conscious that his entrance could be marked by combat with the native inhabitants. Therefore, he followed strict military discipline throughout his expedition. After they reached the North Pass on the River (El Paso del Norte), they faced a trip of some 60 miles through a region so arid and hot that ever after the Spanish would call it El Jornado del Muerte (Route of Death). Once among the Pueblo Indians Oñate used the feast of Saint John the Baptist on June 24 to stage a sham battle with the intention of intimidating them with his Spanish cavalry and infantry.

NEW MEXICO ESTABLISHED

Apparently, Oñate's show of force worked, because on July 28, without interference, he established New Mexico's first capital at the pueblo of San Juan de los Caballeros of the Tewa tribe, which he named in honor of the men who had ridden north with Coronado years before. Ultimately Oñate began the construction of San Gabriel as a more permanent capital, perhaps feeling uneasy about the dangers of a surprise attack at night if he remained in the Tewa village.

Although Christianization of the Indians was always noted as a reason for Spanish expeditions, the vast treasures that Cortés had found in Mexico and Francisco Pizarro in Peru guaranteed that the search for gold and silver would always be a paramount reason for any expedition, and Oñate's was no different. He was determined, however, to keep all exploration and mineral discovery under his own personal control and carried out severe punishments against those who disregarded his orders. With the nearest Spanish forces hundreds of miles to the south, such strict discipline would be the only thing that would keep such an expedition together and safe while surrounded by potentially hostile Indians.

Oñate's grim emphasis on discipline soon proved to have been justified. In December, Juan de Zaldívar, Vicente's brother, and some soldiers accepted the hospitality of Chief Zutucapan at the pueblo of Acoma. Once they were settled in their quarters, Zutucapan sprang a trap, and Zaldivar and some 10 Spanish were slaughtered. In January 1599, Oñate sent Vicente on a punitive expedition against Acoma, his infantry and cavalry supported now by two pieces of Spanish artillery known as culverins. When the Acomans refused to submit, Zaldivar attacked. Although he was heavily outnumbered, his artillery slaughtered the Acomans. Captives were taken before Oñate, whose punishment was severe.

With the danger from hostile Indians behind him, Oñate spent more time in an illusory search for gold and silver mines. In December 1600, he embarked on a long expedition. His search for riches took his attention from the settlement of the colony and many people who were disillusioned with his rule returned to Mexico, then called New Spain. Although his search for gold and silver proved fruitless, he became the first Spaniard since Coronado to explore as far north as Kansas to the settlement that Coronado knew as Quivera.

At some point, his love of exploration eclipsed his lust for gold. Even as disgruntled former colonists were spreading rumors of vice and brutality against him, Oñate undertook a final journey of exploration as far as the Gulf of California. Although ordered back by the new king, Philip III, in 1607 to face charges, Oñate remained until Sante Fe was built. When in 1608 a new governor was sent to replace Oñate, he finally returned to Mexico City.

See also natives of North America; New Spain, Viceroyalty of (Mexico).

Further reading: Horgan, Paul. *Great River: The Rio Grande in North American History,* Vol. 1, *Indians and Spain*. New York: Rinehart, 1954; Horgan, Paul. *The Centuries of Santa Fe*. New York: Dutton, 1956; Peterson, Harold L. *Arms and Armor in Colonial America, 1526–1783*. Harrisburg, PA: Stackpole, 1956; Simmons, Marc. *The Last Conquistador: Juan de Oñate and the Settling of the Far Southwest*. Norman: University of Oklahoma Press, 1991; Wellman, Paul I. *Glory, God, and Gold: A Narrative History of the Southwest*. New York: Doubleday, 1954; White, Jon Manchip. *A World Elsewhere: One Man's Fascination with the American Southwest*. New York: Crowell, 1975.

John Murphy

Osaka

Osaka is situated on both banks of the Yodo River and along the eastern shoreline of Osaka bay. Osaka's old

A Japanese print titled Steel Bridge at Higashibori, Osaka *shows the city that developed along both banks of the Yodo River. The city of Osaka gained prominence in the 16th century when it became a popular Buddhist religious center.*

name was Naniwa. According to legend it was founded by Jimu, the first legendary emperor of Japan, who landed in Osaka bay in 660 B.C.E. In 313 C.E., Emperor Nintoku made Osaka his capital. Various other emperors in subsequent times, such as Kotoku in 645 and Shomu in 724, also resided in Osaka. However, the city of Osaka gained prominence in the 16th century when it became a popular Buddhist religious center.

Toyotomi Hideyoshi built the castle of Osaka on the site of the great Buddhist monastery and made it his headquarters as he dominated Japan in the late 16th century. Osaka also rose to economic prominence as the city, along with Kobe and Yokohama, became the main trading links with Korea and China. Osaka became even more important under the Tokugawa Shogunate and was established as the commercial capital of Japan.

Christianity was first preached in Osaka by Father Gaspar Vilela in 1559. By 1564, five churches were erected in Osaka City and its periphery. Between 1577 and 1579, the number of Christians in Osaka were estimated at between 9,000 and 10,000, which grew to an estimated 25,000 by 1582.

See also Nagasaki.

Further reading: Hanes, Jeffrey E., and Hajime Seki. *City as Subject: Seki Hajime and the Reinvention of Modern Osaka*. Berkeley: University of California Press, 2002; McClain, James L., and Osamu Wakita. *Osaka: The Merchants' Capital of Early Modern Japan*. Ithaca, NY: Cornell University Press, 1999; Ropke, Ian Martin, and Woronoff, Jon. *Historical Dictionary of Osaka and Kyoto*. Lanham, MD: Rowman and Littlefield Publishers, 1999.

Mohammed Badrul Alam

Ottoman Empire (1450–1750)

The Ottoman Empire was a centralized absolute regime ruled from the top by the sultan. As in other nomadic and Islamic empires, the Ottomans never developed a legal procedure for accession and this was to be a source of instability and weakness. The first sultans were among the most able sons of the sultans, and rival brothers were sometimes executed. By the 1600s, the oldest male members of the family were selected as sultans. Thus the sultanate passed among brothers or nephews and other possible heirs were kept under "house arrest" in various palaces.

The Ottoman Empire was a Sunni Islamic state, and although the sultans ultimately took the title of caliph, the Sheikh al Islam was the major religious authority of the state. In keeping with Islamic practice,

there was no separation of religious and secular law in the early Ottoman Empire and the Shari'a was recognized as the law of the empire. The Sheikh al Islam issued fatwas, legal opinions based on Islamic law, on matters ranging from the theological to the practical. Qadis, or Muslim judges, served in the provinces and local towns and muftis were appointed to give legal pronouncements if asked by the qadi. Religious education was conducted in madrassas throughout the empire and the office of the *waqf* (pl. *awqaf*) oversaw religious endowments, many of which had been given by devout Muslims as *zakat,* or alms. Waqf endowments included hospitals, schools, retirement homes, public fountains, and soup kitchens.

POWER HIERARCHY

Politically, the vizier was the second-most powerful figure after the sultan. During the 18th century, when the sultans were weak or inept, the viziers, particularly the able and honest KOPRÜLÜ FAMILY, managed the vast bureaucracy and government. Early sultans governed through the imperial *divan,* or council, but ultimately the vizier oversaw the divan. A huge number of bureaucrats including scribes, translators, and clerks administered the day-to-day operation of the far-flung empire.

The sultans appointed *valis,* or governors, to rule over each province. To prevent governors from becoming too powerful, their terms in office were usually short; two years was the average. The constant administrative changes often led to inefficiency and corruption. As a rule of thumb, the Ottomans exercised more direct authority in the provinces closest to the center of power in Istanbul; remote provinces, far from the center of power, enjoyed considerable autonomy and local families or officials often were the real sources of power. Because remote regions such as Kuwait and Yemen often only gave an annual tribute to the Ottomans, it was sometimes unclear whether they were actually part of the empire. Unless protracted revolts broke out or people refused to pay taxes, the Ottomans generally interfered little in the daily lives of their subjects.

Militarily, the JANISSARIES composed the elite forces. They were conscripted through the *devshirme* system whereby young Christian boys from the Balkans were taken as slaves, converted to Islam, and trained as professional soldiers or administrators whose sole loyalty was to the state. As the sultans became weaker, the Janissary corps became politically powerful and on occasion overthrew sultans to replace them with individuals of their own choice. The cavalry or *sipahis,* free-born Muslims, were given land as payment. Ownership of such land grants was sometimes hereditary. There were also a large number of conscripted footsoldiers.

TAXATION

The collection of taxes was a perennial problem and the Ottomans developed a system of tax farming, or *iltizam,* in which *multazim,* tax collectors, were hired to collect taxes throughout the empire. This system led to considerable abuses, and often unfair tax burdens were placed on the poorest peasants, who lacked the resources or power to avoid payment or to buy off the tax collector. Peasant farmers were often informally tied to the land, much of which was owned by old feudal families who retained their wealth under the Ottomans.

Religious minorities, Christians, Jews, and Armenians, lived under the millet system. They paid an additional tax but maintained their own schools, controlled their local communities, and settled legal disputes among their members. The Ottoman Empire was remarkably tolerant of minorities, who enjoyed considerable upward mobility and economic freedom. Members of ethnic and religious minorities could and did rise to high positions, including that of vizier or physician to the sultan. Only the position of sultan was reserved for members of the House of Osman.

Agreements of capitulation were signed with foreign powers such as the French. Under the capitulations foreign merchants and others were granted rights to conduct business within the empire and were exempt from Ottoman taxation and laws. When the empire was strong, the capitulations were not a problem, but as the empire declined, the millet system and capitulations became sources of foreign economic and political interference.

LIFE AS A SULTAN

The sultan and his household ruled from the Topkapi in Istanbul. Topkapi was a sprawling complex of vast audience halls, throne rooms, living quarters for the harem, pleasure gardens and fountains, and a kitchen large enough to provide daily meals for 2,000 people.

The harem included the sultan's wives, concubines, eunuchs, and the queen mother or Valide Sultan. Early sultans, like their counterparts in Europe and Asia, often married the daughters or sisters of defeated foes or wed to cement political and military alliances. By the 16th century, sultans generally did not marry and SULEIMAN I THE MAGNIFICENT's marriage to his beloved Hurrem (Roxelana) was highly unusual. Women of the harem, particularly the Valide

The concubines' (secondary wives') rooms at Topkapi, built by Mehmed II the Conqueror. The distinctive architectural style is reflected throughout the ancient buildings of the Ottoman Empire.

Sultan, exerted considerable political power during the 18th century. They often conspired for their favorite sons to become the sultan. Although early sultans received firsthand training leading military forces and administering Ottoman provinces, by the 17th century royal princes were educated totally within the palace. Their lack of outside experience and isolation within the harem made them poorly equipped to rule. Seventeenth-century sultans were often spoiled and self-indulgent with little or no awareness of the problems or corruption within ruling circles.

Ottoman Turkish was the language of the ruling elite and government. But as the language of the Qur'an, Arabic enjoyed a special place and was spoken as the first language by the Arabs who composed the majority of the population. The Ottomans eagerly assimilated the artistic forms and cultures of those they ruled and often synthesized a wide variety of artistic forms into new, vibrant ones. A lavish court life with patronage of the arts evolved. As with most nomadic societies the Ottomans had a rich tradition of textiles and Ottoman artisans were known for their luxurious textiles, carpets, enameled tile work, and armor.

OTTOMAN EXPANSION

Following the collapse of Timurlane's empire, Sultans Mehmed I (r. 1413–21) and Murad II (r. 1421–51) began the process of the reconquest and consolidation of the Ottoman Empire. Mehmed enjoyed the support of the old Ottoman *ghazi* fighters and used that military support as the foundation for reestablishing Ottoman control over much of Anatolia and parts of the Balkans. He was contemplating an attack on Constantinople, the famed Byzantine capital, when he died. His young son Murad failed in his attempts

to take Constantinople but through force and clever diplomacy succeeded in establishing Ottoman control over western Anatolia; he also established an Ottoman navy based at Gallipoli while securing an uneasy peace with King Ladislaus of Lithuania and Poland in 1444. He then abdicated to lead a life of spiritual contemplation.

His son, Mehmed II, had been well trained for the sultanate and promptly began careful preparations to take Constantinople. In 1453, after a protracted siege, the city fell to the Ottoman forces and Mehmed entered the city as the new ruler. Known as Istanbul to the Turks, the city became the new Ottoman capital and a vibrant center for trade and culture. Mehmed II the Conqueror expanded Ottoman control into the Balkans and launched attacks against the Venetians as well as into the Crimea and Iran.

By 1468, he had broken the obdurate Karaman opposition around Bursa and moved into the Black Sea region as well. In 1475, the Tartar khans in the Crimea bowed to Ottoman control. The Ottomans now controlled territory from the Balkans to the vital Dardanelles Straits to the Crimea and the Black Sea and the Anatolian coast along the Mediterranean. At the time of Mehmed's death, Ottoman forces were poised to attack Otranto in southern Italy, but with the succession of a new sultan they were called home in 1481, and the attack was never resumed.

Mehmed's two sons, Jem and Bayezid, struggled over succession to the throne but key military forces supported Bayezid, who outmaneuvered his brother for the sultanate. Bayezid II (r. 1481–1512) continued raids into Hungary and along the Black Sea while attacking Venice in 1499. Following a peace in 1503, the Ottoman navy emerged as the dominant force in the eastern Mediterranean. Bayezid also entered into a protracted and ultimately futile series of conflicts with the rival Safavid dynasty in Iran.

In 1512, as the Safavids threatened Ottoman territories, the ailing Bayezid turned over the throne to his able son Selim. Known as "the Grim," Selim I (r. 1566–74) had extensive military experience and moved quickly against the Safavids under Shah Ismail, who scorched the earth as he retreated from eastern Anatolia around Lake Van.

Selim then turned his army against the Mamluks in Syria and Egypt. Previous Ottoman attacks on the Mamluks had failed, but by the early 16th century, the Mamluks had been seriously weakened by the perpetual rivalries among their leaders and the loss of lucrative trade to the Portuguese navy and merchants, who had established maritime trading posts in key African and Asian ports.

EGYPT

In 1516, Selim defeated the Mamluks in northern Syria near the city of Aleppo; he appointed Ottoman governors to administer the northern regions close to Anatolia but local leaders remained powerful in southern Syria. The cities of Aleppo and Damascus were the main power bases in Syria.

The last Abbasid caliph, al-Mutawakkil, who had been living under Mamluk protection, was captured and taken to Istanbul. He died in 1543, thereby formally ending the Abbasid line of the caliphate. Selim also confronted the Mamluks outside Cairo. After a short struggle, Cairo fell and in 1517 all of Egypt came under Ottoman control.

However the Ottomans retained the Mamluks as titular rules of Egypt under Ottoman suzerainty. The Ottoman sultan now controlled territory from the Balkans to the Nile including the Muslim holy cities of Mecca and Medina. The sultans adopted the title *caliph* but it held little real meaning. However, the Ottomans believed themselves to be the protectors of the Islamic world and of the annual pilgrimage (Hajj) to the Hijaz in Arabia.

When Selim died, his only son, Suleiman, inherited an empire at the peak of its power and wealth. Suleiman ruled for 46 years and continued his forebears' traditions of military conquest. After taking the island of Rhodes from the Knights of St. John, who escaped to the island of Malta, and the city of Belgrade, Suleiman moved to confront his major enemy, the Habsburg dynasty of Austria and the Holy Roman Empire. To counter Habsburg power, Suleiman entered into alliances with the French rulers, who viewed the Habsburgs as impediments to their territorial ambitions. Similarly, the Venetians wavered back and forth between alliances with the Habsburgs to counter Ottoman expansion and with the Ottomans to counter Austrian power.

At the Battle of Mohács in 1526, Suleiman won a major victory that was followed by Ottoman forces' occupying the cities of Buda and Pest in Hungary. The Ottomans also fought Russia over territories in the Balkans and Black Sea. In 1529, Suleiman led the Ottoman army deep into Austrian territory and laid siege to Vienna. However, he failed to take the city before winter and as Ottoman troops refused to fight during winter months, he was forced to retreat without taking the city. The Ottomans took Baghdad in 1554 and again in 1639 from their Safavid rivals. Mesopotamia (present-day Iraq) was largely controlled from Mosul in the north and by various

Mazelike in the south. Suleiman died in 1655 while on yet another campaign into Hungary.

Although the Ottoman Empire was the major land power of the age, it was also a major naval power. In 1533 Khair ad Din (c. 1475–1546) became admiral in chief of the Ottoman navy. Khair ad Din and his brothers had been notorious privateers in the Mediterranean and entered into the Ottoman service in the early 16th century. Known as Barbarossa, "Red Beard," Khair ad Din defeated the Austria fleet of Charles V, the Holy Roman Emperor, at the Battle of Preveza in 1538, thereby establishing Ottoman ascendancy throughout the eastern Mediterranean.

NORTH AFRICA

Algiers and Tunis in North Africa were incorporated into the Ottoman Empire and thousands of loyal Ottomans were settled in Algiers as further protection against Spanish incursions. Although the Spanish were able to establish outposts along the northern Moroccan coast, the Moroccan Sa'did dynasty used gunpowder armaments to repel both Ottoman and Spanish attacks; thus Morocco never became part of the Ottoman Empire. When Khair ad Din died, his son Hasan Pasha was made bey, or ruler, of Algiers.

In North Africa, the Ottomans exercised loose control over the territories through appointed pashas, Janissary forces, and local beys and deys, who frequently competed with one another for actual political power. In Tunis during the early 18th century, an Ottoman cavalryman established the Husaynid dynasty, which, although it paid lip service to Ottoman suzerainty, was largely independent. It lasted into the mid-20th century, when Tunisia became an independent nation.

Although the Ottoman navy failed to take Malta, it was ascendant throughout most of the Mediterranean in the 16th century. However, in 1571 unified Christian European forces were victorious over the Ottoman navy at the Battle of Lepanto. Based in Egypt and in Basra in present-day Iraq, Ottoman ships extended their reach to Yemen and Aden in the southern Arabian Peninsula and even raided along the Indian coast. Suleiman's son Selim II (reigned 1566–74) conquered Cyprus in the eastern Mediterranean and his successor Murad III (reigned 1574–95) continued Ottoman territorial gains until 1683. At its fullest extent in 1683, Ottoman territory included all of the Balkans and much of Hungary in Europe, the entire Black Sea coast and Crimea in the north; the western shores of the Caspian Sea in the east; the eastern Mediterranean coast and islands, the Arab provinces of greater Syria (present-day nations and territory of Syria, Lebanon, Israel, Palestine, and Jordan), Iraq, and most of Arabia including the holy cities of Mecca and Medina; and in the west Egypt and North Africa (present-day Libya, Tunisia, Algeria) to the borders of Morocco. During the 18th century, a series of weak sultans contributed to a decline of Ottoman strength and to the gradual end to their military victories.

OTTOMAN DECLINE

The long decline of the Ottoman Empire was caused by a variety of internal and external factors. During the 17th century, a series of inept sultans failed to provide dynamic military and political leadership of their able predecessors. Corruption and inefficiency grew with few if any attempts at necessary reforms. The cultural and political life of the empire began to ossify. Externally, European rivals grew in political, military, and economic power. New Portuguese-controlled sea routes to India were formidable competition to the overland trade routes controlled by Muslim states, especially the Ottoman Empire.

The increase of trade over sea routes developed during the age of exploration by European powers, thereby contributed to the emergence of Europe as the dominant world force by the 19th century. The discovery of vast amounts of gold and silver in the Western Hemisphere also increased the revenues flowing into European treasuries. This new wealth enabled European rulers to mount increasingly well-armed military forces. Silver flooded into Ottoman territories and caused a drop in the value of Ottoman exchange as well as major inflation. As Ottoman conquests ceased, the treasury was no longer replenished with booty and goods from defeated foes.

The Ottomans also gradually lost the military technological edge they had previously held. In addition, protracted wars with the rival Safavid Empire in the east sapped vital economic and military reserves.

A series of weak, inept sultans increased the political weakness of the empire and made it difficult for it to respond with dynamic reforms or responses to the internal and external challenges. Sultan Ibrahim (reigned 1640–48) was so quixotic and self-indulgent that the Janissaries and Sheikh al Islam deposed him in favor of his young son, Mehmed IV (reigned 1648–87). To preserve the throne for her son, Mehmed's mother interfered and secured the appointment of the able and efficient Mehmed Koprülü as vizier. During this era, the Koprülüs were largely responsible for running the government and for initiating some reforms that helped to preserve the empire.

The so-called long war between the Habsburgs and the Ottomans from 1593 to 1606 was an early indication of Ottoman military decline. The Ottomans retained most of their holdings in the Balkans, in spite of local revolts, but the Ottoman sultan was forced to recognize the Habsburg ruler as a fellow emperor. The Ottoman military decline was marked by the loss to the so-called Holy League of Austria, Poland, and Venice during the Balkan Wars of 1683–97. The Ottomans again laid siege to Vienna in 1683 and for a short time it appeared the city might surrender. Then Polish forces came to the rescue and defeated the attacking Ottoman army. This marked the last attempt by the Ottomans to take the city. Subsequently, the Habsburgs pushed the Ottomans south of the Danube and Venice took portions of Greece and the Adriatic coast, while the Russians attacked in the Crimea. The defeated Ottomans were forced to sign the Treaty of Karlowitz in 1699 whereby all of Hungary, including Transylvania in present-day Romania and the northern Balkan territories of Croatia and Slovenia, were ceded to Austria. Large portions of the Dalmatian coast were taken by Venice but regained by the Ottomans in 1718.

Although the Ottoman Empire was severely weakened by the mid-18th century, its decline lasted longer than the entire histories of most world empires and the empire would not finally collapse until the 20th century.

See also ABSOLUTISM, EUROPEAN; OTTOMAN-SAFAVID WARS; SINAN, ABDUL-MENAN.

Further reading: Faroqhi, Suraiya. *Subjects of the Sultan: Culture and Daily Life in the Ottoman Empire*. London: I. B. Tauris, 2005; Findley, Carter Vaughn. *The Turks in World History*. Oxford: Oxford University Press, 2004; Gibb, H. A. R., and Harold Bowen. *Islamic Society and the West*, *Vols. I and II*. Oxford: Oxford University Press, 1950; Goffman, Daniel. *The Ottoman Empire and Early Modern Europe*. New York: Cambridge University Press, 2002; Hodgson, Marshall G. S. *The Venture of Islam: Conscience and History in a World Civilization, Vol. 3, The Gunpowder Empires and Modern Times*. Chicago: University of Chicago Press, 1974; Hourani, Albert. *A History of the Arab Peoples*. Cambridge, MA: Belknap Press of Harvard University Press, 1991; Imber, Colin, Keiko Kiyotaki, and Rhoads Murphey, eds. *Frontiers of Ottoman Studies, Vol. II*. London: I. B. Tauris, 2005; Islamoglu-Inan, Huri, ed. *The Ottoman Empire and the World-Economy*. New York: Cambridge University Press, 1987; Lewis, Bernard. *Istanbul and the Civilization of the Ottoman Empire*. Norman: University of Oklahoma Press, 1963.

JANICE J. TERRY

Ottoman-Safavid wars

The protracted conflict between the Ottomans and the Safavids was based on territorial and religious differences. Both great empires sought to control vast territories in present-day Iraq, along the Caspian and their mutual borders. As Sunni Muslims, the OTTOMAN EMPIRE also disagreed with the Shi'i Safavids over basic religious tenets and practices, similar to the disputes between various Catholic and Protestant powers in Europe.

In 1514, the Ottoman sultan Selim I, father of SULEIMAN I THE MAGNIFICENT, declared a holy war against the Safavids, whom he considered heretics. Armed with cannons, the Ottoman army defeated Shah Isma'il, the founder of the SAFAVID DYNASTY, and occupied much of northern Persia (present-day Iran). Suleiman continued the fight against Shah Tahmasp I (reigned 1524–76), but Tahmasp retaliated with a policy of "scorched earth," making it impossible for the Ottoman forces to live off the land, as was usual for invading armies at the time. Tahmasp also struck an alliance of convenience with the Habsburgs, a major enemy of the Ottomans.

The Ottomans succeeded in taking Tabriz in northern Persia, but, stretched beyond his limits, Suleiman reluctantly signed a treaty with the Safavids in 1555. The Safavids managed to retain control over northern Persia and territory along the Caspian Sea but lost Iraq to the Ottomans. Following Suleiman's death, Shah ABBAS I managed to regain temporary control over Baghdad and Basra in Iraq, but after Abbas died, the Ottomans retook the territories. The subsequent 1639 peace treaty between the two rival empires established borders that are almost identical to those shared by present-day Iraq and Iran. The two great powers remained enemies but no further warfare broke out.

Over the course of their rivalry, both empires achieved major military victories and suffered military defeats, but neither was able to defeat decisively the other. Their futile warfare undermined the economic and military power of both and was a major factor in their long declines.

Further reading: Floor, William. *Safavid Government Institutions*. Costa Mesa, CA: Mazda, 2001; Foran, John. *Fragile Resistance: Social Transformation in Iran from 1500 to the Revolution*. Boulder, CO: Westview, 1993.

JANICE J. TERRY

P

Panipat, Battles of

There were three battles fought at Panipat, located 70 miles northwest of Delhi, the strategically important city in northern India and capital of many dynasties. The first one was in 1526 between Ibrahim Lodi, Afghan ruler of the Kingdom of Delhi, and Babur from Ferghana in Central Asia via Afghanistan. The second battle was fought between Akbar's (grandson of Babur) forces and those of the grandson of Sher Shah (who had driven Humayun, son of Babur, from India). The third battle took place in 1761 when the Afghans under Ahmad Shah defeated the Maratha Confederacy.

FIRST BATTLE OF PANIPAT

A fugitive from his birthplace Ferghana, Babur led an army variously cited as 12,000 or 25,000 men from Afghanistan into India and met Ibrahim, ruler of the Lodi dynasty (originally from Afghanistan) that ruled north-central India. Ibrahim headed a much larger army reputedly 100,000 strong with either 100 or 1,000 elephants. At Panipat, Babur prepared for battle by lashing together 700 carts with leather thongs to form a barricade and placing his matchlock men behind them. Just as Ibrahim's charging troops were stopped at the barricade and mowed down by the gunfire of Babur's men, they were set upon on both flanks by arrows from Babur's cavalry. In the ensuing rout, 20,000 of Ibrahim's men died, he among them. Babur ordered Ibrahim buried where he fell; his tomb still stands at the site. That afternoon Babur sent his eldest son, Humayun, to the Lodi capital at Agra to secure its treasures while he marched to Delhi, where he proclaimed himself emperor, founding the Mughal (Mogul, Moghul) dynasty in India.

SECOND BATTLE OF PANIPAT

Akbar died in 1530 soon after establishing the Mughal Empire in northern India. His son and successor was Humayun, whose heavy drinking and opium eating habits rendered him unfit to rule. Driven out of India by an able general of Afghan origin, Sher Shah, he found refuge in Persia. It was only after Sher Shah's death and with his descendants fighting among one another for the succession that Humayun was able to return to India in 1555, with Persian aid, to restore his fortunes. He died a year later. On November 5, 1556, Akbar, Humayun's 13-year-old son, and his mentor, Bairan Khan, met the forces of Hemu, a powerful Hindu general, at the second Battle of Panipat. Hemu was injured, captured, and executed. With that victory Akbar entered Delhi. This battle resurrected the fortune of the Mughals in India.

THIRD BATTLE OF PANIPAT

Mughal emperor Aurangzeb (r. 1658–1707) was a devout Muslim and persecutor of Hindus. Hindus of the Deccan rallied around a charismatic leader named Shivaji who was proclaimed king of the Marathas in 1674. His movement continued to gain momentum after his death in 1680, reaching its zenith in the mid-18th century when the Marathas Confederacy controlled

lands extending from Hyderabad in the south to Punjab in the north. But the quest for a restored Hindu empire in India came to an end in 1761 when the Marathas were badly defeated by Afghan forces under Shah Durani at the Third Battle of Panipat. Although the Afghans retreated from India, the Maratha Confederacy never recovered. The British East India Company was the beneficiary and gradually supplanted the by-now-defunct Mughal Empire and the warring Indian factions.

See also Delhi and Agra.

Further reading: Richards, John F. *The Mughal Empire*. Cambridge: Cambridge University Press, 1993; Thackston, Salman M., trans., ed. *The Baburnama, Memoirs of Babur, Prince and Emperor*. New York: Modern Library, 1996.

Jiu-Hwa Lo Upshur

Peasants' War

The Peasants' War in Germany was a series of conflicts among the various princes in Germany and those who worked under them during a time of both economic and religious change in Germany. The best known and documented conflict surrounds Thomas Müntzer and the revolt in the region of Thuringia in Germany.

The early 1500s was a time of many changes in Germany. In general, the economy was good, and the peasant farmers were able to provide for themselves and their families reasonably well. There was little central authority in Germany, and each region was ruled by a prince, who had varying amounts of authority and power. This power was tested in small rebellions by the peasants and townspeople, often with negotiated settlements rather than wholesale slaughter as a result. Peasants were the lowest members of society and had few rights. Generally they worked mines or farmed land and raised livestock belonging to a prince or nobleman, could not marry without permission, did not own any land, and were taxed heavily. At much the same level were plebeians, or commoners, townsmen who worked for craftsmen or merchants at subsistence levels or were unemployed.

Various religious movements were also having influence on the peasants. Since the time of the bubonic plague with all of the attendant death, there was a rising expectation of the end times prophesied in the book of Revelation in the Bible. Throughout the previous century, small movements and figures rose, prophesying that Christ's return was imminent. A very different religious movement, the Reformation, began in 1517 in Wittenberg, Germany, when the young monk Martin Luther nailed his 95 Theses to the castle church door. In his early writings, Luther spoke moderately to both prince and peasant, but many peasants took encouragement from his challenge to the centralized authority of the Roman Catholic Church, advocating a strong role for the local congregation. Their hope was that the local town or trade association would also be strengthened, especially over against the princes.

At the same time, the Reformation heightened the end-time expectations. In 1522, Luther himself had to come out of hiding at Wartburg at great personal risk to deal with the three Zwickau prophets: Thomas Dreschel, Mark Thomas Stübner, and Nicolas Storch. The three men were agitating the citizens of Wittenberg with their Anabaptist leanings and prophetic visions. Luther succeeded in having them sent out of the city, but that would not be the last time he would have to deal with them.

Conflict between peasant and prince was not unusual. In the early 1520s, there were riots of peasants and other classes in Switzerland, Austria, and Germany. Causes were many—for example, in the summer of 1524 revolt broke out in Stühlingen in southern Germany over the countess's command to gather snail shells on which to wind her yarn. But the major spark that set off significant battles came in 1524 when Thomas Müntzer returned from Zwickau and Bohemia and began his preaching in the Thuringian city of Allstedt in central Germany.

Müntzer, a former Roman Catholic priest who had wrestled with his faith, had become Lutheran soon after the Reformation began in 1517. In 1520, he ended up in Zwickau and there met Niklas Storch, a weaver with apocalyptic expectations of Christ's imminent return. Persuaded by Storch's convictions, Müntzer soon became the preacher in a church attended by many of Storch's coworkers. Storch had been proclaiming that the end times were near, that the righteous would soon begin to rise up against the unrighteous (seen as those in authority) and commence the last days prophesied in the book of Revelation. Müntzer, as a priest and educated man, was able to fill out Storch's theme. While popular with the masses, such preaching caused the leading townspeople to clamp down on the church, ending with a revolt of the plebeian weavers and others, and Müntzer and Storch's ejection from the city in 1521. While Storch, Stübner, and Dreschel went to Wittenberg, Müntzer went on to nearby Prague until

he was also expelled from the city. After two years of wandering and preaching, he ended up in Allstedt and there became a popular preacher amongst the peasants and others.

Müntzer's preaching began to alarm those in authority. In July 1524, Duke John, a prince of Saxony, traveled to Allstedt and ordered Müntzer to preach a sermon. Müntzer, eager to have the opportunity to persuade a prince, thundered against the evil and ungodly, saying, "So don't let them live any longer the evildoers who turn us away from God. For a godless man has no right to live if he hinders the godly." When Luther heard of this, he wrote an attack against Müntzer addressed to the princes. Müntzer responded with two tracts addressed to the people, the latter of which was called *The most amply called-for defense answer to the unspiritual soft-living flesh at Wittenberg*. This was a clear call to social revolution and prepared the way for what was to come. The patient Duke John summoned Müntzer to Weimar, telling him to cease his preaching and not leave Allstedt. Müntzer's response was to leave Allstedt, eventually ending up in the nearby city of Mühlhausen.

In Mühlhausen, a man named Heinrich Pfeiffer had been agitating the poorer citizens to take control of the city. Joined by Müntzer and eventually Storch, the agitation increased to a fever pitch. In March 1525, Müntzer began proclaiming that the new league of peasants should march out to war against the godless. In response, bands of peasants began sacking convents and monasteries, but there was no organized effort until May 1525, when the peasants had organized themselves into an army of approximately 8,000. By that time, at the request of Duke John, a nearby prince, Philip of Hesse, had arrived with a small army to deal with the problems in Thuringia. Müntzer marched out to aid the peasants with a band of 300 men and on May 15, the army of Philip of Hesse attacked and quickly routed the peasant army, eventually killing nearly 5,000 of the peasants. For his part in it, Müntzer was tortured and beheaded along with Pfeiffer (Storch escaped but was soon captured and killed).

This was not the end of the Peasants' War. There were no other battles so significant, but it is estimated that some 100,000 peasants and plebeians were killed in the next several years as the various revolts were put down by the princes. The religious overtones were significant in the Peasants' War. They were not the principal cause, but rather the match that ignited the fires of the war. The peasants and plebeians were caught in a time of significant transition. As noted earlier, the peasant class was actually rising in economic stature but was still living in significant poverty in comparison to the middle and upper classes of Germany.

The Reformation gave a broader vision for the equality of the people before God, but it was only the more radical elements that proclaimed a classless society. Luther, himself an advocate of the common people, still perceived the various occupations as God-given and did not advocate a classless society. In the final analysis, the Peasants' War was one of many such struggles that are endemic to a society in transition. There is a certain irony that the princes who were most moderate toward their people ended up having to put down more ruthlessly the uprising, but the very moderate stance they took encouraged the hope of those promoting revolution.

Further reading: Bak, Janos M., ed. *The German Peasant War of 1525*. Oxfordshire: Taylor and Francis, Inc., 1976; Cohn, Norman. *The Pursuit of the Millenium*. New York: Oxford University Press, 1970; Engels, Friedrich. *Peasant War in Germany*. New York: International Publishers Company, 2000; Miller, Douglas. *Armies of the German Peasants' War 1524–26*. Oxford: Osprey Publishing, Ltd., 2003; Scott, Tom, and Bob Scribner, trans. eds. *German Peasants' War: A History in Documents*. Amherst, NY: Prometheus Books. 1993; Stayer, James. *The German Peasants' War and the Anabaptist Community of Goods*. Montreal: McGill-Queens University Press, 1991.

Bruce D. Franson

Penn, William

(1644–1718) *colonial leader*

William Penn, a Quaker, founded the English colony of Pennsylvania in 1681. He envisioned his colony as a "holy experiment" where people of different faiths could live in harmony.

Born in England, William Penn grew up in wealth and privilege. His father, Admiral William Penn, afforded him a university education, several large estates, and important connections to England's elite. In 1667, Penn became a member of the Society of Friends, a religion founded 20 years earlier by George Fox. The Friends, called Quakers by their detractors, abandoned formal religious services and sought the "Inner Light" by which God revealed himself to each individual. The Quakers suffered persecution in England, but after his conversion, Penn began to use

his wealth and influence to advocate the tolerance of all Protestants in England.

In 1676, Penn looked to America to put his ideas of religious liberty into action when he and several other Quakers became trustees of West New Jersey. However, problems with the charter and the large number of trustees thwarted Penn's hopes to create a religious refuge. Accordingly, Penn petitioned King Charles II for a land grant of his own. To cancel the debt of £16,000 that he owed to Penn's father, the king granted Penn 45,000 square miles of land west of the Delaware River, to be named Pennsylvania (Penn's Woods). According to the 1681 charter, Penn was made sole proprietor, meaning he could organize Pennsylvania as he wanted so long as it did not violate English law.

Penn dispatched the first settlers in October 1681. This party asserted Penn's authority over the European colonists and Lenni Lenape (Delaware) Indians already living in the region. They also established the colony's capital of Philadelphia. Penn arrived in late 1682. From the start, Penn encouraged a variety of Protestants and Europeans to settle in the colony. At his behest, the nascent Pennsylvania legislature in December 1682 issued a law granting full rights of citizenship to all freemen who declared "Jesus Christ to be the son of God" and "saviour of the world." Penn also insisted that his colony have no tax-supported religious establishment, not even for Quakers. This and the economic opportunities available in Pennsylvania caused the population to reach 11,000 in 1690.

Despite Penn's success at religious toleration, his tenure as proprietor was unsteady. He returned to England in 1684, leaving behind incapable governors, and in 1693, a schism led by George Keith divided the colony's Quakers. The Crown suspended his charter from 1692 to 1695 "by reason of the great neglects and miscarriages" caused by Penn's absence. Penn returned in 1699 but found his colonists contentious and uninterested in paying him quitrents on their lands. Frustrated, Penn left two years later but not before issuing the Charter of Privileges, which granted the colonists considerable latitude in crafting their own laws. The unprofitability of Pennsylvania and Penn's penchant for extravagance landed him in debtor's prison in 1707. In 1712, he suffered a debilitating stroke, leaving his wife, Hannah Callowhill, to manage the colony in his stead. After Penn's death in 1718, the proprietorship passed to his sons.

See also DISSENTERS IN ENGLAND.

Further reading: Dunn, Mary Maples. *William Penn, Politics and Conscience*. Princeton, NJ: Princeton University Press, 1967; Schwartz, Sally. *"A Mixed Multitude": The Struggle for Toleration in Colonial Pennsylvania*. New York: New York University Press, 1988.

JOHN G. MCCURDY

Pernambuco (Recife, Brazil)

Pernambuco is a state in the northeastern part of Brazil and is the closest South American land to Europe. This area of about 38,585 square miles with a population close to 8 million in the late 20th century was the first area of South America occupied by the Portuguese. Its geography consists of a coastal plain and a dry semiarid plateau. Pernambuco was originally a captaincy or province. For centuries, Brazil's main exports were the sugar and cotton of this province, making the area important in Brazilian politics. The name *Pernambuco* derives from a tree valued for its lumber, brazilwood, and the red dye it produces. The Native Americans of the area prized the red dye and made their weapons from the tree. The Brazil tree is now endangered, although its wood is still used to make violin bows.

The first European settlers from Portugal called the area Nova Lusitania, meaning "New Portugal," and a capital was established called Olinda. It was a prosperous area, despite a high incidence of malaria. The production of sugar and cotton required large numbers of slaves from Portuguese colonies in Africa to supplement the Native American laborers. The prosperity of Recife caused English adventurers to capture and plunder it in 1595.

Throughout the history of the area, landowners have formed an oligarchy that has maintained its own armies and strictly controlled the lives of those who work their lands. Education of the people was never a priority and transportation developed for the convenience of the landowners, not the people at large. Resentment of this toward the Portuguese-born officials grew in this area among the wealthy.

In 1630, the forces of the Dutch West India Company captured Pernambuco and other Portuguese colonies. They moved the capital to Recife on the coast of Pernambuco at the mouth of two rivers. This low-lying area reminded the Dutch of their homeland. Canals and bridges were built and Recife became known as the Venice of South America. By 1640, Pernambuco sent 24,000 tons of sugar to Amsterdam. The Dutch prince Maurice of Nassau traveled to the area to govern it. Under the Dutch regime many mercantile buildings and homes were build in Recife in the Dutch style.

During the period of Dutch control, the first synagogue in the Americas was built in Recife, Pernambuco. At one time during this period, the Jewish population in Recife was larger than the Jewish community in Amsterdam, Holland. The Jewish presence in Pernambuco disappeared when the Spanish Inquisition of the Catholic Church came to the area with the return of Portuguese power. Many Jews from Recife fled to New York City, then New Amsterdam. Others fled to the interior of Brazil, where they practiced their religion in secret. In 2000, the Jewish population of Recife sponsored an excavation to uncover the remains of the first synagogue built in the Americas in Recife.

The Dutch remained in power only until 1649. The Dutch forces were ousted not by the armies of the Portuguese monarchy, but by the local peoples themselves. The Mascate War took place in 1710 between the business class of Recife and the wealthy owners of the sugar mills around Olinda. Later Pernambuco was the location of a revolution, which briefly set up a Republic of Pernambuco in the 19th century. Though the republic lasted only two months, the flag of the republic remains the state's flag.

See also Dutch East India Company; sugarcane plantations in the Americas.

Further reading: Fausto, Boris. *A Concise History of Brazil*. Cambridge: Cambridge University Press, 1999; Meade, Teresa A. *A Brief History of Brazil*. New York: Facts On File, 2003; Rohter, Larry. "Recife Journal; a Brazilian City Resurrects Its Buried Jewish Past." Available online. *New York Times on the Web* URL: *www.nytime.com/library/world/americas/051900brazil-synagogue.html* (cited November 17, 2005).

Nancy Pippen Eckerman

Peru, conquest of

Following on the heels of the Spanish conquest of the Caribbean, conquest of Mexico, and conquest of Central America, the conquest of Peru was a long, complex, and bloody process marked by recurrent civil wars among factions of Spaniards and fierce Native resistance against Spanish efforts to subjugate them. The conquest's beginnings in 1532 with the first Spanish incursions into the Andean highlands are easier to mark than its ending, which is conventionally dated to 1572 with the destruction of the remnant Inca state of Vilcabamba and the execution of the last Inca, Tupac Amaru. Some scholars maintain that the conquest was never fully completed, as Peru's indigenous peoples resisted Spanish domination throughout the colonial period, sometimes in armed rebellion, more often in less violent and more subtle ways, including the retention of many cultural and religious beliefs and practices. Few would disagree that the conquest of Peru represents one of the bloodiest chapters in the history of the Americas.

In the early 1520s, with the conquest of Central America well under way and a launching-off point at Panama City on the Pacific side of the isthmus, the Spanish were poised to turn their attention to the Pacific coast of South America. The first exploratory expedition was in 1522 under Pascual de Andagoya, who sailed 200 miles south along the Colombian coast in search of a people called the Viru or Biru, a name later corrupted to *Perú*. Further expeditions followed. In November 1524, Francisco Pizarro, Diego de Almagro, and the priest Hernando de Luque sailed as far south as the Port of Hunger along the Colombian coast before turning back. A second Pizarro-Almagro expedition sailed two years later and discovered tantalizing hints of an advanced civilization in the interior. Pizarro returned to Spain to seek royal authority for an expedition of conquest. His arrival coincided with Hernán Cortés's return from his dazzling successes in Mexico, which whetted the appetite of the Crown and drew many adventurers to Pizarro's side. On July 26, 1529, the queen granted Pizarro the authority he had sought, along with the title governor and captain-general of Peru. Almagro was named commandant of Tumbez, a lesser title that sowed the seeds of future conflict between the two men. Pizarro and Almagro returned to Panama and launched their third expedition on December 27, 1530.

After a slow and cautious beginning, on November 8, 1532, Pizarro began his march into the Andean mountains. By this time, much of the Andean population had been ravaged by virulent European diseases, especially smallpox, that had spread overland from Central America and northern South America years before the Spanish set foot in the Andes. By weakening the Inca Empire, these diseases proved to be one of the Spaniards' most important allies. Pizarro's turn into the mountains could not have been more propitiously timed. The recent death of the Inca Huayna-Capac from an unknown disease had created crisis of dynastic succession and civil war among the Inca, leading his sons Huascar and Atahualpa to contend for supremacy. Huscar headed the Cuzco faction of the Inca royal family; Atahualpa, the Quito faction.

By stunning good fortune, Atahualpa's 7,000-strong army was camped in the mountain valley of Cajamarca, near Pizarro's line of march. Pizarro and his 150 men boldly marched straight into the valley. After some initial

friendly interactions with the Inca, Pizarro launched a surprise attack on November 16, 1532, and slaughtered the Inca's entire force. As was the case throughout the Peruvian campaign, Inca weaponry proved no match for Spanish steel, armor, and horses. The arquebus, the most sophisticated firearm in the Spanish arsenal, played little role in the conquest. Swords, pikes, and horses proved their most valuable weapons. Time after time, small numbers of Spaniards proved able to defeat vastly larger native armies.

With the Inca Atahualpa now his prisoner, Pizarro demanded a huge ransom of gold and precious objects for his release. Over the next eight months, trains of native porters carted massive amounts of treasure into Cajamarca. Meanwhile, convinced that the Spaniards represented no threat to the empire, Atahualpa arranged for the murder of his brother Huascar, thus eliminating his brother's claim to the Inca throne. Pizarro had no intention of honoring his part of the bargain. On July 26, 1533, after a month of melting down and distributing the loot among his men, he executed Atahualpa. One of the signal events of the conquest, Atahualpa's execution remained a key moment in divergent Spanish interpretations regarding the morality of the conquistadores' actions. Almagro's force of 150 men arrived soon after the division of spoils, of which they received a small share. The unequal distribution of loot generated lasting animosities between the Almagro and Pizarro factions.

By this time, Pizarro's scouts had probed the vulnerabilities of the Inca capital in Cuzco. Recognizing the need for a puppet Inca to invest political legitimacy into the Spaniards' anticipated domination of Peru, Pizarro arranged the crowning of Huascar's younger brother, Tupac Huallpa, as Inca. It was a pattern repeated numerous times in the coming years. Meanwhile, Francisco Pizarro's brother Hernando returned to Spain with the Crown's requisite "royal fifth" of the treasure. News of the events spread quickly throughout Spain and Europe. Recruiting drives for additional soldiers saw great success, while also planting the seeds of future conflict between Spaniards who had profited from the initial successes and fresh arrivals whose hunger for treasure would go unfulfilled.

Back in Peru in August 1533, Francisco Pizarro, Almagro, and their men began their march toward Cuzco, 750 miles south along the Inca road. En route, in October, the puppet Inca Tupac Huallpa died. After numerous battles in which the vastly outnumbered Spanish roundly defeated their Inca attackers, Pizarro's force of several hundred men entered Cuzco on November 15, 1533. Two days earlier the same day that Pizarro burned alive the leading Inca general Chalcuchima, a second puppet Inca presented himself—Manco Inca, son of Huayna-Capac. In Cuzco on November 16, 1533, one year after executing Atahualpa, Pizarro appointed Manco Inca as Inca. In December, he was officially crowned. Presenting themselves as liberators, backers of the Cuzco faction in the civil war, the Spaniards quickly took over the city's most important buildings and palaces.

From this point, divisions among and between Spaniards combined with a series of mass Indian uprisings against the invaders. Almagro, still stinging from the paltry share of treasure received in Cajamarca, was sent south into Chile in search of further riches. Pedro de Alvarado, fresh from his successes in Mexico and Central America, arrived in Ecuador in February 1534 and headed toward Quito.

Hoping to head off Alvarado's unauthorized invasion, Pizarro's captain Sebastián de Benalcázar marched on Quito, took the city, and defeated the remaining Inca armies in the north. With looted treasure he bought off Alvarado, who returned to Guatemala, though many of his men remained. Soon after, in January 1535, Francisco Pizarro founded a new capital city on the coast, Ciudad de los Reyes, later known as Lima, a corruption of its indigenous name.

Meanwhile, disillusioned by the invaders' avarice and violence, Manco Inca escaped from Cuzco and in early 1536 led a mass uprising against the Spanish, laying siege to Cuzco with some 100,000 troops. The siege faltered as the rainy season began and his army began drifting away. Manco Inca retreated into the jungle fastnesses of Vilcacamba, where a rump Inca state resisted Spanish incursions until its final destruction in 1572. Soon after Manco Inca lifted the siege of Cuzco in early 1537, Almagro's expedition returned from Chile, exhausted and empty-handed. Open civil war soon erupted between the Almagro and Pizarro factions. Almagro was defeated in the Battle of Las Salinas near Cuzco in 1538, after which Hernándo Pizarro executed him, but the war raged on under Almagro's son, also named Diego de Almagro. In 1541, the Almagrists killed Francisco Pizarro, while a year later Pizarro loyalists under the king's newly appointed governor Cristóbal Vaca de Castro defeated and killed Almagro the younger.

That same year of 1542 the Crown issued its New Laws, designed to limit the abuses of the *encomienda* system and prevent the *encomenderos* from becoming an independent aristocracy beyond royal control. Bridling against these new restrictions on their authority, many *encomenderos* gravitated toward Gonzalo Pizarro, who violently opposed the New Laws. After killing

An aerial view of the Incan city Machu Picchu, high above the mountains in Peru. Machu Picchu was constructed around 1450, at the height of the Inca Empire, and was abandoned less than 100 years later as the empire collapsed under Spanish conquest.

the king's viceroy Blasco Núñez de la Vela in 1546, Gonzalo Pizarro effectively ruled Peru until royalist forces captured, tried, and executed him in 1549. The new viceroy, Pedro de la Gasca, effectively staunched further major challenges to royal authority.

Meanwhile, enormous deposits of silver were discovered in Potosí in 1545, which soon became one of colonial Peru's main economic pillars. By this time, most Indians had acceded to Spanish authority, though numerous pockets of resistance endured through the 1550s and 1560s, most notably the rump state of Vilcabamba. In 1572, the new viceroy Francisco de Toledo finally found and crushed Vilcabamba. On September 24 of that year, in the central square of Cuzco, Toledo oversaw the execution of the last Inca, Tupac Amaru. His execution effectively ended this first phase of organized armed resistance against Spanish domination, though more covert forms of resistance continued for nearly 300 years, while a new round of rebellions, inspired by the first and led by Tupac Amaru II, erupted in the 1780s.

It is not known how many Indians died during the 40 years between the executions of the Incas Atahualpa and Tupac Amaru, though the most conservative estimates range from 3 to 5 million, from a preconquest population of around 7 to 9 million. As elsewhere, the combination of warfare, atrocity, forced labor, enslavement, and disease caused a precipitous demographic decline, from which populations did not begin to recover until well into the 18th century. As the conquests of the Caribbean, Mexico, and Central America that preceded it, the conquest of Peru represents one of the most horrifically violent and destructive episodes in the history of the world.

See also epidemics in the Americas; voyages of discovery.

Further reading: Hemming, John. *The Conquest of the Incas*. New York: Harcourt, Brace, Jovanovich, 1970; Stern, Steve J. *Peru's Indian Peoples and the Challenge of Spanish Conquest: Huamanga to 1640*. Madison: University of Wisconsin Press, 1982; Wachtel, Nathan. *The Vision of the*

Vanquished: The Spanish Conquest of Peru through Indian Eyes, 1530–1570. New York: Barnes & Noble, 1977; Yupanqui, Titu Cusi. *An Inca Account of the Conquest of Peru*. Boulder: University Press of Colorado, 2005.

Michael J. Schroeder

Peru, Viceroyalty of

The largest and second most important political jurisdiction in Spain's American empire after the Viceroyalty of New Spain, the Viceroyalty of Peru came into being in 1542 during the civil wars that wracked the Andes during the conquest of Peru. Originally comprising all of South America west of the demarcation line established in the Treaty of Tordesillas in 1494, the viceroyalty extended from Panama in the north to Patagonia in the south, and from the Pacific Ocean eastward to a longitudinal meridian at roughly 44 degrees west, excluding parts of northern South America (contemporary Venezuela), which were under the jurisdiction of New Spain. In the late colonial period the Crown carved two new viceroyalties out of the Viceroyalty of Peru: New Granada (1739) and Río de la Plata (1777).

Following the civil wars of the period of conquest, and the major reforms of Viceroy Francisco de Toledo in the 1570s, Peru emerged as a major source of silver bullion, especially from the "mountain of silver" at Potosí. As elsewhere in the Americas, Spain imposed across the Peruvian Andes a rigid castelike race-class hierarchy in which subordinate Indians, toiling under a modified version of the preconquest *mita* labor system, provided labor and tribute to Spanish civil and ecclesiastical authorities, and to native *kurakas*, or community chieftains, who occupied an ambiguous middle ground between the Spanish elite and the masses of Indian laborers.

The violence of conquest and its aftermath prompted a millenarian nativist backlash in the 1560s: the Taki Onqoy movement. Aiming to expel the despised invaders and reestablish a pan-Andean indigenous state, this popular rebellion reproduced many of the divisions and fractures of preconquest indigenous society and was crushed by the 1570s. Popular memories of Taki Onqoy endured throughout the colonial period, however, reerupting in a different form in the major Andean rebellions of the 1780s.

As elsewhere in the Americas, demographic declines in colonial Peru were very steep, though on the whole of a lesser magnitude than those in New Spain (though, as elsewhere, the numbers will never be known with any degree of precision). From an estimated population of 9 million in 1520 for the Andes as a whole, the number of surviving Indians is estimated to have dropped to 1.3 million by 1570, and 600,000 by 1630. Following a major series of epidemics in 1718–20, the population hovered at around this number to the mid-1700s, climbing gradually thereafter. In a characteristic pattern, highland dwellers on the whole experienced a lesser population decline than inhabitants of the more disease-prone lowland valleys of the Pacific Coast.

Despite the ravages of warfare, forced labor, forced conversion, disease, and the violence of colonial rule, Peru's indigenous peoples and communities displayed a remarkable resilience, retaining many features of their preconquest cultures and lifestyles. Despite prodigious efforts, Spanish authorities were never able to extirpate the religious beliefs and practices of Peru's Indian peoples, while Quechua, Aymara, and related tongues remained the dominant languages among the vast majority. Centuries-old traditions of planting, harvesting, cooking, eating, herding, weaving, and, in general, conceiving of and acting in the world endured through nearly three centuries of Spanish colonial rule and after, as remains plainly apparent to the present day. The English-language historiography on colonial Peru, like that for colonial Mexico, is exceptionally rich.

See also *mita* labor in the Andean highlands; Potosí (silver mines of colonial Peru); silver in the Americas.

Further reading: Bauer, Brian S, and Vania Smith, eds. *History of the Incas*. Austin: University of Texas Press, 2007; Sarmiento De Gamboa, Pedro, and Williamson, Edwin. *The Penguin History of Latin America*. London: Penguin, 1992; Stern, Steve J. *Peru's Indian Peoples and the Challenge of Spanish Conquest: Huamanga to 1640*. Madison: University of Wisconsin Press, 1982.

Michael J. Schroeder

Peter I the Great

(1672–1725) *czar of Russia*

The rise to power of Peter the Great was fraught with death and uncertainty, but his reign as czar greatly strengthened Russia in regard to its acquisition of territory in the Baltic and Black Sea regions, and the modernization of Russian society. Czar Alexei (1645–76) and his

wife, Natalia Naryshkin, did not believe their son Peter would drastically change the course of Russian history when he was born on May 30, 1672.

The death of Czar Feodor III (1676–82) created a problem for the continuation of the Romanov dynasty in Russia since Fedor left no heirs; the debate developed concerning Ivan or Peter as successor. Ivan was Fedor's brother, but Ivan, who was 16 years old, was mentally and physically handicapped. Peter was the half brother of Ivan and had the support of many of the boyars and the patriarch Joachim, since this healthy 10-year-old offered stability to the Russian throne.

The Zemsky Sobor, an assembly of boyars, was assembled and voiced its support for Peter, but Sophia, Feodor's sister, refused to allow Peter to be crowned as czar and attempted to incite the Streltsi, a regiment of guardsmen, to turn against Peter. On May 15, 1682, the Streltsi, upon hearing rumors that Ivan and a number of boyars were murdered, rebelled and stormed the Kremlin.

The Streltsi swore their loyalty to the Romanov family after Ivan Naryshkin and Doctor Van Gaden were brutally murdered. These two individuals were killed because the Streltsi believed they played a role in the presumed death of Ivan. Following these murders, the Streltsi decided that Ivan and Peter would corule Russia, with Ivan acting as the senior czar and Sophia as the regent over both czars. The double coronation ceremony was held on May 26, 1682.

Sophia's control over the Russian government quickly deteriorated with mounting tension between Sophia and Peter as Peter tried to assert his authority over her. In August 1689, Sophia called up some of the palace guards to protect her from a suspected attack from supporters of Peter. This intensified the situation, because a number of people loyal to Peter believed that these guards were called up to attack him. Peter fled for refuge to the Monastery of the Holy Trinity, where he rallied a sizable force. Sophia, fearful of Peter's increasing strength and of her declining support, capitulated.

Peter's mother, Natalia, was selected to replace Sophia as the regent of the czars, but her regency was short, as she died in 1694. Ivan died shortly later in 1695, leaving Peter as the czar of Russia, and in a position to pursue his own policies.

MILITARY MIGHT

Peter's first interests were against the Crimean Turks, as Peter was anxious to acquire access to the Black Sea so that Russia could trade with Europe throughout the whole year. The battle against the Turks at Azov in 1695 was a failure despite the fact that Peter assembled an army of approximately 31,000 men to attack Azov, and another 120,000 men to fight near the Dnieper River. The reason for the failure was that the Turks could still ship supplies to Azov via water transport. Peter decided to correct this oversight in his strategy and collected money from monasteries and boyars to build a Russian naval fleet. The second attempt to take Azov in June 1696 with an army of 80,000 soldiers and a fleet was successful.

Peter the Great of Russia greatly strengthened Russia with acquisition of territory in the Baltic and Black Sea regions.

With the campaign against the Turks a success, Peter decided to focus his attention toward the West. In 1697, Peter and an entourage of 250 Russians toured Europe to examine Western knowledge and technology. Peter was impressed with the wealth Holland was able to acquire through its trading access and commercial fleet. This wealth left such an impression on Peter that he was determined to emulate this success by constructing his own commercial fleet. He wanted to give Russia a window to the West via trade and to acquire more European technology to strengthen Russia. Peter also wanted to import

Western culture to Russia; he forced the nobles to shave their beards, changed the Russian calendar to conform to the European calendar, and made the Russian New Year conform to the European New Year.

In fact, the historian Paul Bushkovitch has credited Peter with introducing modern culture and political thought to Russia. Peter was also able to create a stronger state by making the Eastern Orthodox Church subservient to the Russian government. The money Peter seized from monasteries and the reformed tax system helped Peter to build an academy to improve the education system in Russia. Peter was also able to bring order to the Russian social hierarchy by formulating the Table of Ranks in 1722, which determined an individual's status in Russian society.

MOVING WEST

Instead of pursuing Russian expansion to the south against the Turks, as previous Russian foreign policy dictated, Peter moved west, initiating hostilities against Sweden. The Great Northern War against Sweden dominated much of Peter's reign. In order to defeat the Swedish, Peter built a large army based on the same model as his Preobrazhenskii regiment, which had Western-style uniforms, training, and promotion through the ranks based on merit instead of birth. Poland sent a declaration of war to the Swedish government in January 1700, and Denmark quickly followed suit. These two countries gave Peter allies in a war against Sweden, initiated when the Russian government declared war against the Swedish government on August 20, 1700. Unfortunately for Peter, the Danes sued for peace on August 20, 1700, leaving Russia and Poland to fight against the Swedish empire without this valuable ally.

As this alliance between Poland and Russia developed, Charles XII of Sweden reviewed his plans to protect his empire. Unfortunately, he was not able to recognize the major threat to his country's boundaries. The Swedish strategy during the Great Northern War consisted of concentrating the main bulk of their forces against the Polish armies while Charles relied upon a token force to limit the Russian advance in the east. It is true that the Swedes quickly attacked and defeated a Russian force at Narva on November 30, 1700. At this battle, a small Swedish force of 10,000 soldiers was able to overwhelm a Russian force of 40,000 men and seize the battlefield. Despite this victory, the Swedes did not follow up their attack with further pressure against the Russians. The Swedish strategists preferred to concentrate their war effort against the Poles. It took the Swedes eight years to launch their second invasion into Russian territory.

Following his victory at Narva, Charles maintained a Swedish force of 15,000 men to protect his Baltic possessions. This force proved to be inadequate in the defense of the eastern portion of his empire against the armies of Peter. In January of 1702, Peter gained some momentum with his victory over the Swedes at Errestfer. This battle had major consequences for the Swedish war effort since its army lost 3,350 soldiers. This Swedish defeat was compounded by another Swedish rout half a year later. This defeat cost the Swedish army a significant number of soldiers and provided the stimulus Peter needed in order to expand into the Baltic area. Peter was able to strengthen Kronstadt after the capture of the fortresses of Nyenskans and Nöteborg. Peter was determined to hold on to his acquisitions in the Baltic region and give Russia closer ties with the rest of Europe by founding St. Petersburg in 1703, which became the future capital of Russia. It is important to note that the Russian armies acquired more than territorial gains from this Baltic campaign. Through these military victories, the Russians were able to acquire more experience and confidence, as well as increase the size of their army.

When Charles XII finally turned his attention toward the Russian front, Peter had already established himself on the eastern coast of the Baltic Sea. The eight-year gap between the two Swedish invasions of Russian territory provided Peter with a reprieve in which he could strengthen his armies. The number of cavalry regiments increased from two in 1700 to 34 regiments at the time of Charles's return. As Charles advanced through the Ukraine, Peter was obliged to follow a scorched earth policy in order to stall for time and demoralize the invading Swedes. Vicious methods were employed to deprive the Swedes of anything of use as the town of Dorpat was destroyed after the inhabitants were forcibly moved eastward and Russians were forbidden to provide Swedish troops with provisions.

SWEDISH DEFEAT

On May 11, 1709, the Swedish army unknowingly began a siege that would lead to the capitulation of the Swedish government 12 years later. The Poltava battle accurately foreshadowed the decline of Swedish power in the affairs of the Baltic as this battle cost the Swedish army 9,700 soldiers. This is a significant number of men compared to the 4,545 casualties the Russian army endured. The consequences of this battle were further devastating to the Swedes. On July 1, 1709, fully 20,000 Swedes surrendered to the Russian armies at the town of Perovolochina. The Russians were

unable to capture their royal opponent as Charles XII, who abandoned a significant portion of his army, fled south to the Ottoman Empire.

Poltava is recognized by scholars as a battle that not only changed the course of the Northern War, but completely altered the balance of power in northeastern Europe. It must be noted the governments of Western Europe were anticipating not only the destruction of the Russian army, but the further expansion of Swedish influence into eastern Europe. The consequences of the Battle of Poltava ended any hope of imposing Swedish influence on the Russians. Not only did the Swedes lose a substantial portion of their army, but the old alliance against them was strengthened. In this respect, Peter shifted from a passive role during the first alliance into a more active role. Peter, who encountered Augustus on the Vistula River, agreed to help his former comrade reclaim his throne since he was deposed following the Swedish victory over the Poles at Kliszow in 1702. Peter attempted to make the Polish throne more secure to the family of Augustus by making the Polish monarchy a hereditary position. This illustrates the massive degree of power Peter now possessed in the internal affairs of the Polish government. The Danes, already allied to Augustus, wished to restore the old balance of power in northern Europe.

INVASION OF FINLAND

Peter was able to use his gains in the Baltic to their fullest potential as he launched an invasion of Finland in order to strengthen his position at the upcoming peace negotiations with the Swedish government. The Russians won a remarkable victory against the Swedish at Storkyro in March 1714. This land victory was followed by a Russian naval triumph over the Swedish navy at Gangut. In 1718, the Swedish government faced another threatening situation: Charles XII died during a battle in Norway. Ulrika, Charles's sister, faced increasing pressure resulting from Peter's invasions of the Swedish heartland. The Russians were also enlarging the size of their Baltic fleet at an alarming pace. These threats compelled the Swedish government to end the war against the Russians. The Russians were able to gain a significant degree of power in the Baltic region from the Treaty of Nystadt.

The agreement between these two powers allowed the Russians to take possession of several islands, the territories of Livonia, Estonia, Ingermanland, and a section of Karelia. The Russians were given significant influence in Baltic affairs since they kept the fortress of Viborg. More important, the Russian czar was regarded as an imperial monarch by the Prussians and the Dutch. Even the Swedes and other western Europeans eventually acknowledged this title.

Peter's death on January 28, 1725, brought uncertainty to the succession of a new ruler for two reasons. Peter did not have a male heir to succeed him, and he failed to nominate his successor before he died. Peter's only son and heir to the throne, Alexei, died on June 26, 1718, as a result of the torture inflicted on him for his rebellious attitudes. Alexei was an outspoken critic of Peter's reforms and feared the wrath of his father, resulting in his flight to Austria in 1716. Despite the fact that he was plotting against his father, Alexei was eventually persuaded to return to Russia and was imprisoned in the Peter and Paul Fortress, where he later died. His wife, Catherine, was nominated to succeed Peter since she had the support of a number of Peter's advisers and the Imperial Guard.

See also Dutch East India Company.

Further reading: Anderson, M. S. *Peter the Great: Profiles in Power*. Upper Saddle River, NJ: Pearson Education, 1995; Bushkovitch, Paul. *Peter the Great*. Lanham, MD: Rowman & Littlefield Publishers, 2001; Duffy, James, and Vincent Ricci. *Czars: Russia's Rulers for Over One Thousand Years*. New York: Barnes and Noble, 1995; LeDonne, John. *The Russian Empire and the World, 1700–1721: The Geopolitics of Expansion and Containment*. Oxford: Oxford University Press, 1997; Massie, Robert. *Peter the Great: His Life and World*. New York: Ballantine Books, 1980; Riasanovsky, Nicholas. *A History of Russia*. Oxford: Oxford University Press, 1977; Sumner, B. H. "Peter's Imperial Legacy," in *Peter the Great Transforms Russia*, Cracraft, James, ed. Lexington, MA: D. C. Heath, 1991; Warner, Oliver. *The Sea and the Sword: The Baltic, 1630–1945*. New York: William Morrow and Company, 1965.

Brian de Ruiter

Philip II

(1527–1598) *Spanish monarch*

Despite the fact that Philip II was the ruler of the Spanish Empire when its influence in the world was at its peak, his record as a monarch was not entirely successful. The birth of Philip on May 21, 1527, in the city of Valladolid was a welcome joy to his parents, Charles V and Isabella of Portugal. His parents had a significant impact on his upbringing as his father taught him at an early age how to govern the realm, while his mother's piety played

a large part in Philip's life. Although Philip was a very devout individual, his interest in the occult was evident in his collection of hundreds of books on this subject.

In the 16th century, Spain was one of the most powerful countries in Europe. Charles V ruled over a sizable empire as he controlled Spain, Sardinia, Naples, Sicily, the Netherlands, land in central Europe, and colonies situated in the Caribbean and South and North America. Control of this large territory was difficult to manage, and when Charles V stepped down as the Emperor of the Holy Roman Empire in 1558, he chose two people to rule the Habsburg lands—his brother Ferdinand and his son Philip. Philip received the largest bulk of the empire, as he acquired Spain, the Spanish colonies in the Caribbean and North and South America, Sardinia, Naples, and the Netherlands, in comparison to Ferdinand, who acquired Habsburg territories in central Europe. Philip acquired the kingdom of Portugal and its colonies following the death of the Portuguese King Manuel I in 1580 because Manuel failed to produce a male heir. Philip inherited this kingdom because his mother was one of Manuel's daughters. Philip spent much of his life trying to attain unity and protect his empire rather than extend his absolute rule over the areas he controlled. The empire was too large for Philip to attain absolute rule as is evidenced by the fact that his control of the empire was ineffective outside Madrid.

Despite the division of Habsburg possessions in Europe, Philip was still left with a significant area of territory to govern and had the potential to add further territories to Habsburg possessions. Philip married Mary I of England in 1554; the marriage could have brought England into the possession of the Habsburg family but failed to produce a child. The accession of Elizabeth I to the throne of England in 1558 changed the dynamics of Spanish-English relations. Elizabeth was a Protestant, who supported the Dutch in their fight for independence against the Spanish and endorsed English piracy against Spanish ships. Philip sent a powerful naval armada to remove the "heretic" Elizabeth from power, but English ships were able to destroy a number of ships, while dangerous weather forced a number of others to crash into rocks off the coast of Scotland and Ireland. This defeat was a massive blow for the Spanish fleet as at least 70 of the 130 ships that participated in the invasion were destroyed. This massive blow to the Spanish navy forced Philip to give up his plans of removing Elizabeth from power.

Philip spent a great deal of time trying to secure Habsburg possessions in Italy against the encroachments of France by signing the Peace of Cateau-Cambrésis in 1559. After securing Italy, Philip was able to concentrate more on the threat that the Ottoman Empire posed to the western Mediterranean and to southern Spain. From 1559 to 1577, the Spanish navy was engaged in frequent fighting against the Ottoman navy.

The southern coast of Spain was vulnerable against Ottoman naval incursions as a result of the weakness of the Spanish navy in that region and a rebellion initiated by the Moriscos, who were Christian Moors, over taxation. The naval war between the two empires climaxed in 1571 at the Battle of Lepanto, where the Spanish navy decisively defeated the Ottomans, ending the Ottoman threat to southern Spain.

RELIGION AND POLITICS

It is difficult to assess the degree in which religion played a role in Philip's foreign policy, and historians have been debating this question for years. Religion was a major focus in the life of Philip II as is evidenced by the fact that he undertook many administrative reforms in the church in Spain by creating an archdiocese at Burgos, creating seven dioceses, and cutting off over 300 monastic houses in Spain from their religious orders in Europe, giving the Spanish government more influence in their affairs.

Philip attempted to create a fair political and judicial administration in order to win the hearts of his loyal subjects and the fear of criminals. He intervened in the judicial and government systems as little as possible, and only when he believed that injustices were committed against his people. Philip even put class distinctions aside as he punished the aristocracy when he believed they violated the law. This is not to suggest that Philip II was without prejudices; he attempted, after all, to expel the Jewish population from Lombardy.

Philip endured many tragic events in his personal life, including the death of his wives, Maria of Portugal, Mary I, Elizabeth of Valois, and Anne of Austria. Philip was also forced to live with the death of his son Don Carlos. The relationship between Philip and Don Carlos was characterized by incessant friction, and it is possible that Don Carlos supported Dutch leaders who were becoming dissatisfied with Spanish rule. Philip imprisoned his son in 1568, and he died six months later, possibly on the orders of Philip. Philip was not always eager to marry, but diplomatic ties and the need for an heir to the throne prompted the king to take four wives. This need for a male heir became acute following Don Carlos's death. The problem concerning a male heir was solved as Anne gave birth to a boy, Philip III, on April 14, 1578, who became the king of Spain following his father's death in 1598.

Philip was not a popular monarch among his people. He preferred to spend most of his day alone and avoided the public as much as possible. Despite the fact that Philip ruled over a large empire, his military was too weak to defend much of it, and his administration too ineffective to rule it. Historians have critiqued the rule of Philip II, with varying conclusions. Some point to his securing of the western Mediterranean from Turkish incursions and unification of Portugal and Spain as major achievements while others look to his foreign and domestic policies to show that Spain was weak at the time of his death. Epidemics and famine led to a decline in population while declining trade and a weakening industrial and agricultural base crippled the empire as the Castilian peasants were forced to pay over a third of their income in taxes to the government.

See also Elizabeth I; Habsburg dynasty; Spanish Armada; Valois dynasty.

Further reading: Lovett, A. W. *Early Habsburg Spain, 1517–1598*. New York: Oxford University Press, 1986; Merriman, John. *A History of Modern Europe, Volume 1: From the Renaissance to the Age of Napoleon*. New York: W. W. Norton & Company, 1996; Parker, Geoffrey. *The Grand Strategy of Philip II*. New Haven, CT: Yale University Press, 1998; Smith, Lacey Baldwin. *This Realm of England: 1399 to 1688*. Lexington, MA: D. C. Heath,1996; Woodward, Geoffrey. *Philip II*. Upper Saddle River, NJ: Longman, 1992.

Brian de Ruiter

Philippines, Spanish colonization of the

The Philippines is an archipelago of more than 7,000 islands in Southeast Asia. It contains a great deal of diversity in ethnicity and social organization. Prior to the arrival of the Europeans, there were very few credible accounts of life on the archipelago and, consequently, what is known about precolonial Philippines depends on postcolonization sources. Prior to Spanish rule, the Philippines consisted of small-scale communities with little connection to any larger state.

Junks had been traveling to the islands from China for centuries and some islands and ports had roles in the international spice trade. The southern islands of the Philippines had become partly Islamized since the 15th century from Brunei to Mindanao and the Sulu islands.

Both Spain and Portugal had become active in the Southeast Asian region by the late 15th century, attracted by the valuable spice trade, access to the markets of China, and the possibility of converting souls to Christianity. Relations between Spain and Portugal were regulated by the Treaty of Tordesillas in 1494, which divided lands outside Europe between the two powers. This division was further regulated by the Treaty of Saragossa in 1529, which fixed the exact line in the Pacific at 17 degrees east of the Moluccas Islands. A Spanish explorer, Ferdinand Magellan, arrived a Cebu (part of the chain that became the Philippines) across the Pacific from the Western Hemisphere in 1521. In 1565, the first permanent Spanish settlement was established on Cebu. Manila was established in 1571; it became the capital of Spanish-ruled Philippines.

The spread of Spanish influence occurred quickly and peaceably, since there were few large communities able to resist the superior technology and organization, except for the Islamized states in the south, especially Mindanao. None of the desired spices were found in the Philippines. The colonization was, consequently, of only limited success from the Spanish perspective and the local cultural heritage partly replaced by European Christianity and agriculture and other economic activities were reorganized and surplus was exported to Spain. Spanish appointed governors replaced the indigenous rulers.

Local exports to Spain, however, were very secondary to Chinese-made goods that Chinese merchants took to Manila, as they had been doing since the end of the first millennium c.e. These goods, primarily silk textiles, tea, and porcelain, were in great demand in Europe, with the result that Manila became the gathering place of Spanish galleons that would sail in convoy annually to ports on the Pacific coast in southern Mexico, whence they would be carried across the isthmus by Mexican porters to Veracruz, a port in the Gulf of Mexico, and loaded onto ships for transport across the Atlantic to Spain. Thus the Philippines were more important to Spain as a gathering place for goods made in China and secondarily from Japan than for its own products.

As a result of Spanish rule until the end of the 19th century, the Philippines is the only Asian country with a majority Catholic population.

Further reading: Bankoff, Greg. "The Meteorological Contours of Spain's Imperium in the Pacific, 1521–1898," *Environment and History*, Vol. 12, No. 1 (February); Bjork, Katharine. "The Link That Kept the Philippines Spanish: Mexican Merchant Interests and the Manila Trade, 1571–1815," *Journal of World History*, Vol. 9, No. 1 (Spring 1998);

McCoy, Alfred W. *A History of the Philippines*. Cambridge: Cambridge University Press, 2006; Phelan, John Leddy. *The Hispanization of the Philippines*. Madison: University of Wisconsin Press, 1959; Scott, William Henry. *Looking for the Prehispanic Filipino and Other Essays in Philippine History*. Quezon City, Philippines: New Day Publishers, 1993.

John Walsh

piracy in the Atlantic world

Not long after the Spanish colonies in the Americas started to generate massive wealth, pirates started to attack the ships, taking the gold, silver, and other treasures from the Americas to Spain and later from Brazil to Portugal. In addition to attacking ships, some of the more daring buccaneers, such as Francis Drake, went as far as attacking ports.

A 1741 engraving of Henry Morgan, notorious Welsh pirate and buccaneer who plundered Spain's Caribbean colonies

While some of the early raiders were freelance pirates, the cost of maintaining a ship and the ability to find a friendly port meant that many were privateers. These were French, Dutch, and more particularly English sailors, who operated in the Caribbean and in the Atlantic on behalf of their government, who had issued them a "letter of marquee," allowing them to attack enemy shipping in times of war.

Often the news of the end of a particular conflict took a long time to reach remote outposts and as a result attacks often still took place in peacetime. Some pirates also regularly exceeded their "letters of marquee" and attacked any ships they came across. Although privateers could use the excuse of attacking enemy ships in time of war, many modern historians are more understanding of their actions given the appalling Spanish treatment of the indigenous population of the Americas, from which they gained much of their gold and silver.

The initial attacks on Spanish ships sailing across the Atlantic led the Spanish to establish a treasure fleet from the 1560s. This involved a large number of ships, including many men-of-war, sailing together taking manufactured goods to the Americas and returning with gold or more often silver. By this time, the English, French, and Dutch had established settlements in the Caribbean, which their privateers used as bases in their attacks on the Spanish. The English buccaneer Francis Drake managed to capture some of the Spanish treasure fleet in 1580 and sacked the ports of Santo Domingo and Cartagena in the Caribbean in 1585, and later that year attacked and sacked the port of Cádiz in Spain. This led to the Anglo-Spanish War of 1585–1604, which turned many of the English pirates into privateers, weakening the Spanish merchant navy and providing a large source of profit for English and Dutch traders.

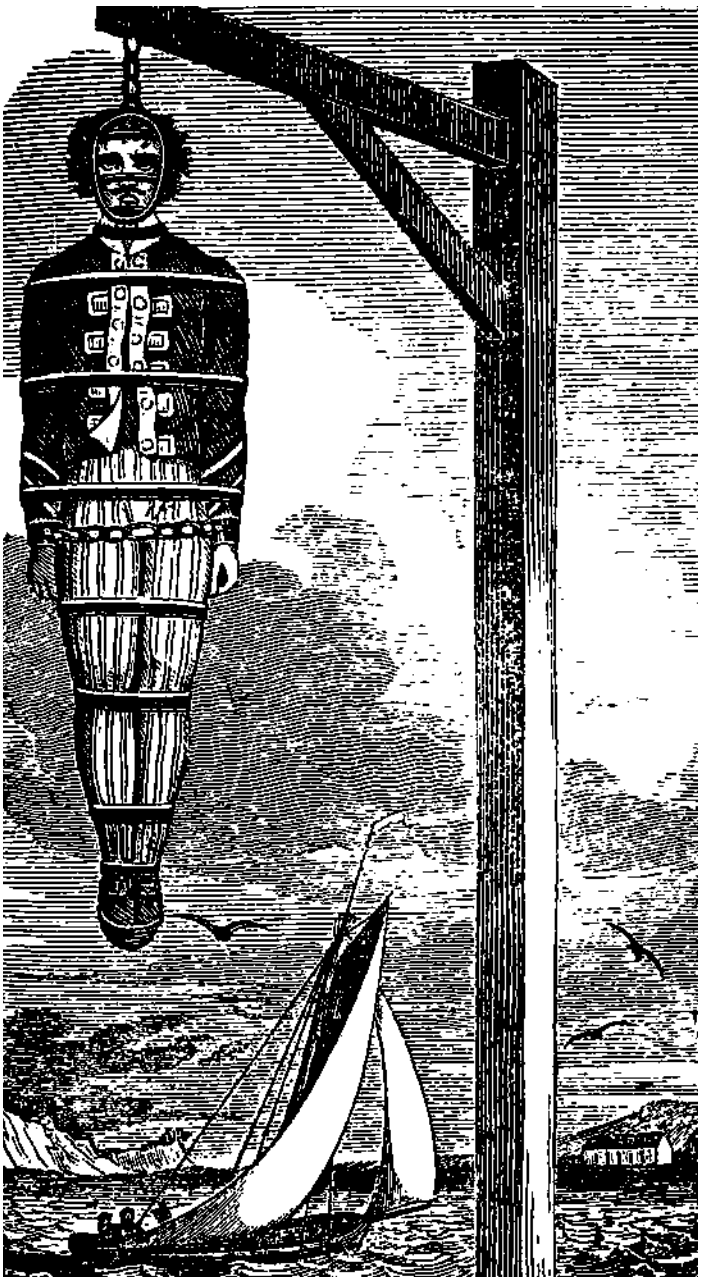
While Francis Drake operated ostensibly for patriotic reasons, the Spanish denounced him as a pirate, and by the early 17th century, there were large numbers of pirates operating in the Caribbean. Many used isolated European settlements around the West Indies, with a few operating from their own bases in isolated bays. A few places, such as Port Royal in Jamaica, became famous haunts of the pirates, growing rich but also becoming exceedingly dangerous places, gaining the reputation of being one of the "richest and wickedest" cities in the world. Other places used by pirates included the islands of Antigua and Barbados.

The Thirty Years' War, which lasted from 1618 until 1648, led to renewed Protestant-Catholic conflict in Europe, which led to fighting in the West Indies, and British as well as Dutch ships attacked those belonging to Spain and France. It was during this period that English privateers and pirates started to use the Mosquito Coast of Nicaragua to establish bases, which allowed them to attack Spanish ports and Spanish ships with ease.

From 1660 until 1720, the so-called golden age of piracy, pirates again operated as privateers. This period saw some sailing under the famous "Jolly Roger" flag, with attacks by English pirates on both Spanish and French ships. There were also English attacks on the Dutch; the island of Saint Eustatius, a Dutch sugar island, was attacked by pirates and British soldiers on many occasions, changing hands 10 times during the 1660s and early 1670s. French pirates also started operating freely from their ports on the island of Hispaniola (modern-day Haiti and the Dominican Republic). Sir Henry Morgan, a Welsh buccaneer, sacked the Spanish town of Portobelo in Panama, which had been well garrisoned.

Morgan later destroyed Panama City in 1671 but was arrested by the British, as the attack violated a treaty between England and Spain. At his trial in London, Morgan was able to prove he had no prior knowledge of the treaty and was released, knighted, and appointed lieutenant governor of Jamaica. Other pirates such as Edward Teach, "Blackbeard," became infamous not only for his savagery but for his outlandish appearance. He was killed in combat in 1718. There were also female pirates such as Anne Bonny, originally from Ireland, and Mary Read from London, who were captured and tried in 1720 in Jamaica, with both escaping execution. The career of these two female pirates, which started when the former joined the crew of "Calico Jack" Rackham, and the second a ship captured by him, was related in many published books of the period.

After 1720, stronger European garrisons throughout the Caribbean caused a massive decline in the number of pirates operating in the region. At the end of the War of the Spanish Succession, the 1714 Treaty of Utrecht allowed the British to sell African slaves in the Americas, and many of the former pirate crews found that they were able to operate legitimately as slave traders. The nations involved in Caribbean trade decided to eliminate the pirate threat to their lucrative trade routes. In 1720, two famous pirates, Charles Vane and "Calico Jack" Rackham, were hanged at Port Royal, and two years later some 41 pirates were hanged there in a single month.



Captain William Kidd was hanged in 1701 in London. Kidd was a victim of a larger British force in colonial waters.

Without the ability to seek refuge in places such as Port Royal, although some pirates continued operating through to the 1750s, they had access to fewer and fewer ports. This coincided with the European powers' massively strengthening their hold on their West Indian possessions, and it became far more likely that pirates would be caught. As a result there was

a decline in piracy, with the former pirates having to find work in the slave trade, legitimate shipping, or the lumber industry, cutting logwood and later mahogany in what became British Honduras (modern-day Belize). The romantic image of the pirates was nurtured by many writers, such as Daniel Defoe, who wrote *A General History of Pyrates* (1724), which described the lives of many of the more famous individuals, and much later Robert Louis Stevenson in *Treasure Island* (1883); a small number of pirates published their own accounts. The subject of pirates and piracy remains popular in today's novels, plays, and films.

See also Caribbean, conquest of the; silver in the Americas; slave trade, Africa and the.

Further Reading: Botting, Douglas. *The Pirates*. New York: Time-Life, 1978; Marx, Jenifer. *Pirates and Privateers of the Caribbean*. Malabar, FL: Krieger Publishing Company, 1992; Starkey, David J., E. S. van Eyck van Heslinga, and J. A. de Moor. *Pirates and Privateers: New Perspectives on the War on Trade in the Eighteenth and Nineteenth Centuries*. Exeter: University of Exeter Press, 1997.

Justin Corfield

Pizarro, Francisco

(c. 1476–1541) *Spanish conquistador*

Ranking with Hernán Cortés as one of the most ruthless and effective of all the Spanish conquistadores, Francisco Pizarro was the principal force behind the conquest of Peru and subjugation of the Inca Empire in the 1530s. Along with his brother Gonzalo and half brother Hernándo, Francisco successfully suppressed a rebellion launched by his erstwhile partner in conquest Diego de Almagro in 1537–38, only to have disgruntled Almagrists acting under the nominal authority of Almagro's mestizo son, Almagro the Younger, slay him in his palace in Lima on July 26, 1541.

An illiterate swineherd as a youth and the illegitimate son of a minor nobleman, Francisco Pizarro was born in Trujillo, Estremadura, Spain, around 1476. He arrived in the Americas in 1510 and participated in the expedition across Panama led by Vasco Núñez de Balboa that led to the European discovery of the Pacific Ocean in 1513. After the first two exploratory expeditions along the Peruvian coast, in 1528, Pizarro returned to Spain to seek the Crown's sanction (*capitulación*) for an expedition of conquest. He received it, along with the title of governor and captain-general of Peru, to the dismay of Almagro, who received a much less exalted title. One of his most memorable and consequential acts was in July 1533 when he decided to execute the Inca Atahualpa in Cajamarca to the chagrin of King Charles V, provoking an outcry among Spaniards.

Francisco Pizarro was the force behind the conquest of the Incas. He was slain in Lima, Peru, on July 26, 1541 (depicted above).

He is also credited with founding numerous towns, including the colony's capital city along the coast, Ciudad de los Reyes (City of the Kings, founded on January 6, 1535), which by the late 1500s had become known as Lima, a corruption of its indigenous name; Cuzco (1534); the coastal city of Trujillo (1535); and San Juan

de la Frontera, later known as Huamanga (1539). He was also responsible for allotting Indians in *encomienda* and *repartimiento* to reward his followers and supporters, a tactic he also used to buy off potential adversaries, including members of the Inca royal family such as Manco Inca's half brother Pallu, to whom he granted a *repartimiento* of more than 5,000 Indians in 1539. This was the same year that the Crown granted him the title of marquis and his own coat of arms, which depicted a chained Atahualpa reaching into two chests laden with treasure.

His most consequential political error, in the judgment of many scholars, was to sow the seeds of the Almagrist war by his own extreme greed and his niggardly allotments to Almagro, whose supporters slew him in 1541. His many descendants ranked among the richest and most powerful members of Peru's colonial society. An imposing statue of the legendary conquistador astride his steed can be found in the town of his birth, facing the palace built by his brother Hernándo.

Further reading: Gabai, Rafael Varon. *Francisco Pizarro and His Brothers: The Illusion of Power in Sixteenth-Century Peru*. Norman: University of Oklahoma Press, 1997; Hemming, John. *The Conquest of the Incas*. New York: Harcourt, Brace, Jovanovich, 1970; Prescott, William H. *History of the Conquest of Peru*. New York: Modern Library, 1998; orig. 1847.

Michael J. Schroeder

Plassey, Battle of

Robert Clive of the British East India Company was the winner of the Battle of Plassey, 70 miles north of Calcutta in 1757. At the head of 1,000 English and 2,000 Indian (*sepoy*) soldiers and with eight pieces of artillery, he routed the 50,000 soldiers and 50 French-manned cannons of his opponent Siraj-ud-Daula, the governor, or nawab, of Bengal. This victory established British primacy in Bengal.

With the Mughal (Mogul, Moghul) Empire in India in rapid decline in the 18th century, Great Britain and France became competitors for control of the subcontinent. Their rivalry was played out by employees of their respective East India Companies and when the War of the Austrian Succession (1740–48) and Seven Years' War (1756–63) pitted Britain and France on opposing sides, India became a theater of war. France won the first round when its agent in India Joseph Dupleix captured the British outpost Madras in 1746 and then extended French influence in the Indian state of Hyderabad.

However Dupleix was outmatched by a brilliant young Briton named Robert Clive, who decided to expand British power to the Bay of Bengal and the Ganges River delta during the Seven Years' War. First he took revenge on the unpopular Mughal governor of Bengal, Siraj-ud-Daula, for the death of many Britons in the infamous "Black Hole of Calcutta." He recaptured Calcutta in 1756, then moved upriver and captured the French fort at Chandernagore in the following year. In the next phase of the conflict, the French supported Siraj-ud-Daula, whose oppressive rule had alienated his Muslim noblemen, including the powerful Mir Jaffa. On the other hand Britain had the support of Bengali businessmen and bankers. These rivalries culminated in the Battle of Plassey, June 23, 1757, which pitted Clive's 1,000 European soldiers and 2,000 Indian sepoys (no cavalry) and eight cannons against Siraj-ud-Daula's 50,000 combined infantrymen and cavalry and 50 cannons manned by French soldiers. Mir Jaffa's neutrality and Siraj-ud-Daula's flight in the midst of battle caused demoralization and the rout of the latter's army. Clive lost only 22 European soldiers; fewer than 50 were wounded.

Clive's victory was a turning point in Indian history. French influence was eliminated from Bengal, and at the end of the Seven Years' War, from all of India. Britain's client Mir Jaffa was invested the new governor of Bengal by the Mughal emperor in Delhi, who in turn granted landholder's rights of 882 square miles around Calcutta to the British East India Company. Clive remained in Bengal for two years to organize the new administration. In 1759, the Mughal emperor granted land tax rights of all Bengal and Bihar provinces to the British East India Company and made Clive the highest-ranking noble of the Mughal Empire.

The British government made Clive baron of Plassey. Events that developed after Clive's victory at the Battle of Plassey would change the British East India Company from a trading company to a governing power and draw Britain to conquer the whole of India. Thus the Battle of Plassey was a historic turning point, and its principal participant Robert Clive an empire builder.

See also Delhi and Agra; French East India Company.

Further reading: Bence-Jones, Mark. *Clive of India*. London: Constable and Company Limited, 1974; Edwards, Michael. *Plassey: The Founding of an Empire*. London: Hamish

Hamilton Limited, 1969; Hill, S. C. *Three Frenchmen in Bengal: The Commercial Ruin of the French Settlements in 1757*. Whitefish, MT: Kessinger Publishing, 2004.

Jiu-Hwa Lo Upshur

Popul Vuh

In 1908, Lewis Spence, one of the foremost scholars of myth and religion of his day, said of the Popul Vuh, "There is no document of greater importance to the study of the pre-Columbian mythology of America than the Popol Vuh. It is the chief source of our knowledge of the mythology of the Kiché [the modern accepted form is the *Quiche*] people of Central America, and it is further of considerable comparative value when studied in conjunction with the mythology of the Nahuatlacâ, or Mexican peoples." *Popul Vuh* means "Record of the Community" and is literally translated as "Book of the Mat," perhaps because the earliest versions were delivered orally as people sat together on their woven mats. The Popul Vuh is one of two sacred texts of the Mayan Indians of Mesoamerica, Central America, and Mexico that have survived. While the Popul Vuh belongs to the Quiche Maya of Guatemala, the Chilam Balam was written among the Maya of Yucatán in Mexico.

Mesoamerican history has been divided into distinct periods by historians and archaeologists for purposes of study. These are the Preclassic Period of history (2000 b.c.e. to 300 c.e.), the Classic Period (300 c.e. to 900 c.e.), and the Postclassic (900 c.e. to 1520 c.e.), the year before Hernán Cortés crushed the last major indigenous kingdom, the Aztec Empire, thus ending the rule of Mexicans. The Aztec capital of Tenochtitlán, today's Mexico City, succumbed to Hernán Cortés in 1521. The Mayas of Yucatán defied Spanish conquest until 1528, when they were defeated by Pedro de Alvarado, perhaps the most brutal of Cortés's conquistadores.

The Popul Vuh can be dated from after the Classic Period among the Maya. The Mayan people existed in two communities, one in the northern Yucatán and the other in the Guatemalan highlands. The Chilam Balam owes its origin to the Mayas of Yucatán, and the Popul Vuh to those in Guatemala. Today, although their kingdom has long since vanished, the Quiche Maya still exist in Guatemala as a definable tribe proud of the Popul Vuh, despite a brutal government campaign against them. Indeed some historians of Mesoamerica maintain that Guatemala was in fact the first home of the Maya people. What most scholars agree about is that the area influenced by the Maya was great.

In the aftermath of the Spanish conquest, there was a massive destruction of ancient Aztec and Mayan texts by the missionaries who accompanied the Spanish in their conquest of Mesoamerica. Having seen the human sacrifice on a large scale by Aztec priests in the temples in Tenochtitlán (many victims were captive Spanish they had known), they determined such a culture could only be demonic and thus consigned the Mayan and Aztec books, or Mesoamerican Codices, to the flames. Diego de Landa, who became the bishop of Yucatán, burned 27 hieroglyphic manuscripts in 1562; despite the criticism de Landa received as a result of his actions, historians believe that other missionaries probably followed suit. Three Mayan codices were known to have survived in Paris, Madrid, and Dresden, Germany.

However, both the Popul Vuh and the Chilam Balam appear to owe their survival to the direct intervention of missionaries who felt that the cultures that had been conquered were worthy of preservation. After the conquest, missionaries set about to teach sons of the Maya and Aztec nobility Spanish to help them preserve their ancient culture in writing. It is Francisco Ximénez, who came to Guatemala in 1688, who played a pivotal role in the discovery of the Popul Vuh. For a time after Ximénez's death, it appeared the Popul Vuh had been lost, but it was recovered in library of the University of San Carlos in Guatemala. Researchers learned that Ximénez had placed it in his convent's library, and it passed to the university library in 1830.

The Popul Vuh itself is a fascinating document that belongs in the category of creation myths, in which people record their understanding of the creation of the world. Dennis Tedlock, editor of a recent edition of Popul Vuh, records that its writers begin "their narrative in a world that has nothing but an empty sky above and a calm sea below. When the gods of the sky and earth meet, 'they conceive [of] the emergence of the earth from the sea and the growth of plants and people on its surface.' After three failed attempts, the gods are successful in creating the first real human beings out of corn, a symbol of the importance of corn in all the indigenous cultures of North, Central, and South America." First, four men are created, and then four women to keep them company on the earth. "From these couples," Tedlock explains, "come the leading Quiche [Maya] lineages. . . . Other lineages and peoples also come into being, and they all begin to multiply" to populate the face of the earth.

See also Alvarado, Pedro de; Aztecs (Mexica); Yucatán, conquest of.

Further reading: Coe, Michael D. *The Maya*. London: Thames and Hudson, 2005; Collier, John. *Indians of the Americas*. New York: Mentor Books, 1947; Hultkrantz, Ake. *The Religions of the American Indians*. Monica Setterwall, trans. Berkeley: University of California Press, 1980.

John Murphy

Potosí (silver mines of colonial Peru)

The extensive silver mines of the mountain of Potosí (in the highlands of contemporary Bolivia, at an altitude of 4,800 meters) proved among the most important sources of wealth in all of Spain's New World holdings, fleetingly filling the coffers of the Spanish treasury for more than two centuries while relegating thousands of Indian laborers to a hellish work existence. Silver ore was serendipitously discovered at Potosí by an Indian *yanacona* (servant) named Diego Gualpa in 1545. Within a few years there had commenced a vast silver rush, which peaked in the 1590s, after which silver production underwent a gradual decline, though the mines continued to be worked throughout the colonial period. In 1545, the population of Potosí and its environs stood at around 3,000. Thirty-five years later, in 1580, the numbers had swelled to around 120,000, and by 1650 to around 160,000, making the remote mining center one of the largest urban concentrations in the world.

Crucial to the stupendous growth of Potosí and its mining economy was the introduction of the mercury amalgamation process in 1572. Before this, Indian laborers had employed the pre-Columbian *huayra* technique for refining silver, which harnessed the highlands' high winds to facilitate the smelting process. The first mercury mines at Huancavelica were discovered in 1559; others came into operation soon after. In 1571, after numerous trials, the Spanish perfected the techniques for refining Potosí's silver ore with Huancavelica's mercury, prompting Viceroy Francisco de Toledo to gush that the union of the two mines would create the world's greatest marriage. Illustrative of the enormous quantities of wealth extracted from colonial Peru's "mountain of silver," the Spanish writer Miguel de Cervantes's Don Quixote changed the phrase "worth a Peru" (describing Francisco Pizarro's plunder during the conquest of Peru) to "worth a Potosí."

Official figures show a quadrupling of silver exports to Spain from Potosí from 1571–75 to 1581–85 (from 4.6 million to 19.1 million pesos), to a peak of around 5 million pesos annually in the 1590s. By 1650, the number had dropped to around 3 million pesos annually, after which it continued to decline until the early 1700s, when the mining economy underwent a gradual resurgence, though it never reached its former heights. Potosí's burgeoning mining economy also had important local and regional ripple effects, sparking the growth of commerce, agriculture, and specialized craftwork in surrounding communities, and in regional economies as distant as Río de la Plata, Chile, and northern Peru.

Working conditions in the mines were exceedingly brutal. "Some four years ago," wrote the Spaniard Domingo de Santo Tomás to the Council of the Indies in 1550, in a typical description, "to the complete perdition of this land, there was discovered a mouth of hell, into which a great mass of people enter every year and are sacrificed by the greed of the Spaniards to their 'god.' This is your silver mine called Potosí." Another Spaniard, Rodrigo de Loaisa, described the typical weeklong stint in the mines: "The Indians enter these infernal pits by some leather ropes like staircases . . . Once inside, they spend the whole week in there without emerging, working with tallow candles. They are in great danger inside there . . . If 20 healthy Indians enter on Monday, half may emerge crippled on Saturday." According to another Spaniard, Alfonso Messia, Indian laborers descended hundreds of feet into the mines, "where the night is perpetual. It is always necessary to work by candlelight, with the air thick and evil-smelling, enclosed in the bowels of the earth. The ascent and descent are highly dangerous, for they come up loaded with their sack of metal tied to their backs, taking fully four our five hours step by step, and if they make the slightest false step they may fall seven hundred feet." The great silver mines of Potosí thus became symbolic not only of fabulous wealth, but of Spain's oppression and exploitation of Indian laborers, and Indian resilience and survival in the face of the extreme brutality of colonial rule.

See also mercantilism; Peru, Viceroyalty of; silver in the Americas.

Further reading. Galeano, Eduardo. *Open Veins of Latin America: Five Centuries of the Pillage of a Continent*. London: Monthly Review Press, 1973; Hemming, John. *The Conquest of the Incas*. New York: Harcourt Brace Jovanovich, 1970; Lynch, John. *Spain under the Hapsburgs,* Vol. 2, *Spain and America, 1598–1700*. New York: New York University Press, 1984.

Michael J. Schroeder

Powhatan Confederacy

The Powhatan Confederacy, which included approximately 30 different Algonquian-speaking tribes at the height of its power, developed on the Eastern Seaboard of North America in present-day Virginia. Powhatan, who was the leader of this confederacy in the late 16th and early 17th centuries, maintained control from his main residence in Werowocomoco on the York River. Before the English settled at JAMESTOWN in 1607, the Powhatan Confederacy was the strongest force in the area. Powhatan kept control by marrying the daughters of defeated chiefdoms in an attempt to link their families to his family and appointing a family member to the position of chief. To minimize the risk of tribes within the confederacy combating one another, Powhatan organized a hunting expedition in the Piedmont to incite conflict against the Monacan and Manahoac tribes.

Despite the fact that there was some degree of cooperation between the Powhatan and the English colonists, mutual suspicion destroyed the relationship between the two races. The English colonists thought very highly of Powhatan. Despite the desire to use the English as allies, Powhatan was still suspicious of their intentions and attempted to contain their settlement; he was also concerned that the English might ally with his enemies. In order to contain the English settlement of Jamestown, Powhatan used the Paspahegh to create conflict with the English settlers.

Illustration detail from a map of Virginia of 1612 showing Powhatan in the royal wigwam wearing a crown of feathers

The English soon adopted another policy to deal with the Powhatan—kidnap their children to force the Powhatan into a more subservient position. In 1613, the English captured Powhatan's daughter Pocahontas and took her back to Jamestown, where she converted to Christianity and assumed the name Rebecca. Powhatan accepted the fact that the English had captured his daughter and tried to reach some peace settlement by offering her to the English.

The peace settlement Powhatan arranged with the colonists improved relations between the Powhatan and the English colonists. Pocahontas accepted the English way of life by dressing in European fashions, marrying an Englishman named John Rolfe in 1614, and giving birth to a child. She left her father to travel to England, where she succumbed to disease in 1617. Her father died in 1618 and was replaced by his brother Opechancanough, who changed the dynamics in the relationship between the Powhatan and the English colonists.

The major point of contention between the Powhatan and the English arose over ownership of land as the English colonists needed a significant area of land to grow TOBACCO. The fact that more English colonists continued to arrive in Virginia strengthened the resolve of Opechancanough to strike at the English before their numbers became too great. The first major attack took place on March 22, 1622, and resulted in the death of approximately 347 colonists. The English retaliated by organizing offensives against Powhatan towns and destroying their crops before the harvesting period.

The Powhatan Confederacy, suffering from starvation, participated in peace negotiations with the English colonists. In 1623, at the closing stages of the peace talks, 250 natives met with the leaders of the English colony in what they believed was a cordial meeting, but the English poisoned the drinks of the natives and killed the delegation. This led to further reprisals by the Powhatan, who organized a massive offensive on April 18, 1644, which resulted in the deaths of more than 400 colonists.

At this point, it was a losing battle for the Powhatan as there were too many colonists for them to overcome. The resistance of the Powhatan to English imperialism sustained a further blow when Opechancanough was

captured in 1646 by the English and shot by a disgruntled colonist while in prison.

The Powhatan Confederacy suffered greatly from English colonization, as frequent warfare and epidemics dropped the population from 24,000 Algonquians when the English settled Jamestown in 1607 to 2,000 Algonquians in 1669. The final dispersal for the Powhatan Confederacy occurred with the Treaty of Albany in 1722, which protected the Powhatan from Iroquois attacks, allowing the Powhatan to disperse into various groups.

See also James I; natives of North America; tobacco in colonial British America; Puritans and Puritanism.

Further reading: Milton, Giles. *Big Chief Elizabeth: The Adventures and Fate of the First English Colonists in America*. New York: Farrar, Straus and Giroux, 2000; Nobles, Gregory. *American Frontiers: Cultural Encounters and Continental Conquest*. New York: Hill & Wang, 1997; Taylor, Alan. *American Colonies: The Settling of North America*. New York: Penguin Books, 2001.

Brian de Ruiter

printing press, Europe and the

Before 1450, books were produced by scribes who laboriously copied an existing book by hand. Between 1455 and 1500, the printing press, containing movable type using manufactured paper, revolutionized book production. By 1500, hundreds of printing presses throughout Europe had produced more than 6 million books, roughly equivalent to the total number of books produced in the prior 15 centuries.

This revolution was begun by an ordinary man named Johann Gutenberg (c. 1400–1468). Gutenberg had a printing shop in Mainz, Germany. Though often called the "inventor of movable type," Gutenberg did not invent any of the major parts of the printing process but took the concepts and engineered a solution that touched off a rapid growth in printing.

Prior to the printing press, books were made at great expense by hand. Only kings, universities, large churches, or monasteries could afford the price of a book. The rising merchant class and lower nobility created a demand for a more economical book. The components of the printing process had recently become available. Paper production had begun in Italy, taking rag stock, mixing it into pulp, then pressing it in a felt press. Paper cost about one-sixth the price of vellum (calf- or sheepskin). The printing press was already in existence for block prints of artwork, or other hand-crafted printing. Oil-based ink that would work well for transfer to paper was in existence. The concept of movable type (individual letters or characters that could be put into a holder) had been invented by the Chinese centuries before and had slowly made its way over to Europe.

The genius of Gutenberg was in the careful perfection of a printing system. Gutenberg adapted a press to hold a form containing metal pieces. He manufactured more than 300 different symbols including capital letters, lowercase letters, numerals, large block letters, and ligatures (two or more letters attached together). He perfected the ink to work on paper stock acquired from Italy (an oil-based ink that would not smear, nor bleed through the paper). He devised a system of rolling the ink onto the type form and finally printing it onto paper. Each page would be individually prepared by a skilled typesetter, and then many copies of that page would be printed by the press operator. Gutenberg first produced some small works (a Latin grammar), but then with business partners Johann Fust and Peter Schöffer providing funding, Gutenberg undertook to produce a copy of the Bible in Latin beginning in 1450. By 1454 or 1455, the first edition was complete. The Gutenberg Bible uses a typeface that appears hand-printed, since it was produced to compete with hand-printed bibles (at a much lower cost). The Bible would then be decorated (beginning letters colored by hand), and other annotations (or rubrications) added.

Books printed with this new printing press were enormously popular. By 1458, there were several other printers in Germany and Switzerland. By 1475, hundreds of printers with their printing presses were producing editions of books throughout Europe. By 1500, more than 40,000 editions of various works had been produced by printing presses. While advancements were made to speed up the process of producing and ordering the movable type, the fundamentals of the printing press did not change till the 20th century with the advent of electromechanical printing and finally computer-based printing.

Martin Luther first nailed his Ninety-five Theses on the castle church in Wittenberg in 1517, 60 years after the invention of the printing press process by Gutenberg. Luther intended to raise an academic debate among the region's theologians. Instead he ignited a storm of controversy that swept Europe in the rapid communication of his theses through the printing press. Within weeks of his posting the Ninety-five Theses, printers in Wittenberg and other places were selling copies as a short pamphlet, distributing it throughout Germany

and even other countries in western Europe. Luther was a prolific and popular writer. Just over a year later in 1519, he received a note from a printer Basel named Johannes Froben: "We sent six hundred copies of your collected works which I published to France and Spain. They are sold in Paris, read and appreciated at the Sorbonne. The book dealer Clavus of Pavia took a sizable number to Italy to sell them everywhere in the cities. I have sent copies also to England and Babant and have only ten copies left in the storeroom. I have never had such good luck with a book."

Many of Luther's shorter works were published as pamphlets, easily accessible to merchants, lesser nobility, and others who could read. The printing press enabled the rapid spread of Reformation.

The advent of the printing press produced other societal changes. With books more accessible, the system of instruction at the university level changed. Prior to the printing press, a professor would read from a single book (often the only copy at the university) and the students would take notes. With the printing press, great works by authors of past eras were published more broadly, bringing the Renaissance era to full fruition. The work of scientists such as Copernicus and Isaac Newton were published, bringing both debate and further development to science. It also increased the desire of those in power to control what was published in their country or church. The first Index of Forbidden Books was published by King Henry viii of England in 1526, and the Catholic Church's Index of Prohibited (or Forbidden) Books was published in 1559 and revised constantly thereafter.

Further reading: Rice, Eugene F. *The Foundations of Early Modern Europe, 1460–1559*. New York: W. W. Norton, 1970; Schaff, Philip. *History of the Christian Church. Volume VII, Modern Christianity: The German Reformation*. Grand Rapids, MI: Christian Classics Ethereal Library, 2002; Spitz, Lewis W. *The Renaissance and Reformation Movements*. Vol. 2, *The Reformation*. St. Louis: Concordia, 1987.

Bruce D. Franson

Pueblo Revolt

Also known as Popé's Rebellion, the Pueblo Revolt took place in 1680 and freed the Pueblo Indians of Spanish control for 12 years until the Spanish reconquered the area in 1692. The revolt was organized by the medicine man Popé from the Tewa Pueblo. The revolt began on August 10, 1680, and by August 21 the Pueblo Indians had captured Santa Fe and Popé had made himself the new ruler. Unfortunately for the Pueblos, Popé proved to be as harsh a ruler as the Spanish and when he died in 1688, the Pueblos were in a constant state of civil war, which the Spanish used to their advantage. The Spanish return to the area started in 1689 with the capture of Zia Pueblo and ended with the capture of Santa Fe in 1692. Over the next four years, the Spanish consolidated their hold on the Pueblos, who again submitted to Spanish rule.

"The Sentinel"—a Pueblo scout, peering from behind a large rock formation, serves as a lookout.

In the early 1670s, the Pueblo Indians formed an alliance with their hereditary enemies the Apache against the Spanish in the American Southwest. They then conducted raids against the Spanish that eventually forced them to stop sending supply convoys to their frontier outposts. Then in 1672, the Spanish governor arrested 47 lesser Pueblo chiefs, hanging three. One of the chiefs arrested was Popé, who after several years in prison was released and went into hiding in Taos. From there he started to organize a rebellion in secret. He had originally targeted August 13, 1680, for the start of the rebellion but, concerned that the Spanish had found out about the rebellion, he moved the date up to August 10. Even though the Spanish had found out about the rebellion, the Pueblos were still able to gain an element of surprise.

Attacks were launched on the three major missions (Taos, Pecos, and Acoma) as well as the lesser missions and the HACIENDAS (large ranches), destroying them and killing the inhabitants. Popé and his army moved against Santa Fe on August 15, killing settlers and missionaries as they went. The garrison of 50 men was able to hold out for four days with the help of the cannon they had. Santa Fe was captured on August 21 with Popé making himself the new ruler of the area. Spanish governor Antonio de Oterrmin and 2,500 settlers fled down the river in order to escape the Pueblo Indians.

Unfortunately for the Pueblos, Popé proved himself to be no better a ruler than the Spanish. He taxed and abused his people for the next eight years until he died in 1688. Even with Popé's death the Pueblos continued in a state of chaos and civil war that only opened the way for the Spanish to return. The Spanish started their reconquest of the Pueblos with the capture of Zia Pueblo in 1689. Then in 1692, governor Don Diego de Vargas retook Santa Fe. Over the next four years, the Spanish put all the Pueblos back under their rule.

See also NATIVES OF NORTH AMERICA; OÑATE, JUAN DE.

Further reading: Axelrod, Alan. *America's Wars*. Hoboken, NJ: John Wiley & Sons, 2002; Knaut, Andrew L. *The Pueblo Revolt of 1680: Conquest and Resistance in Seventeenth-Century New Mexico*. Oklahoma City: University of Oklahoma Press, 1995; Roberts, David. *The Pueblo Revolt: The Secret Rebellion That Drove the Spaniards Out of the Southwest*. New York: Simon & Schuster, 2004.

DALLACE W. UNGER, JR.

Puritanism in North America

Puritanism in North America is an extension to American shores of the challenge to the religious orthodoxy of England. With settlement came theology. *Puritanism* itself can be a diverse term and not one associated with a particular church or denomination. Most Puritans were radical Protestants who arose following the Reformation in the late 16th century and who rebelled against some or all aspects of the Elizabethan religious sentiments of this period.

Influenced by the Calvinist theology of Protestantism found in Europe, Puritans felt that the existing Anglican Church's practices and structures were corrupted and in need of "purifying" in order to purge the church of kings, idolatry, and popery. Their call was for strict biblical interpretation, and the creation of a "priesthood of all believers."

Puritan believers should follow a clear moral path, which stressed God's direct and total command of mankind's place on earth. This belief system saw the individual directed by the grace of God, and as such, the believer must be obedient, disciplined, humble, and always grateful for God's blessings. To support such a system ceremonies should be simple, church decorations kept to a minimum, superstition should be confronted, education and Bible reading for all encouraged, clothing for priests and church members simple and free from adornment, and high personal morality practiced as a matter of faith. In time there would grow opposition to work or pleasure being taken on the Sabbath, drama, gambling, some forms of music, and even poetry if deemed sinful or erotic.

CHURCH STRUCTURE

It was the Puritans' challenge to church authority that brought conflict with the state, a factor that would lead to government persecution and the need to migrate to the New World to establish religiously inspired colonies on the Puritan model. The Church of England was an episcopal hierarchy whose head was the monarch. This was the church of vestments, pomp, ritual, ecclesiastical courts, and the liturgical order of the BOOK OF COMMON PRAYER. It was this structure that permitted the perceived church decadence that the Puritans objected to. Arguments for the presbyterian organizational model emerged in the 1570s, followed by the Congregationalist approach, which gave power to each congregation to organize themselves and choose their own church leaders. This latter model would come to dominate the church organization in New England and other colonies north of Virginia.

The Puritan struggles against the church and state did not win victories in the early 17th century and had to await the turbulence of the English Civil War in the 1640s to gain an upper hand, but only a temporary one, which ended with the Commonwealth and the Restoration of 1660. It was this failure to change conditions that led the Puritans to found American colonies as "Beacons on the Hill" for others to follow. It was the Separatists who had given up reforming the Church of England who first established a permanent American colony. Sailing on the *Mayflower* and led by William Bradford and his Pilgrim followers, these Separatists established the Plymouth Plantation in Massachusetts in 1620.

By 1630 other non-Separatist Puritans established themselves in MASSACHUSETTS BAY COLONY, which became the hub for the spread of varieties of Puritanism

throughout what became New England. Numbers grew rapidly, reaching approximately 20,000 in 1640 and more than 100,000 by 1700. Splits also occurred within the Puritan ranks leading to the establishment of other Protestant colonies such as Rhode Island in the 1640s, which followed a Baptist tradition.

Other Protestant offshoots such as the Society of Friends or Quakers, which shared some Puritan tenets, settled in Pennsylvania, as did other Protestant settlers from Germany and Sweden, such as the Moravians and Lutherans, who founded other communities along the Eastern Seaboard.

The Puritan impact with its Calvinistic commitment to predestination, an acceptance of conversion as essential to spirituality, and belief in an elect membership within each church carried political dimension, which influenced governance in the major Puritan colonies. Some have argued that this mixture of church and state created a theocracy, particularly in Massachusetts Bay. Religious toleration, which was denied them in England, where they were viewed as dissenters, was not translated into general practice in their new lands.

As the decades progressed, difficulties arose as to how the power of the elect could be transferred to their descendents. The Half-Way Covenant was one device, but in time, particularly with political change in England following the Glorious Revolution in 1688, greater toleration of those deemed the nonelect developed both inside and outside the Puritan colonies by the 18th century.

Puritanism in North America helped make the successful settlement of prosperous English colonies a reality. Puritan belief in covenants, individual voices, simplicity, education, and morality would have a lasting effect on the development of democratic views and traditions, which, in turn, would have a major and lasting influence upon American life.

See also Puritans and Puritanism.

Further reading: Hill, Christopher. *Society and Puritanism in Pre-Revolutionary England*. London: Pimlico, 2002; Miller, Perry. *Errand into the Wilderness*. Cambridge, MA: Harvard University Press, 1975; Rutman, Darrett H. *American Puritanism*. New York: W. W. Norton & Company, 1980; Schuldiner, Michael, ed. *Studies in Puritan American Spirituality from Anne Bradstreet to Abraham Lincoln*. Lewiston, NY: Edwin Mellen, 2005; Simpson, Alan. *Puritanism in Old and New England*. Chicago: University of Chicago Press, 1955.

Theodore W. Eversole

Puritans and Puritanism

In the 16th and 17th centuries, English Puritans were Calvinists in theological allegiance. They believed in the supreme authority of God and the evangelical truth of the Bible, emphasized the predestinated salvation of the elect by God's grace alone, strove to rehabilitate depraved human souls by living a saintly life out of gratitude of God's grace, and preferred organizing of electoral and congregational communities according to the providence of God to earthly authority. The Puritans shared a strong antipapal and anti-Catholic sentiment but disagreed as to how to construct a heavenly kingdom on earth.

The English Puritans distinguished themselves from other Protestants of the same period by their absolute conviction that all human beliefs, institutions, and actions ought to be rigorously verified by the literal meaning and syllogism of the Bible. The complicated interactions among the Puritans, the Anglicans, and the Catholics had significant impact upon the direction of the Church of England and the emerging modern English nation during the Tudor and Stuart periods.

QUEEN ELIZABETH'S ROLE

At the beginning of Queen Elizabeth I's reign (1558–1603), the exiled English Protestants, victims of the Marian restoration of Roman Catholicism, returned from the Continent, where they had experienced a "purer" Christian worship than that was prescribed in the Book of Common Prayer sanctioned by the English parliament of 1552. Some of their leaders believed that the Elizabethan Church of England retained "impure" Catholic elements in its liturgical formation. A minority of radical Puritan clergy also wanted to replace the Anglican episcopacy with the Calvinist congregational structure and presented their demands in the Admonitions to Parliament in 1572. The document never reached the floor of Parliament because it displeased the queen. Nevertheless, Puritan Nonconformists, those who refused to use the Book of Common Prayer in their congregations, began to emerge.

The Puritans, in general, did not threaten the queen's regime; neither did they openly break with James I (r. 1603–28) at the beginning of his reign. In the Hampton Court Conference of 1604, the king authorized the production of the King James Version of the Bible, which pleased all Protestants, including the Puritans. Nevertheless, the king vehemently defended his divine right and refused to make any concession to the Puritan Nonconformist demands; some Puritans grew discouraged about their reform efforts and began to separate

themselves from the Church of England. Those separatists would soon migrate to the New England colonies. There, they established their Congregationalist churches and spread their beliefs, work ethics, and way of life. In the next two centuries, American Puritanism significantly impacted American political and social structures.

In England, the Puritans became revolutionaries under Charles I (r. 1628–49), when the fear of Catholic restoration, complicated by other social, political, and religious factors, pushed England into civil war (1642–60). Between 1643 and 1647, many Puritan teachings and rituals were incorporated into the Westminster Confession and Catechisms sanctioned by the Long Parliament, which enhanced the Puritan influence against the Stuart king, but they were strongly opposed to the ideas of the church-state relationship embodied in those documents. After the parliamentary New Model Army, composed mostly of the Puritan volunteers, defeated and executed the king in 1649, Oliver Cromwell, the Puritan general and Lord Protector, experimented with a Puritan-styled Commonwealth during the Interregnum (1649–60). Cromwell's moderate and tolerant policies were disrupted by fellow Puritan radicals: the diggers, the levellers, and the officers and soldiers who followed the apocalyptic prophecy of the fifth monarchists.

STUART RESTORATION

During the Stuart Restoration (1660–88), Charles ii (r. 1660–85) reestablished royal authority and the Church of England. From 1661 to 1665, Parliament passed a set of laws to restrict the nonconformist Puritans and Catholics, known as the Clarendon Code. The code required the Puritans to conform to the Anglican Church and its supreme governor, the king, and to use the Book of Common Prayer in public worship. It also prohibited their gatherings of more than five persons and their being within five miles of a city.

In 1672, the Test Act excluded about 2,000 nonconformist Puritans from holding public office. These prejudicial and persecutory policies became moderated in the Glorious Revolution (1688–89), when the Puritans began to be able to live under the laws prescribed by the Act of Toleration in 1689. Some of the discriminating mechanisms against the Puritans remained effective in different legal forms until the early 19th century.

After the Glorious Revolution, the English Puritans gradually faded away from the center of English parliamentary politics, which began to be dominated by two contentious parties, the Tories and the Whigs. In the American colonies, the Puritan movements declined after the American Revolution.

See also Bible translations; Calvin, John; Mary I; Puritanism in North America; Stuart, House of (England); Tudor dynasty.

Further reading: Collinson, Patrick. *The Birthpangs of Protestant England: Religious and Cultural Change in the Sixteenth and Seventeenth Centuries*. New York: St. Martin's Press, 1988; Lake, Peter. *Anglicans and Puritans?: Presbyterianism and English Conformist Thought from Whitgift to Hooker*. London: Allen & Unwin, 1988; Miller, Perry. *The New England Mind*. Boston: Beacon Press: 1961.

Wenxi Liu

Qing (Ch'ing) dynasty, rise and zenith

The Qing (1644–1911) was China's last imperial dynasty and the second of nomadic origin that ruled the entire Chinese world. Its success is due to capable and wise founders and their long-reigning immediate successors, whose admiration for Chinese culture led them to assimilate rapidly, and to retain most of the existing government institutions with few modifications. The dynasty remained prosperous and dynamic until the end of the 18th century.

The Qing is also called the Manchu dynasty. The Manchus were nomads descended from the Jurchen tribal people who lived in northeastern China (Manchuria). They had conquered and ruled northern China under the Jin (Chin) dynasty (1115–1234) but had retreated to their original homeland when the dynasty ended. They forgot their short-lived written language and reverted to a life of hunting, fishing, and raising livestock. Manchuria was part of the Ming dynasty (1368–1644) and became an area of mixed residence of Jurchen and other nomadic tribal people amid the sedentary Han Chinese. Jurchen and other tribal people were responsible to Ming officials in Manchuria and went to Beijing (Peking) at stipulated times to render tribute to the Ming court.

The decline of the Ming dynasty coincided with the rise of strong leaders among the Jurchens, the first a minor tribal chief named Nurhaci, who began significant reforms and innovations that would lead his people to power. They included the creation of a written language and the militarization of all Jurchens into a banner system whereby all males were organized into fighting units and given land to farm and administer. As a result of successful campaigns, the defeated people became serfs, liberating the bannermen into full time warriors and administrators. Nurhaci created a state called the Later Jin, which his son Abahai changed to Qing (which means "pure") 1635. Abahai also changed his people's name from Jurchen to Manchu. Continuing his father's ambitious policies Abahai expanded the banner system to include units of Mongols and Han Chinese, conquered most of Manchuria, subdued Korea and forced it to change allegiance and tribute relations from the Ming to Qing, and began attacking Ming territories near the Great Wall of China. Abahai died in 1643 and was succeeded by a young son, but his work was continued by his capable brother Dorgon, who acted as regent.

FORMATION OF A NATIONAL DYNASTY

A great stroke of luck catapulted the frontier Manchu state to a national Chinese dynasty. In 1644, rebel bandits attacked and captured the Ming capital, causing the emperor to commit suicide. In the ensuing confusion Wu Sangui (Wu San-kuei), a Ming frontier general guarding the eastern extremity of the Great Wall, requested Manchu assistance to drive out the rebels, with which Dorgon happily complied. After liberating Beijing and while Wu's forces chased the rebels to their destruction Dorgon placed his nephew on the vacant

Ming throne and proclaimed the Qing as a national successor dynasty to the Ming. He won over many people in northern China by burying the last Ming emperor and empress with honor, restoring order, and keeping most of the Ming institutions and officials in place. Ming loyalists resisted in southern China and warfare continued until 1683, when Taiwan, the last Ming loyalist bastion, was captured.

Dorgon died in 1651 and his nephew the emperor Shunzi (Shun-chih, r. 1644–61) continued his policies but had little impact because of the brevity of his reign. Then came three great emperors: KANGXI (K'ang-hsi, r. 1662–1722), YONGZHENG (Yung-Cheng, r. 1723–35), and Qianlong (Ch'ien-lung, r. 1736–1796). These three reigns totaled 134 years, during which traditional Chinese culture enjoyed its last great flowering and Chinese power attained great heights.

CAPABLE RULERS

Kangxi was seven when he ascended an as yet insecure throne. A remarkably intelligent, ambitious, and hardworking boy, he freed himself from the tutelage of his regents at age 13 and began his personal rule, which was noted for its success in war and peace. Frugal in personal habits and in administration he repeatedly reduced taxes and permanently fixed them at a low level. He also took a personal interest in agricultural improvements, introducing early ripening strains of rice to promote food production. He advocated vaccination against smallpox, a dreaded childhood disease that he had recovered from, and quinine (called Jesuit bark) against malaria. He also took several tours of inspection to be personally acquainted with his realm. He worked long hours personally reading and responding to reports and memorials of officials and conscientiously fasting before reviewing capital cases, showing respect for life and the awesome responsibilities that were vested in him.

He finished the work of suppressing Ming loyalist revolts and the formidable revolt of the Three Feudatories. He campaigned against the Mongols and negotiated a treaty with Russia that defined part of the borders between the two empires and put part of Outer Mongolia under Qing control. He also installed a friendly cleric as the Seventh Dalai Lama, thus extending Qing authority over Tibet.

Although personally friendly with Jesuit missionaries, some of whom were his teachers and employees, he rejected the papacy's attempt to claim authority over Chinese Catholics and definition of what rites Chinese Catholics should follow. The defeat of the Jesuits' position on Chinese rites by their opponents in the Catholic curia ended over a century of cultural exchange between China and Europe.

Kangxi was both a keen student and a patron of the arts and learning. He sponsored numerous projects that included the compiling of a multivolume history of the Ming dynasty, a comprehensive dictionary, and other publications. His court was filled with literary men and artists. Although his last years were clouded with problems of finding a worthy successor among his many sons, Kangxi's long reign ended with the Qing dynasty firmly established. To many of his subjects, he approached the ideal ruler.

Emperor Yongzheng (r. 1723–1735) was Kangxi's fourth son and his successor. Because he was already 44 when he ascended the throne, his reign was a short one. Like his father, Yongzheng was able, conscientious, and hardworking. He focused on making his government efficient by weeding out incompetence and corruption and making all officials accountable. The civil service, recruited on merit through exams, enjoyed high morale under his reign. He concentrated military power in his own hands and personally commanded all the Manchu banner units, sidelining the Manchu tribal and clan chiefs and imperial princes. Although he did not personally command campaigns, Yongzheng continued to consolidate his empire's borders with expeditions against the Mongol tribes that had not submitted, and by a second treaty with Russia that completed the drawing of borders between the two empires. Yongzheng's legacy was a more efficient and tightly controlled empire than the one he inherited and one that was institutionally stronger.

Yongzheng was followed on the throne by his fourth son, then aged 24 and well prepared for his role, who reigned as Emperor Qianlong, a keen student of history. His paragons were Taizong (T'ai-tsung, r. 627–47, statesman and general) and his grandfather Kangxi, and he abdicated in 1796 so that his reign would not be longer than that of his revered grandfather. Qianlong excelled in war, personally leading some campaigns. Under him Qing arms finally reduced the troublesome Olod Mongols and Turkic tribes, extending Chinese control into Central Asia as had the great Han, Tang (T'ang), and Yuan (Mongol dynasty) dynasties. Peace and prosperity prevailed, education and culture flourished, and the civil service exams recruited capable men to serve the government.

As had his grandfather, Qianlong made numerous tours of inspection throughout his realm, and as had both his predecessors, he lavishly patronized the arts, including many Jesuit artists and architects who gathered at his

court. He was also an avid collector, who added a vast array of arts to the imperial collection. A great literary project that distinguished his reign was the compilation of the *Complete Library of the Four Treasuries*. It contained more than 36,000 volumes consisting of 10,230 titles divided into four categories: the classics, history, philosophy, and belles-lettres. Seven complete sets of the compilation were printed and deposited in different libraries throughout the realm. However the emperor also had an ulterior motive in sponsoring this project—to weed out works that were hostile to the Manchus. Qianlong's reign both saw the culmination of Qing greatness and was the forerunner of dynastic decline because of corruption during his later years. He abdicated in 1796 but continued to wield power until his death in 1799 even as his son was nominally in control.

The long and successful reigns of three great and ambitious emperors took the Qing dynasty and China to the height of power and prosperity. While the monarchs were of nomadic Manchu origin, they had almost totally assimilated to and identified with Chinese culture. The Manchu written script, proclaimed as one of two official languages of the empire (together with Chinese), was soon relegated to the background. All of the three rulers considered themselves cultured Chinese rulers and patrons of the arts. Despite certain favoritism shown to Manchus in the highest ranks of government, Chinese occupied the bulk of the civil service positions and most gradually became reconciled to Manchus for sharing and honoring their culture and traditions. However splendor bred complacency that led to degeneration. By the beginning of the 19th century, changing world conditions and the accumulation of domestic problems would lead to rapid decline of the Qing dynasty.

See also Jesuits in Asia; Kaikhta, Treaty of; Ming dynasty, late; Nerchinsk, Treaty of; rites controversy in China.

Further reading: Crossley, Pamela K. *The Manchus*. Cambridge, MA: Blackwell Publishers, 1997; Ho, Ping-ti. *The Ladder of Success in Imperial China: Aspects of Social Mobility, 1368–1911*. New York: Columbia University Press, 1962; Hsu, Immanuel C.Y. *The Rise of Modern China*. New York: Oxford University Press, 2000; Kahn, Harold L., ed. *Monarchy in the Emperor's Eyes, Image and Reality in the Ch'ien-lung Reign*. Cambridge, MA: Harvard University Press, 1971; Peterson, Willard J., ed. *The Cambridge History of China,* Vol. 9, Part 1, *The Ch'ing Empire to 1800*. Cambridge: Cambridge University Press, 2002.

Jiu-Hwa Lo Upshur

Qing (Ch'ing) tributary system

The Chinese tributary system dated to the Han dynasty (202 b.c.e.–220 c.e.). It reflected the Chinese worldview that China was the center of the civilized world, and that all lands desiring relations with China must be tributary states. The Qing (Ch'ing) tributary system was inherited from its predecessor Ming dynasty (1368–1644) with additions and modifications.

The basis of the tributary system was acceptance of Chinese cultural superiority. Non-Chinese or barbarians, if willing to travel to court and perform the prescribed rituals, could be accepted into the Confucian sphere of states. Rulers or envoys of vassal states offered tribute or gifts and received in return the Chinese emperor's seal of recognition and return gifts, generally much in excess of the tribute. There were four main functions of the tribute system. First, it maintained the preeminence of China among the peripheral peoples. Second, it was a political means of self-defense. Third, it was a means of trade. Fourth, it was a way of conducting diplomacy.

Through early Ming China's strength on land and sea it became the suzerain of many tributary or vassal states. They included Korea, the Ryukyu Islands, Annam (Vietnam), Burma, Siam, and a host of other states in Southeast and Central Asia from Bengal to the Philippines to Samarkand. The Reception Department, a bureau of the Chinese government, regulated the size, frequency, and reception of the tribute missions that depended on each's importance to and distance from China. For example Korea paid tribute four times a year; Annam once every two years; Siam every three years; and Laos and Burma every 10 years. While in China, all expenses of the tribute missions were paid by the Chinese government. Regulations also governed the number of merchants and amount of trade allowed to accompany each tribute mission.

As the Ming dynasty declined, the newly established, and as yet regional Qing or Manchu dynasty set up an office called Lifanyuan (Li-fan Yuan) or Court of Colonial Affairs in 1638. Its mission was to manage affairs relating to Mongolia, Tibet (including dealing with the Dalai Lama), the Western Regions (present-day Xinjiang [Sinkiang]), and Korea. It kept track of titles and defined the domains of Mongol chiefs to prevent tribal wars and regulated the Mongols' relations with their spiritual leaders in Tibet. After 1644, its functions were enlarged to supervising the semiabsorbed tribal peoples of southwestern China in Yunnan, Guizhou (Kweichow), and Sichuan (Szechuan) provinces.

In short the Lifanyuan dealt with frontier peoples and ethnic minorities in the Qing empire outside the Chinese style of civil administration.

Europeans who traveled to China via sea during the Ming dynasty encountered this system of international relations. Although Western nations were not formally enrolled among the tributary states because of their great distance from China, envoys from Portugal, the Netherlands, and Russia were received at the Qing court as tribute ambassadors. Between 1655 and 1795, 17 missions from Western nations were received by the Qing monarchs, and all except the last, the British ambassador Lord Macartney, performed the kowtow before the emperor. This style of international relations between China and Western nations ended in 1842 after Great Britain defeated China in the First Anglo-Chinese War, although it persisted between China and its traditional vassal states until the late 19th century.

See also Abahai Khan; Great Wall of China; Ming dynasty, late; Qing (Ch'ing) dynasty, rise and zenith.

Further reading: Fairbank, John K., ed. *The Chinese World Order: Traditional China's Foreign Relations*. Cambridge, MA: Harvard University Press, 1968; Fairbank, John K., and Têng Ssu-yü. "On the Ch'ing Tributary System." *Harvard Journal of Asiatic Studies 6, no. 2* (1941); Fairbank, John K. "Tributary Trade and China's Relations with the West." *The Far Eastern Quarterly 1, no. 2* (1942).

Jiu-Hwa Lo Upshur

Quietism

Quietism refers to a Christian movement that was characterized by a mystic approach to God, consisting of an absolute passivity combined with a spiritual tranquility. It began in Spain and extended into Italy and France. Condemned as erroneous by various church leaders, it nevertheless had many adherents, including nobility in all three countries.

While there were other quietist movements and proponents throughout the centuries, the originator of the Quietist movement was a pious Spanish priest named Miguel de Molinos. Molinos was born in 1628 and grew up poor. His intellectual brilliance gained him admission to Jesuit schools, eventually earning a doctorate in theology. Molinos was a popular preacher in Valencia and gained a following throughout Spain and Italy that included many future leaders. He radiated a confidence and spiritual authority that were combined with an expressed humility, declaring that "his one desire was to be annihilated for Jesus and condemned by all."

In 1675, Molinos published a book titled *Spiritual Guide* to express his views. He wrote of the tranquility of the soul absorbed in God, dead to all other thoughts and feelings. One should have no desires, and even expressions of outward piety (devotion to Mary or the saints) were harmful. This mystical, inward way was the way to life in God. Initially his book was positively received, in part because Pope Innocent XI and several cardinals were impressed with Molinos as a preacher and a godly man.

MOLINOS ARRESTED

In 1685, Molinos was arrested and put on trial by the Spanish Inquisition. Accused of heresy, he never protested against his accusers but rather agreed with them readily and quickly recanted all his errors (giving a certain ironical proof of his views that the inward soul was far more important than the outward). He was sentenced to imprisonment in a monastery in 1687 and spent the last nine years of his life in quiet prayer and contemplation.

By the time of Molinos's arrest, his writings and views had spread to France. A French Barnabite priest named Father Lacombe had studied and popularized Molinos's works and eventually met a wealthy French widow named Jeanne-Marie Guyon. Madame Guyon had married young but almost immediately expressed regret that she had not become a nun. She was a voluble and intense individual, full of mystical experience, claiming to have been given an "invisible ring of mystical marriage" by the Child Jesus.

When Father Lacombe met Madame Guyon around 1680, the two began a spiritual journey that attracted many devout disciples, both men and women. For a time, both stayed in the French city of Thonon, where Madame Guyon lived at an Ursline convent. Madame Guyon had a crisis in 1683 when she became convinced that she either was carrying the Child Jesus or was the pregnant woman referred to in the book of Revelation. This served only to intensify the circle of the devout. Eventually around 1685, the two traveled to Paris, where many noble women were added to the circle of their devotees. When Molinos was arrested in Italy in 1685, the archbishop of Paris had Father Lacombe arrested as well on account of his "scandalous behavior." While charges of misconduct against Lacombe were never conclusively proved, he spent the rest of his life in prison, by some accounts becoming increasingly insane.

Madame Guyon was also confined to a convent for a time but never repented of her views. She was eventually released through the influence of some of her noble friends. Around 1686, Madame Guyon met the young pious bishop François de Sali gride and de la Mothe Fénelon, who quickly became convinced of the genuineness of her spirituality. Bishop Fénelon became a promoter of a less radical form of Quietism, one characterized more by indifference than the total passivity promoted by Molinos and Madame Guyon.

All was relatively quiet until the elderly Archbishop Bossuet, long a defender of the faith, was asked to look into the views of Lacombe and Guyon. Because of Guyon's continued popularity with many members of the French court, she was never condemned publicly but rather agreed to retract her views. In 1696, Bossuet sent a written work to Fénelon for his comment and approval. In it Bossuet condemned once again the views of Guyon. Rather than agreeing, Fénelon wrote and published a work of his own that defended the centrality of religious experience.

Some historians view the controversy as unnecessary, as the two theologians were not so far away from agreement. Nevertheless, the controversy boiled over, as Bossuet appealed to the king for justice against Fénelon, who refused to debate the elderly theologian. Eventually Fénelon appealed to the pope in Rome, offending King Louis XIV, who, while unable to remove Fénelon from his office, forbad him to be present at the royal court. In 1699, under pressure from Rome, Fénelon repudiated his views.

After Madame Guyon's death in 1717, Quietism itself slowly died away. Yet it left its mark on the church in France, Spain, and Italy, and later evangelical Protestants.

See also Ferdinand V and Isabella I of Spain; Jesuits in Asia; Loyola, Ignatius of, and the Society of Jesus.

Further reading: Daniel-Rops, H. *The Church in the Seventeenth Century*. New York: E. P. Dutton, 1963; Fénelon, François. *Fénelon: Meditations on the Heart of God*. Orleans, MA: Paraclete Press, 1997; Guyon, Jeanne. *Union with God*. Jacksonville, FL: Seedsowers, 1981.

Bruce Franson

R

race and racism in the Americas

Beginning in the years after conquest, Latin America and the Caribbean experienced a societywide, centuries-long coming together of European, African, and indigenous American populations. The precise nature of that coming together varied according to time, place, and circumstance, generating a complex and shifting mosaic of racial categories, boundaries, and identities. In British North America, in contrast, Native American were on the whole excluded from the dominant Anglo society, while Africans were included in that society while relegated to its lowest rung. This latter trajectory led, over time, to a largely dichotomous conception of race—a racial universe consisting of blacks (or Negroes) and whites, along with other categories (Indians, Asians, and others) but no substantial intermediate categories (save "half-breeds" and similar epithets designating white-Indian mixes). By the 1800s, this dichotomous conception of race coalesced in the United States into the "one drop rule," in which a single drop of "Negro blood" made a person Negro.

French North America followed a different trajectory, with French traders along the St. Lawrence River, in the Great Lakes region, and in the Mississippi River valley mixing and intermarrying with native peoples to a much greater extent than in British North America. The resulting "mixed" racial categories, generically termed the Métis (equivalent to the Spanish term *mestizo*), can be taken as emblematic of the different ideas and practices of race and racism in French and British colonial North America.

In Latin America and the Caribbean, in contrast, there evolved very different cultural understandings and social practices of race that there, too, varied widely across time and space. In general, racial categories here ranged across a spectrum from dark skinned to light skinned and were defined by more than skin color. Hair texture, nose shape, facial architecture, upbringing, social class—the latter exemplified in the popular locution "money whitens"—and many other factors combined to determine a person's precise location in the complex and fluid grid of racial categories. Spaniards in particular were especially concerned with maintaining their *limpieza de sangre* (purity of blood), a concern routinely expressed in law and custom. The irony was that such "purity of blood" never existed. In fact Spaniards and Iberians in general around the year 1500—sometimes called the "*mestizos* of Europe"—could trace their genetic heritage to centuries of biogenetic mixing in consequence of Iberia's geographic location as a land bridge between western Europe and North Africa—a population that combined northern and western European, North African, trans-Mediterranean, and sub-Saharan African "racial strains."

Race, virtually all modern scholars agree, is a social construct, a cultural imposition that exhibits only the most tenuous connection to biology or genetics. Biogenetic diversity is a fundamental feature of the species *Homo sapiens*. Yet as biologists, anthropologists,

and the scientific community in general universally agree, there does not exist, "out there in the world," an objective biogenetic reality that corresponds to historically developed, "commonsensical" conceptions of "race." Among the most common facts cited in support of this argument is that there exists far more biogenetic diversity within a given "race" (say, Africans or Caucasians) than between "races." A frequently invoked distinction in this regard is between "genotype" and "phenotype." The latter, comprising various visible markers such as skin color, hair texture, and so on, bears no substantial relation to the former, which consists of an individual's (or, more broadly, an organism's) genetic makeup and heredity.

These and related contemporary understandings of "race" did not exist in the period covered in this volume. Instead there emerged across Latin America and the Caribbean highly elaborate and varied racial categories meant to pigeonhole any given individual's racial background and characteristics. In addition to *mestizos* (Indian-Spanish), *mulattos* and *pardos* (African-Spanish), and *zambos* (African-Indian), there emerged in Spanish America, in different times and places, hundreds of more precise categories: *castizo* or *quadroon* (mestizo-Spanish), *octoroon* (quadroon-Spanish), *quintroon* or *sextroon* (octoroon-Spanish), Morisco (mulatto-Spanish), *cholo* (mestizo-Indian), *quinterona* (Spanish-mulatto), and many more. Toward the end of the colonial period, such efforts to pinpoint racial categories faltered, leading to increasing use of the generic term *castas* to refer to mixed-race peoples generally.

In Portuguese Brazil the most salient categories were *mamelucos*, *mestiços*, and *caboclos*. The greater propensity for Portuguese men (and to a lesser extent, women) to mix freely and intermarry with indigenous and African populations, and with their "mixed-race" offspring, eventually led, after independence, to a Brazilian national myth of "racial democracy"—the notion that racism did not exist in Brazil. The fallacious nature of this myth is the subject of an expansive literature. In fact, in Brazil as elsewhere in the Americas, there existed a very strong correlation between social class and social race. Darker skin and more Indian or African phenotypes were most commonly associated with lower social class and lesser social privilege, lighter skin and more European physiognomy with higher social class and greater social privilege.

Intricate gradations of racial categories did not mean an absence of racism, but rather different forms of race and racism in different parts of the Americas—not only in Spanish, Portuguese, and British colonies, but in French and Dutch colonies as well. In virtually every sphere, from major social indices such as employment and life expectancy, to popular media such as television and film, the legacies of those distinctive heritages of racism remain profoundly apparent to the present day.

Further reading: Alleyne, Mervyn C. *Construction and Representation of Race and Ethnicity in the Caribbean and the World*. Kingston, Jamaica: University of the West Indies Press, 2001; Harris, Marvin. *Patterns of Race in the Americas*. New York: Walker & Company, 1964; Morner, Magnus. *Race Mixture in the History of Latin America*. Boston: Little, Brown & Company, 1967; Toplin, Robert B., ed. *Slavery and Race Relations in Latin America*. Westport, CT: Greenwood Press, 1974.

Michael J. Schroeder

Rajputs

Rajputs (literally, "children of kings") are members of a Hindu aristocratic caste (*kshatriya*, or warrior) settled mainly in northwestern India, who may have Central Asian origins. The Rajputs have been influential in the political history of India since the eighth century. By late 15th century, they were engaged in battles against the Turko-Afghans of the Delhi Sultanate, and by the mid-16th century they came under control of the Mughals (Moguls, Moghuls). In 1527, Babur won the Battle of Kanua over a confederacy of Rajputs led by Rana Sanga, ruler of Mewar in Rajastan, despite having a much smaller army. With the death of Rana Sanga and many other leaders in this battle, there was little hope for Rajput resurgence.

The Battle of Kanua inaugurated a long relationship between Rajputs and Mughals. Babur ruled for four years and died in 1530. His son Humayun was not as powerful a leader and was forced into exile in Persia. However, Humayun's son Akbar extended power and geographical dominance of the Mughal Empire. Akbar began the custom of taking Rajput Hindu wives, without expecting them to convert to Islam. The diverse Mughal dynasty would employ Persians, Arabs, locally born Muslims, Rajputs, Brahmans, and later Marathas in its administration. Akbar and subsequent leaders' marriages to Rajput women positioned some Rajputs as members of the ruling Mughal elite and they were integrated into the Mughal Empire in northern India. Many regional Rajput leaders maintained their autonomy but had to pay taxes to the Mughal government.

The reciprocal relationship between the Mughal emperors and the Rajputs was threatened in the mid-17th century, as a result of Shah Jahan's four sons' wars of succession of their father. The Rajputs remained loyal to Shah Jahan and fought against his rebel sons. When Aurangzeb won, they would suffer the consequences.

Aurangzeb was an ardent Muslim and he recast the previously diverse administration to favor Muslims exclusively. As a result, the Hindu Rajputs were ostracized politically, economically, and socially.

A later ruler, Jahandar Shah, attempted to repair relations with the Rajputs after 1715. The once strong relationship between the Rajputs and Mughals was never revived to the same level as during the early years of the Mughal dynasty.

See also Delhi and Agra; Mughal Empire.

Further reading: Hallissey, Robert. *The Rajput Rebellion against Aurangzeb, a Study of the Mughal Empire in Seventeenth Century India*. Columbia: University of Missouri Press, 1977; Metcalf, Barbara D., and Thomas R. Metcalf. *A Concise History of India*. Cambridge: Cambridge University Press, 2002; Richards, John. *The Mughal Empire*. Cambridge: Cambridge University Press, 1993; Spear, Percival. *The Oxford History of India*. Oxford: Clarendon Press, 1958.

Stefany Anne Boyle

Sir Walter Raleigh escaped execution for 15 years until King James I finally had him put to death.

Raleigh, Sir Walter

(1554–1618) *English mariner, courtier, and writer*

Sir Walter Raleigh was an English adventurer and early promoter of colonization. He organized the Roanoke colony in 1585, England's first settlement in America.

Raleigh was born in Devon in the west of England, a younger son of a poor but distinguished family. He was registered at Oriel College, Oxford, from 1568 to 1572 but spent most of this time in France fighting for the Huguenots. Returning to London, he studied law at the Inns of Court and published poetry. In 1578, his half brother Sir Humphrey Gilbert obtained a patent to colonize North America and Raleigh accompanied Gilbert in search of Spanish treasure. While this voyage was a disaster, it whetted Raleigh's appetite for colonization. In 1580, he led an army to England's first colony, Ireland, and put down a rebellion with brutal force. Such actions attracted the attention of Queen Elizabeth I and Raleigh quickly became a royal favorite. The queen bestowed on Raleigh vast estates in Ireland, lucrative patents and licenses, and various government offices. She knighted him in 1585.

In 1583, Gilbert died while trying to establish a colony in Newfoundland, and the following year, Queen Elizabeth granted Raleigh exclusive license to colonize America. Immediately, Raleigh dispatched an exploratory expedition to the Outer Banks of North Carolina, an ideal location for looting Spanish fleets. Receiving favorable reports of America, Raleigh dispatched his cousin Sir Richard Grenville to the Roanoke islands to erect a colony named Virginia after the virgin Queen Elizabeth. However, the colonists angered local Native Americans and decided to abandon Roanoke less than a year after their arrival. In April 1587, Raleigh dispatched a second group to America, but shortly after they arrived England engaged the Spanish Armada and all contact with the colony was cut off until 1590. When a relief vessel finally got through, there was no trace of the colonists. Although Raleigh failed to erect a permanent settlement, he continued to advocate American colonization,

writing in 1602, "I shall yet live to see it an Inglishe nation."

After Roanoke, Raleigh turned his attention elsewhere. In 1592 he married one of the queen's ladies-in-waiting, Elizabeth Throckmorton, who bore him a son, Wat. He led an expedition of Guiana in 1595 and launched an attack on Cádiz a year later. Raleigh's dedication to Queen Elizabeth sat poorly with the monarch's successor, King James I, who remarked upon meeting the adventurer, "I have heard but rawly of thee." In 1603, the king charged Raleigh with conspiring with the Spanish. Convicted, Raleigh was sentenced to death but lived in the Tower of London for the next 12 years and wrote the antimonarchical treatise *History of the World*. Still frustrated with Raleigh, the king allowed him to make a second attempt at claiming Guiana for England. When the expedition failed and Raleigh's men mutinied, the king enforced Raleigh's conviction from 15 years earlier. A hero at his death, Raleigh told his reluctant executioner, "This is a sharp medicine, but it is a sure cure for all diseases."

Further reading: Kupperman, Karen Ordahl. *Roanoke: The Abandoned Colony.* Totowa, NJ: Rowman and Allanheld, 1984; Trevelyan, Raleigh. *Sir Walter Raleigh*. New York: Henry Holt, 2002.

John G. McCurdy

reducciones (congregaciones) in colonial Spanish America

In response to steep demographic declines and a shared desire to exercise greater control over dwindling Indian populations, from the 1550s, Spanish colonial administrators and ecclesiastical authorities devised and implemented the institution of the *reducción*, or *congregación* (similar settlements, usually founded by religious orders, were called *aldeas* in Portuguese America). In essence a *reducción/congregación* was an Indian village or settlement, either newly established or expanded from an existing population center, into which Indians from specified outlying districts were compelled to move. The inhabitants of such settlements were typically called *congregados*.

Taking various forms in different parts of Spain's American empire, *reducciones* originated from a number of related impulses: to forestall rebellion by ensuring that no substantial Indian populations remained outside the sphere of Spanish surveillance and control, to facilitate conversion to Christianity, to furnish a readily available labor force, and to empty Indian-occupied lands for private ownership.

Typically laid out in the grid pattern characteristic of the Spanish colonial town, over time most *reducciones* failed to adhere to Spaniards' idealized conceptions of hierarchically ordered urban space. Instead Indian dwellings and *barrios* (neighborhoods), in *reducciones* as elsewhere, tended to emerge disordered, with the "central square" in many postconquest Indian settlements often becoming little more than an empty lot adjacent to the church, and with social status bearing little relation to the location of individuals' dwelling places.

This was generally less true in *congregaciones* founded as religious missions by "regular" (missionary) orders, most prominently the Dominicans, the Franciscans, and later, the Jesuits. Most commonly established in peripheral regions such as New Spain's northern frontier, Yucatán, the Peruvian hinterlands, Paraguay, and the Brazilian *sertão* (backlands), such missionary *congregaciones* (*aldeas*) typically comprised an outer wall, affording protection against external attacks, and an inner compound.

Within the compound, the largest and most imposing structure was invariably the church, surrounded by workshops, granaries, stables, and similar structures, with dwelling places ringing the periphery. Bent on civilizing and Christianizing the Indians, the friars in such settlements typically endeavored to instruct their charges in a variety of crafts and industries, such as agriculture, stock raising, beekeeping, hide tanning, viticulture, and others.

The many variations on these general themes, however, along with the tremendous diversity of Spanish and Portuguese resettlement schemes, and the even greater diversity of Indian communities and lifestyles in different parts of the Spanish and Portuguese empires, meant there was no ideal type to which all *reducciones* conformed. Yet the same set of overarching impulses that led to their formation—especially the desire more effectively to control Indian labor, which in turn entailed Indians' conversion to Christianity—and the concomitant desire of Indian individuals and communities to exercise as much autonomy as possible without directly challenging colonial rule tended to generate broadly similar sets of outcomes in the diverse regions of the Americas where *reducciones* were imposed.

See also Dominicans in the Americas; Franciscans in the Americas; New Spain, colonial administration of.

Further reading: Bakewell, Peter. *A History of Latin America*. Oxford: Blackwell, 1997; Gaffney, Jeannette. *Dividing the Spoils: Portugal and Spain in South America*. Yale, CT: New Haven Teachers Institute, 1992; Ganson, Barbara. *The Guarani under Spanish Rule in the Rio de la Plata*. Palo Alto, CA: Stanford University Press, 2003; Gibson, Charles. *Spain in America*. New York: Harper, 1966; Russell-Wood, A. J. *Slavery and Freedom in Colonial Brazil*. Oxford, UK: Oneworld Publications, 2002.

Michael J. Schroeder

Reformation, the

A lithograph from 1830 shows Martin Luther directing the posting of his Ninety-five Theses to the door of the Wittenberg church in 1517.

In the 16th-century Reformation, spiritual traditions gave way to scientific views on religion, society, and philosophy. Europe witnessed a fermenting of great ideas stimulated by the Renaissance. A new urban middle class ascended, with its Protestant ethics of capital accumulation, and the old order of Europe changed. The Reformation had far-reaching consequences for the church, society, and the economy.

Humanism in Europe changed intellectual inquiry beginning in 1400 by encouraging people to think in terms of reason instead of faith. Medieval Christianity was becoming outdated and human interests began to predominate. The concept of chance rather than Providence became the hallmark of the age of Renaissance humanism.

The affairs of the secular world rather than of the divine world became primary. Among the thinkers of this era were Desiderius Erasmus of Rotterdam (1466–1536), Niccolò Machiavelli (1469–1527), Francesco Guicciardini (1483–1540), Rudolphus Agricola (1443–85), and John Colet (ca. 1467–1519). The printing industry played an important role in educating people. Knowledge was disseminated at a faster rate after the invention of the printing press by Johann Gutenberg (1397–1468).

COMMERCE CLASHES WITH CHURCH

In the political arena, the decay of the Holy Roman Empire and the development of central governments had a profound effect on the feudal order, which changed with the rise of a new middle class. The geographical discoveries made by explorers altered European understanding of the world and led to a vast extension of commerce. The traditional wealth of landholdings found a rival in commercial wealth. The time was ripe for a careful reexamination and reconstruction of old institutions and the greatest one, the Roman Catholic Church, was no exception.

The Roman Catholic Church was marked by abuses and widespread corruption. The papacy had been discredited by immoral Alexander VI and the warlike Julius II. Desire for worldly possessions and political power became the norm for clergy. The sinecures, selling of indulgences, and pluralism further discredited the church. Independent nations did not like the interference from an external sovereign like the pope and sought ecclesiastical independence. The pioneering reform movements against the church began with John Wycliffe (1320–84), who was declared a heretic. He advocated freedom of individual conscience. Another reformer, John Huss (1317–1415) from the University of Prague, translated Wyclif's works into Czech, was condemned by the Council of Constance (1414–18), and was executed. Girolamo Savonarola (1452–98) endeavored to effect moral reformation in Florence and was also slain. Erasmus of the Netherlands, professor of divinity at Cambridge in 1511–13, lampooned the papacy and the monasteries.

DEBATE OVER RELIGIOUS REFORM

The onset of the 16th century witnessed debate over religious reforms, and from the second decade, the undisputed leader of the Reformation was Martin Luther (1483–1546), whose posting of the 95 Theses on the door of the Wittenberg castle church on October 31, 1517, challenged papal abuses and sale of

indulgences. The princes supporting Luther hoped that his actions would undermine Rome's authority over Germany. Luther did not believe that purchasing indulgences would spare a soul from purgatory, and he did not believe that a person could be saved by his own deeds. He protested the rituals of the church, emphasizing that sacraments were essential for salvation. For him, it was God's mercy that allowed for salvation, not institutions and sacraments. The printing press spread the message of Luther quickly, and his ideas created havoc in Europe.

The placid Pope Leo X (1513–21) sought a solution to the problem of the Reformation and called Luther to present his case after excommunicating him in 1520. Luther began his journey to Worms on April 2, 1521, and was welcomed in towns that he passed through. The church and the powerful Holy Roman Emperor, Charles V (r. 1519–56), a supporter of the Roman Catholic Church, wanted Luther to retract his statements. At the Imperial Diet of Worms, Luther stood firm in his belief and proclaimed that he could not submit his faith either to the pope or to the council, and his conscience was submissive to God's will alone. He was allowed to go home and lead a life of seclusion, writing against the papacy.

Luther had been declared an outlaw but was comparatively safe because the Emperor was busy at war with France. The Diet did not remedy the ecclesiastical grievances, and Luther's spiritual rebellion gave rise to political rebellion in the form of the Peasants' War of 1524 and 1525. Thomas Müntzer, a former Lutheran cleric, led the revolt, in which peasants demanded reforms of feudal excesses. Luther's call for peace went unheeded and he sided with the princes. The ruling prince of each principality decided the type of Christianity that would be followed; the southern princes generally sided with Rome, whereas the northerners were loyal to Lutheran teachings. At the Diet of Speyer in 1526, each German state was allowed to choose between the two religions. But after three years, in the second Diet, there was reenactment of the Edict of Worms and the Lutherans protested, thus gaining the name of *Protestants*.

TWO SIDES OF THE REFORMATION

Europe was soon divided into two blocs with the spread of the Reformation. The victory of the new faith in German Switzerland was feasible because of the efforts of Ulrich Zwingli (1484–1531). Another notable figure in Protestant Reformation, Frenchman John Calvin (1509–64), emphasized faith and called for a return to the Bible. He was of the belief that the church and state were essential for society and authority, for both were given by God. Calvinism did not make state supreme over the church, a point propounded by Luther. He encouraged the civil and ecclesiastical officers to work together against wickedness.

Calvin's theological system was indirectly responsible for the cause of democracy and was embraced in England, Scotland, and the Netherlands, where democratic tradition was gaining ground. The Puritan tradition also became effective as far away as the New England colonies. Protestant scholars went to Geneva, a center of Calvinist teaching, and took back Protestantism to their home countries in Europe. Calvin gave much importance to education and set up a training school for Protestant theologians, which eventually became the University of Geneva.

The Huguenots, or French Protestants, did not succeed in making reformation a national movement. Francis I (r. 1515–47) had already made arrangements with the papacy by the Concordat of Bologna in 1516. The persecution of the Huguenots reached its height in the St. Bartholomew's Day Massacre in 1572. The religious wars were brought to an end by the Edict of Nantes in 1598, and the question of the Reformation was settled in France for the time being. The Reformation also did not make much headway in the Netherlands, which was under control of the Holy Roman Emperor Charles V.

Calvinism spread after 1555, when Charles V bequeathed the Netherlands to his son Philip II. Dissatisfaction arose in the country because of the king's administration, excessive use of Spanish troops, and heavy taxation. In 1568, the Inquisition condemned the people of the Netherlands as heretics. There arose an uprising in northern provinces under William of Orange-Nassau, prince of Orange. The northern region proclaimed independence and the "United Provinces" became the Protestant kingdom of Holland. John Knox took Scotland toward Protestantism and left a legacy known as Presbyterianism. From 1559, Knox became the leader of Protestant rebellion against the Catholic regent of Scotland, Mary of Guise.

England's break with Rome came when King Henry viii (r. 1509–47) attacked the papal authority in England over the divorce question. The Acts of Appeals of 1533 forbade any appeal to Rome. Henry VIII proclaimed himself the head of the Church of England by the Act of Supremacy of 1534. The Reformation parliament (1529–36) attacked the property of the church and dissolved the smaller monasteries. In 1539, greater monasteries were dissolved. In the subsequent reign of Edward VI, the Protestant Reformation made great strides. The

efforts of King Christian II of Denmark made the Reformation easier in Denmark and Norway. Gustavus Vasa (r. 1523–60) introduced the Reformation in Sweden for political reasons; the king became supreme authority pertaining to religious affairs. Although the Reformation did not succeed in Italy and Spain, it effected change in Hungary and Transylvania.

COUNTER-REFORMATION

The Reformation produced the Catholic Reformation or Counter-Reformation, which endeavored to remove abuses. Reform-minded Pope Paul III entrusted the task of addressing abuses to cardinals. The Council of Trent (1545–63) removed some of the abuses and there was improvement through the efforts of popes such as Julius III (pope 1550–55), Paul IV (pope 1555–59), and Pius IV (1559–65), all of whom enforced discipline. The order of Jesuits acted as missionaries to purify the church. The Roman Catholic Church regained some of the ground that it had lost.

The Protestant Reformation was a watershed in the history of Christianity and its consequences were far-reaching. National language and education developed, and religion became accessible with the use of a common vernacular. The rising bourgeoisie saw in Protestantism reiteration of qualities like hard labor and thrift, which strengthened the economy. The glorification of national states became the precursor to nationalism. The call of Calvinism and Puritan revolution had its echo in the American colonies, leading to the Declaration of Independence.

See also Glorious Revolution; Justification by faith; Loyola, Ignatius of, and the Society of Jesus; Melancthon, Philip; Puritans and Puritanism; scientific revolution; Vasa dynasty.

Further reading: Bouyer, I. *The Spirit and Forms of Protestantism*. San Francisco: Sceptre, 2001; Chadwick, Owen. *The Reformation*. Baltimore, MD: Penguin, 1964; Green, Vivian. *The European Reformation*. Stroud, Gloucestershire, UK: Sutton Publishing Ltd., 1998; MacCulloch, Diarmaid. *Reformation: Europe's House Divided, 1490–1700*. New York: Allen Lane, 2003; Man, John. *Gutenberg: How One Man Remade the World with Words*. New York: John Wiley & Sons, Inc., 2002; Mullett, Michael A. *The Catholic Reformation*. London: Routledge, 1999; Pettegree, Andrew. *Reformation and the Culture of Persuasion*. Cambridge, New York: Cambridge University Press, 2005; Rublack, Ulinka. *Reformation Europe*. Cambridge, New York: Cambridge University Press, 2005; Tittler, Robert. *The Reformation and the Towns in England: Politics and Political Culture, c. 1540–1640*. Oxford: Clarendon Press, 1998; Tyacke, Nicholas, ed. *England's Long Reformation, 1500–1800*. London: UCL Press, 1998.

Patit Paban Mishra

repartimiento in Spanish America

Rooted in the verb *repartir* (to distribute, to allot), *repartimiento* in Spanish America refers to two distinct institutional practices. One relates to *encomienda* during the first century of colonization, the second to the forced sale of Spanish goods to Indian communities, which occurred primarily during the late colonial period. With respect to the first, *repartimiento* and *encomienda* were legally distinct but functionally identical. In both cases the term referred to the official allotment or distribution of Indians to specific Spaniards under conditions of forced or coerced labor. The practice was also known locally by different names, including *coatequitl* in New Spain and *mita* in Peru.

The forced-sale meaning of the term, also called *reparto de comercio*, or simply *reparto*, referred to an increasingly common practice during the mature colonial period, particularly as the royal treasury grew strapped for cash and local officials came to depend on revenues from forced sales to maintain their standards of living. Local officials such as *alcaldes*, *corregidores*, and others, in effect foisted excess goods on Indian communities—goods either imported from Spain or locally produced—by requiring their purchase, making *repartimiento*, in effect, one more form of taxation that drained surplus labor and production from Indians.

Vigorous denunciations of the abuses of *repartimiento* from visiting inspectors and officials repeatedly crossed the royal desk, to little practical effect. One, penned in the 1730s and referring to *repartimiento* in the province of Quito, described the system as "so cruelly wicked that it appears as if it were imposed on those people as a punishment . . . a more tyrannical abuse could not be imagined." Fiscal constraints meant that leading officials largely ignored this and many similar condemnations. In the 1750s, the Crown legalized the practice, and in many areas it continued for the rest of the colonial period. Some scholars hypothesize that excessive impositions of *repartimiento* constituted an important contributory factor in sparking the major uprisings and revolts that rocked the Andes from the 1730s to the 1780s. Others have traced more localized revolts, in New Spain and elsewhere, to the practice. In essence, *repartimiento* was one more

mechanism by which local officials and the colonial state extracted surplus labor from Indians.

See also Aztecs (Mexica); Brazil, conquest and colonization of; Caribbean, conquest of the; Central America, conquest of; Mexico, conquest of; Peru, conquest of.

Further reading: Bakewell, Peter. *A History of Latin America*. Oxford: Blackwell, 1997; Gibson, Charles. *Spain in America*. New York: Harper & Row, 1966; Spodek, Howard. *World's History, the, Combined Volume (3rd Edition)*. Upper Saddle River, NJ: Prentice Hall, 2005.

Michael J. Schroeder

Ricci, Matteo

(1552–1610) *Jesuit missionary, humanist, scholar*

Matteo Ricci was the first Jesuit missionary in China, arriving in Macao in 1582. He died in Beijing (Peking) in 1610, having won the respect of Chinese scholars and officials as a great scholar, teacher, translator, and writer. He was the pioneer and model among Jesuit missionaries, who became the point of convergence between East and West.

Born in Macerata in Italy, Matteo Ricci studied in Jesuit colleges in Florence and Rome before setting out for Goa in India in 1578, where he was ordained as a priest. Together with another priest, Michele Ruggieri, he arrived in 1582 in Macao on China's southern coast, where the Chinese government had allowed the Portuguese to establish a trading center. Five years earlier, Father Alessandro Valignano, superior of all Jesuit mission in the East Indies (which included China), had set down rules that Jesuit missionaries in China should adapt to Chinese culture, learning to speak, read, and write Chinese, and seek to transform China from within for the long-term goal of conversion.

There could not have been a better choice than Ricci to perform this task. Ricci wore Chinese clothes, moved among educated Chinese, and impressed them with his knowledge in astronomy, mathematics, geography, and other academic disciplines. After 15 years in Zhaoqing (Shaoching) and Nanjing (Nanking), he was finally allowed to go to Beijing (Peking) in 1601, where he was initially housed in the Residence for Tributary Envoys. Ricci was granted an imperial audience, but the reclusive Wanli (Wan-li), emperor of China, did not appear in person. He kowtowed to an empty throne but his many gifts, which included holy pictures, a reliquary, other religious objects, plus two clocks, a spinet, and other items made in Europe, were accepted. He was granted permission to build a church and establish a mission in the capital city. He greatly impressed the court when he calculated the time of an eclipse more accurately than had the Chinese and Arab court astronomers. Since exact calendar making and astronomical predictions were highly important to the Chinese government, Ricci wrote home begging for experts in those fields to be sent to China. As a result, Jesuit astronomers built an observatory in Beijing and a Jesuit headed the Board of Astronomy, a department of the Ministry of Rites, until the mid-18th century.

Ricci was a prodigious writer and translator. He authored *Treatises on Mnemonic Arts*, *Treatise on Friendship*, *True Meaning of the and Lord of Heaven*, and *Ten Discourses by a Paradoxical Man,* translated Euclid's *Elements of Geometry* into Chinese and began to translate the Chinese classical *Four Books* into Latin. He also made a map of the world and composed songs. His fame as scholar and scientist won many prominent admirers and friends. He also made converts, the most famous being Grand Secretary Hu Guangqi (Hsu Kuang-ch'i) and President of the Board of Public Works Li Zhizao (Li Chih-tsao).

Ricci died in 1610. His work was carried on by generations of talented Jesuit scholars and missionaries who were dedicated to their faith and were also important cultural ambassadors.

See also Jesuits in Asia; Ming dynasty, late; rites controversy in China.

Further readings: Cronin, Vincent. *Wise Men from the West*. London: Dutton, 1955; Dunne, George H. *Generation of Giants*: *The Story of the Jesuits in China in the Last Decades of the Ming Dynasty*. South Bend, IN: University of Notre Dame Press, 1962; Spence, Jonathan D. *The Memory Palace of Matteo Ricci*. New York: Viking Penguin Inc., 1983.

Jiu-Hwa Lo Upshur

Richelieu, Armand-Jean du Plessis, duc and cardinal de

(1585–1642) *French statesman*

Armand-Jean du Plessis, duc de Richelieu, was a French noble, clergyman, and statesman instrumental in laying the foundations of an absolutist state in France. Richelieu left a legacy of the use of authoritarian measures, such as censorship and the banning of political

assemblies, to maintain power. Historians have viewed Richelieu as either a patriot or a tyrant, and he was later vilified in Alexandre Dumas's classic novel *The Three Musketeers* (1844). Richelieu also pioneered such ideas of modern international politics as national sovereignty and international law.

Richelieu was born in Paris in September 1585. His father, former grand provost of France, died fighting in the French Wars of Religion (1562–98). The family avoided debt through royal assistance and received the bishopric of Luçon as a reward. Initially destined for a military career, Richelieu joined the Catholic clergy following his brother's resignation of the bishopric of Luçon and became a bishop in 1607. He became the first French bishop to implement the institutional reforms issued by the Council of Trent between 1545 and 1563.

He began his political career representing the clergy of Poitou in the States General of 1614. Richelieu demanded church exemption from taxation, the clergy's retention of its privileges, summoning of bishops and prelates to the royal councils, and the condemnation of Protestantism. After the dissolution of the States General, Richelieu became the queen's almoner. His ambition drove his rapid political promotion. Richelieu became secretary of state in 1616 but left the position amid political intrigue. The advisers of Louis XIII (1601–43) continued to present Richelieu as a threat to royal authority. Consequently, Richelieu went into exile in 1618.

In 1619 Marie de Medici (1573–1642), the king's mother, rebelled to regain the authority she held previously as regent. Richelieu was recalled to negotiate peace terms. He became a cardinal in 1622 and in 1624 reentered the king's Council of Ministers, quickly becoming chief minister by conspiring against those who stood in his way.

As chief minister of France, Richelieu sought to consolidate royal authority while weakening that of the nobility. In 1626, he eliminated the prestigious military position of constable of France and ordered the feudal nobility to tear down most fortified castles, leaving only those necessary for defense against invaders. These actions minimized the military threat of the nobility to the throne, thereby increasing and securing the king's authority. While attempting to consolidate royal power, Richelieu also had to contend with the rising political ambitions of French Protestants, known as Huguenots, who countered national unity by threatening a religious schism. The Huguenots controlled a large military and, aided by Charles I of England (1600–49), rebelled against the king. In 1627, Richelieu led a siege of the Huguenot fortress of La Rochelle and fended off an English expedition under command of the duke of Buckingham (1592–1628). The fall of La Rochelle in 1628, and the peace of Alais in 1629, eliminated the political influence of Protestantism in France. Religious toleration, granted previously under the Edict of Nantes (1598), continued. Such a centralization of power within the person of the French king created an absolute monarchy.

FOREIGN POLICY

Richelieu's foreign policy focused on neutralizing the growing influence of the royal Habsburg family, which ruled both Austria and Spain. Despite being a member of the Catholic clergy, he brokered controversial alliances with foreign Protestant nations to counter the influence of Catholic Austria and Spain. Many within the Catholic clergy were opposed to Richelieu's policies. Richelieu also supported the development of New France in North America.

While France was warring with its Huguenots, Spain attempted to spread its influence in northern Italy.

A reproduction of a painting of Cardinal Richelieu relaxing with his cats, by the artist T. Robert Henry

Following La Rochelle's capitulation, Richelieu led an army into northern Italy to counter Spanish ambitions. Marie de Medici sought revenge against Richelieu and conspired with the king's brother, Gaston, duc d'Orléans (1608–60), for his dismissal. On November 11, 1630, known as Day of the Dupes, the king agreed to the request of his mother and brother, only to be persuaded by Richelieu to alter this decision. While Louis XIII was never fond of Richelieu, this was his only attempt to remove him. The king later created his chief minister duc de Richelieu and a peer of France. Richelieu continued to consolidate his position through a large network of spies in France and abroad.

During the 1630s, Richelieu aligned France with Protestant German princes during the Thirty Years' War (1618–48) to counter the threat to France posed by Habsburg control of the Holy Roman Empire to the east and of Spain to the west. France suffered initial defeats and Richelieu was declared a traitor to the Catholic Church. Financial costs of the war caused a strain on the king's finances and Richelieu imposed taxes on salt and land. The clergy and nobility were exempt from such taxes, thereby placing the burden on the peasants and bourgeoisie. For more efficient tax collecting, tax officials were replaced with *intendants* who worked directly for the king. There were several peasant uprisings between 1636 and 1639, all of which were crushed.

RICHELIEU AND THE ARTS

Richelieu was a patron of the arts and in 1636 founded the Académie française to promote French literature. Richelieu authored numerous religious and political works while funding the careers of notable literary figures, including Pierre Corneille (1606–84). In 1622, Richelieu became principal of the Sorbonne, sponsoring the college's renovation and the construction of a chapel. He also amassed one of the largest art collections in Europe. Richelieu continued to have uneasy relations with Pope Urban VIII (1568–1644) and the Catholic Church. The pope, to amend the situation, made Jules Mazarin (1602–61), one of Richelieu's closest political allies, a cardinal in 1641. With his health increasingly failing, Richelieu named Mazarin his successor. Richelieu died in 1642 and was interred at the Sorbonne.

Louis XIV (1638–1715) inherited the throne in 1643 and continued Richelieu's work of creating an absolute monarchy by further reducing the nobility's power and the remnants of political power held by Huguenots. Following success in the Thirty Years' War, Louis XIV positioned France as the dominant European continental power.

See also absolutism, European; Habsburg dynasty.

Further reading: Bergin, Joseph. *Cardinal Richelieu: Power and the Pursuit of Wealth*. New Haven, CT: Yale University Press, 1990; Bergin, Joseph, and Lawrence Brockliss, eds. *Richelieu and His Age*. New York: Oxford University Press, 1992; Knecht, R. J. *Richelieu*. Upper Saddle River, NJ: Longman, 1991; Levi, Anthony. *Cardinal Richelieu and the Making of France*. New York: Carroll and Graf, 2001; Parrott, David. *Richelieu's Army: War, Government, and Society in France, 1624–1642*. Cambridge: Cambridge University Press, 2001.

Eric Martone

rites controversy in China

From the beginning of their work in China in 1583, many Catholic Jesuit missionaries presented themselves as scholars and scientists. Their goal was to impress the elite scholar-officials with their culture and erudition and then gradually to present the essential teachings of Christianity. Thus they adapted to many Chinese ways and avoided conflict with the Chinese over unessential matters. This tactic won prominent converts among the court and high government officials during the last years of the Ming dynasty. The fall of the Ming and the establishment of the Qing (Ch'ing) dynasty in 1644 did not damage the prestige of the Jesuits.

Discord came with the arrival of Franciscan and Dominican missionaries in China in 1634. With no knowledge of Chinese culture, they were horrified with Jesuit accommodations with Chinese mores. They also attacked the Jesuits for choosing Chinese words to express Christian terminology, for tolerating Chinese rites such as those honoring ancestors and Confucius, and for refusing to teach that Confucius, China's most revered philosopher, had gone to hell for not being a Christian. Franciscans and Dominicans, who preferred converting ordinary people, were moreover jealous of the Jesuits for their connections with leaders of society.

The most bitter fight between the Jesuits and the other orders was over Chinese rites. Jesuits maintained that ancestor worship expressed respect and filial piety, and rituals that honored Confucius were civil rites of good citizenship that did not negate worship of God. Moreover they believed that their prohibition would make it impossible for many Chinese to become Christians. A papal decree of 1656 had allowed the Jesuits

to permit Chinese converts to continue the practice of their family and civic rituals under stipulated conditions. Franciscans and Dominicans however thought these acts idolatrous and blasphemous and campaigned to have them banned. The debate generated 262 published works on the subject.

Emperor Kangxi (K'ang-hsi, ruled 1662–1722) was personally not interested in Christianity but was sympathetic to the Jesuits for their learning and because of their services to his government. He issued an Edict of Toleration in 1692 that allowed Christians to build churches and worship freely in China. However Kangxi was offended when the pope sided with Franciscans in 1704, banned the Chinese rites for Chinese converts to Christianity, and insisted that the words Jesuits had used for God in Chinese be changed.

In 1705, the pope sent an emissary to China to inform Kangxi that he wished to exert authority over all Chinese Catholics. This demand confirmed the suspicion of many Chinese leaders that there was a secret dark purpose for sending missionaries to China. Kangxi rejected the pope's demand categorically. A second papal legate, sent in 1720, was no more successful. Meanwhile in 1707, 1715, and 1742, successive popes decreed that ancestor worship and veneration of Confucius were idolatrous and incompatible with Christian practice and banned them for Chinese converts to Catholicism. After reading the papal bull of 1715, Emperor Kangxi commented in writing, "I ask myself how these uncultivated Westerners dare to speak of the great [philosophical and moral] precepts of China . . . As from now I forbid the Westerners to spread their doctrine in China; that will spare us a lot of trouble." He further decreed that all missionaries should be repatriated except for those who served as scientists and specialists in the Chinese government. However the decision was not strictly applied.

Kangxi died in 1722 and was followed by his son Yongzheng (Yung-Cheng, ruled 1723–35), who was much less sympathetic to Christian missionaries. He said, "China has its religions and the Western world has its religions. Western religions need not propagate in China, just as Chinese religions cannot prevail in the Western world." This view was shared by his son Emperor Qianlong (Ch'ien-lung, ruled 1736–95), although both rulers continued to employ Jesuits in the government. When the papacy dissolved the Society of Jesus in 1773, the moving spirit of Christianity in China was gone and Chinese-Western religious and cultural contacts became minimal. The Jesuits' understanding of the differences between Chinese and Christian cultures was key to their success. That success bred jealousy among other missionary groups, resulting in the rites controversy, which severed the bridge between China and the West.

See also Jesuits in Asia; Qing (Ch'ing) dynasty, rise and zenith.

Further reading: Cummins, J. S. *Question of Rites: Friar Domingo Navarrete and the Jesuits in China*. Aldershot, Hampshire, UK: Ashgate Publishing, Limited, 1993; Spence, Jonathan D. *Emperor of China, Self-Portrait of K'ang-hsi*. New York: Vintage Books, 1975; Waley-Cohen, Joanna. *The Sextants of Beijing, Global Currents in Chinese History*. New York: W. W. Norton and Company, 1999.

Jiu-Hwa Lo Upshur

Ronin, 47

A *ronin* was a masterless samurai who had lost his privileged status in society. The tale of the 47 Ronin has become one of the central myths in Japanese history. It concerns a supposedly real-life story from the beginning of the 18th century when 47 samurai were left without a master and therefore became ronin when their leader, feeling unjustly treated, drew his sword against his lord and was, as a result, forced to commit seppuku, or ritual suicide. His domain was confiscated. The ronin plotted to take revenge on the lord who had wronged their master. Knowing that they would be watched by the authorities, they bided their time for two years, pretending to live a life of dissipation. Then on a snowy winter night they assembled in Edo, broke into the castle of the offending lord, and took his head. The Tokugawa *Bakuhan* allowed the 47 Ronin to commit seppuku, thus ending their lives with honor. The story has been retold in print, theater, puppetry, and film many times in subsequent years. The notions of honorable sacrifice and justified vengeance-taking have become deeply embedded in the Japanese psyche.

This event is important in reinforcing the class-based structure of Japanese society at the time: Samurai were bound by the Bushido, the Way of the Warrior, to which lesser people could only aspire. Even though the 47 spent the time between the original offense and the time of vengeance hiding, disguising themselves, and spying on their enemy in a variety of ways that may be considered underhanded, this is not considered to be in any way

dishonorable, and the final result negates the means by which it is completed.

See also Bushido, Tokugawa period in Japan; Tokugawa *bakuhan* system, Japan.

Further reading: Allyn, John. *The 47 Ronin Story.* North Clarendon, VT: Tuttle Publishing, 2006; Ikegami, Eiko. *The Taming of the Samurai: Honorific Individualism and the Making of Modern Japan*. Cambridge, MA: Harvard University Press, 1995.

John Walsh

Roses, Wars of the

The series of civil battles fought between the House of Lancaster and the House of York from 1455 to 1471 have been named the Wars of the Roses because the House of York was emblematized by a white rose and the House of Lancaster by a red rose. When the Tudor dynasty came to power it merged the two roses, symbolizing the union of the two factions. Since Henry VII from the House of Tudor came out of those battles the ultimate winner, the end of the Wars of the Roses has often been dated to 1485.

An actor portrays Richard III in William Shakespeare's play Henry VI*—the story of the Wars of the Roses.*

During the long reign of the Lancastrian king Henry VI (1422–61), the power and dignity of the English monarchy sank rapidly as a result of the king's questionable mental capacity and lack of political and military skills. The decline of royal authority encouraged factious contentions among great noblemen of the court and broke down social order all over the countryside, where uniformed retainers of noblemen inflicted intimidation, injustice, and even regional warfare upon the people. Contemporaries referred to such disorderly conduct and senseless violence as "livery and maintenance."

The first war broke out in May 22, 1455, when Richard, duke of York, supported by Richard Neville, earl of Salisbury and of Warwick, intercepted the Lancastrian court of Henry VI in St. Albans and fought a half-hour battle there, defeating the Lancastrian army and killing their commander, Edmund Beaufort, duke of Somerset. The Yorkist victory intensified the battle between the House of York and Queen Margaret, who was forced to lead the Lancastrians during the periodic insanity of her husband. Whenever Richard made attempts to assume the protectorate during the king's temporary sickness, the queen fought back. She subsequently succeeded in winning the court battles, forcing leading Yorkists into exile in 1459.

The crisis renewed in 1460, when the Yorkists returned and defeated the Lancastrians at the Battle of Northampton in July, capturing the king and forcing him to accept a humiliating compromise, which allowed the king to remain in power for life and made the duke of York and his heirs the successors to the throne. In December, Queen Margaret organized a successful counterattack at the Battle of Wakefield to rescue the hereditary right to the throne for her son, Prince Edward. Richard, duke of York, died in the battle, and his son Edward assumed the Yorkist leadership. The power struggle at the court became an open war for the Crown between the two houses. Both could trace their ancestry to Edward III (1327–77), but neither had a flawless claim. In 1461, two battles were fought, first at Mortimer's Cross, and then at Towton, which resulted in the end of the 62 years of Lancastrian rule. Henry VI was exiled to Scotland with his wife and son. Edward IV became the first Yorkist king.

The war continued, however, because of the weak hereditary claim of the House of York, and the nobility became even more divided when private interests and mutual hatred drove them constantly to change allegiances. In 1464 Edward IV alienated the earl of Warwick, who had helped the king win his throne and supported the king in his early years, and thus became known as the kingmaker. In 1469, the earl formed an alliance with the exiled Lancastrian queen Margaret. Together, they helped Henry VI take back London and regain the Crown in 1470. The recovery of the Lancastrian power, however, lasted only about six months. In 1471, Edward IV defeated the Lancastrians and killed the earl at the Battle of Barnet in April and won the Battle of Tewkesbury in early May, capturing Henry VI and his queen and killing Prince Edward on the battlefield.

However, after the crushing of the House of Lancaster, the Yorkists did not hold onto the Crown long. Between 1483 and 1485, the sudden death of Edward IV was followed by the usurpation of the Crown by Richard III over his uncrowned nephew Edward V. These events opened a new phase of dynastic contention. Henry Tudor, with a very weak hereditary claim to the English throne, took the opportunity and fought on behalf of the Lancastrians against the unpopular usurper, Richard III. In 1485, the right to the English Crown was finally decided at the Battle of Bosworth, in which Henry killed Richard, dispersed the Yorkist army, and made himself Henry vii, the first Tudor king.

The Wars of the Roses left a ravaged nation to Henry VII, who was facing troubles similar to what his Lancastrian and Yorkist predecessors had suffered for the past three decades. The legitimacy of the Crown was challengeable. The great noble houses remained divided among themselves and defiant of the central authority.

The old administrative mechanism no longer functioned and parliamentary institutions, the king, and the two houses did not know how to work together. The transformation of an agrarian economy to a mixed one with trade and commerce was well under way, social and religious crises were on the horizon, and the royal treasury was empty.

Further reading: Carpenter, Christine. *The Wars of Roses: Politics and Constitution in England, c. 1347–1509*. Cambridge: Cambridge University Press, 1997; Edwards, Philip. *The Making of the Modern English State, 1460–1660*. New York: Palgrave, 2001; Goodman, Anthony. *The Wars of Roses: Military Activity and English Society, 1452–97*. London: Routledge & Kegan Paul, 1981; Lander, Jack R. *Crown and Nobility, 1450–1509*. London: Edward Arnold Ltd., 1976.

Wenxi Liu

Sa'did dynasty

The Sa'did dynasty, also commonly known as the Sa'dians, ruled Morocco from the mid-16th century until 1659. The dynasty was plagued with internal and external strife but was credited with uniting Morocco, defeating the colonial Portuguese, and invading the great West African Songhai Empire. The name of the dynasty was derived from their ancestry in the tribe of Banu Sa'd, and they were the first Moroccan dynasty claiming the title sharif, or descendants of the prophet Muhammad. The dynasty rose to power by challenging the ruling Wattasids, a declining dynasty despised for allying with the Portuguese and allowing the European power to gain a strong foothold in Morocco. Infighting of rival groups vying for power persisted for much of the early Sa'did rule and extended to neighboring Ottoman-controlled areas. During the 1540s and 1550s, the increasing success and military victories of the Sa'did leader, Muhammad al-Shaykh, forced the Portuguese to withdraw from many cities until their presence in Morocco was restricted to a small number of forts.

In 1578, the Battle of the Three Kings was waged, in which the Portuguese king and two Moroccan kings died. The Moroccans were victorious and gained a measure of international respect for defeating a European power. Now led by Ahmad al-Mansur, the Sa'dids began to have closer ties to the Ottomans, yet remained fully independent. As well, they established relations with Spain and England, the latter gaining exclusive trade in Morocco under the Barbary Company. Al-Mansur also led a drive to form a professional military and introduced extensive use of rifles in Moroccan warfare. With his army and powerful alliances, al-Mansur steadily united the country under a despotic regime; as a consequence, a sense of Moroccan unity and national identity took root for the first time.

With his expansion hemmed in by Ottoman lands in the east, in 1590 al-Mansur made a power play to control the lucrative West African trade controlled by the Songhai Empire to his south. Al-Mansur first tried to extort taxes from the Songhai ruler Askia Ishaq II but was promptly rebuffed. Al-Mansur then made the decision to invade Songhai in 1591 under the false pretense of uniting Muslims under his authority, but his expansionist and economic ambitions were transparent. The resulting Moroccan victory ended the Songhai Empire and reduced Timbuktu, the internationally respected center of West African scholarship, to a dusty outpost, devoid of scholars of any consequence.

In 1593, al-Mansur died, instigating the fractious disintegration of the Sa'did dynasty. Once again, internal division and European political and military influence became a hallmark of the Moroccan state. By 1613, the country had split into two kingdoms and the economy was in shambles. Various rival European states allied with factions in order to gain control of Morocco for their own financial benefit, acting to further the chaotic destruction of the Sa'dids. Internal religious war, assassinations, and a string of decadent rulers, lacking

legitimacy or leadership, finally became too much for the Sa'dids to overcome. In 1669, the Alawi sharifs successfully defeated all contenders to become the power brokers in Morocco.

See also Alawi dynasty in Morocco; Ottoman Empire (1450–1750).

Further reading: Abun-Nasr, Jamil N. *A History of the Maghrib in the Islamic Period*. Cambridge: Cambridge University Press, 1987; Hess, Andrew C. *The Forgotten Frontier: A History of the Sixteenth Century Ibero-African Frontier*. Chicago: University of Chicago Press, 1978; Kaba, Lansine. "Archers, Musketeers, and Mosquitoes: The Moroccan Invasion of the Sudan and the Songhai Resistance (1591–1612)," *The Journal of African History* Vol. 22, no. 4 (1981): 457–475.

Brent D. Singleton

Safavid Empire

The Safavid Empire was established as the Mongol il-Khan government declined and the Safavids were victorious over the numerous Turkish tribes who had established independent fiefdoms in Persia (present-day northern Iran) during the 13th and 14th centuries. During this tumultuous period, a number of Sufi, Islamic mystical orders emerged; one order, named after its founder, Shaikh Safi al-Din (1252–1334), created a network of followers who gradually viewed the head of the order as the shah or king. By the 15th century, the Safavid rulers adopted the title *padishah* or king/emperor. The Safavid shahs asserted that they were descendants of Ali and the last Twelver Shi'i imam, who was believed to have gone into occultation to reappear at some later time. Religious zealots, the early Safavids attacked Christians as well as those of Turkish ethnicity. They also waged a long and ultimately futile series of wars on the rival Sunni Muslim Ottoman Empire. While the Sunnis asserted that any true Muslim could rule the society, as Shi'i, the Safavids believed that the rulers of Muslim societies should be the descendants of Ali, the prophet Muhammad's son-in-law, and his sons, in particular the martyr Husayn. These conflicting views over the legitimacy of rule set the two empires on a rival course that would last for over a century.

The Safavid throne of Persia that Sultan Selim I captured in Iran, on display in the Treasury of the Imperial Topkapi Sarayi (palace)

The first Safavid king, Shah Isma'il reigned from l501 to 1524 and established Twelver Shi'i Islam as the state religion. However he moved away from the Sufi foundations of the empire. Unlike the Ottomans, who generally assimilated new cultural styles and allowed great latitude of languages and practices within their territories, the Safavids enforced the separate identity of Persian culture and language.

In a series of battles with the Ozbegs and the Ottomans, Shah Isma'il consolidated Iran as a unified state. His successor Shah Tahmasp (reigned 1524–76) waged war with the rival Ottoman Empire for control over northern Iran and Iraq as well as attempting to extend Safavid control around the Caspian Sea and into Georgia.

The Safavid Empire reached its zenith under Shah Abbas the Great of Persia (reigned 1588–1629), who ruled with an iron fist. Abbas managed to destroy the rival Turkish Gazilbash tribes, reform the army, and create a prosperous economy based on the trade of luxury goods, especially silk brocades. Unfortunately he left no able successor and after his death the empire entered a long period of decline.

Safavid society was composed mostly of rural villagers as well as nomadic pastoralists and an urban elite. The Shi'i clergy or mullahs also held considerable power, particularly over the largely illiterate peasantry, who looked to the clergy for religious and political guidance. Many mullahs were large landowners and used the revenues from their property to provide independent financing for religious schools and foundations. Thus when the central authority in Persia was weak, the mullahs often became a political force in their own right.

Safavid rulers were dependent on taxations and revenues from vast Crown or state land and often used land to reward loyal officers and bureaucratic officials. Under Abbas I, the Crown also had a state monopoly over the sale of silk and encouraged a lively trade with western European powers as well as with Russia.

Safavid rulers, like the Ottomans, were keen patrons of the arts and literature. An illustrated *Shahnameh,* book of kings, with hundreds of intricate miniature paintings was one of the most famous productions of the court artists. The Safavids maintained a lavish court from their capital in Isfahan and enjoyed playing polo and chess. Foreign envoys often commented on the sumptuous attire of the Safavid elite and the lavish lifestyle of the court. However every seven years, the used clothes of the royalty were burned and the gold and silver threads saved for reuse in new textiles.

Although the shahs after Abbas I were not as able or dynamic, the empire survived throughout the 17th century largely because it faced no major external threats. In the early 18th century, the Safavids were threatened by several outside forces. In 1722, tribes from neighboring Afghanistan took Isfahan, but a counterattack by Shah Tahmasp II (reigned 1722–32) restored the city to Safavid control for a short period.

Meanwhile, Ottoman forces took advantage of Safavid weakness to extend their authority into northern Persia. Further Afghan attacks effectively destroyed real Safavid power by 1726. Remnants of the dynasty continued to assert their authority as shahs, but the death, by assassination, of Nadir Shah in 1747 marked the formal demise of the once great Safavid Empire. Toward the end of the 18th century, the new Qajar dynasty emerged as the new shahs over Persia.

See also Mughal Empire; Ottoman-Safavid wars.

Further reading: Abisaab, Rula Jurdi. *Converting Persia: Shia Islam and the Safavid Empire, 1501–1736*. London: I. B. Tauris & Company, Limited, 2004; Chardin, Jean, and R. W. Ferrier, eds. *Journey to Persia: Jean Chardin's Portrait of a Seventeenth-Century Empire*. New York: St. Martin's Press, 1996; Morgan, David. *Medieval Persia, 1040–1797*. London: Longman Group 1988; Newman, Andrew J. *Safavid Iran: Rebirth of a Persian Empire*. Library of Middle East History Series, 5 London: I. B. Tauris & Company, Limited, 2006; Savory, Roger. *Iran under the Safavids*. Cambridge: Cambridge University Press, 1980.

Janice J. Terry

Savonarola, Girolamo

(1452–1498) *pre-Reformation Italian reformer*

Girolamo Savonarola was an Italian cleric and reformer whose sermons and writings predated the Reformation. Born in Ferrara in 1452, he was a scholar from boyhood and studied music, medicine, design, and theology. Inspired by a sermon in 1474, he entered the monastery of St. Domenico in Bologna, where he spent six years in the novitiate. Even so young, his poems expressed disagreement and indignation against the venality of the Renaissance church.

Gradually Savonarola gained fame as a preacher of the Dominican order. By 1490, he was at the Priory of St. Mark and had become so influential with his listeners that in 1491, he was elected to head post. He had become so powerful by then that he felt able to denounce the customs and ethics of the rulers of the day including Lorenzo de' Medici, the pope, and the king of Naples. His powerful position in Florence was reinforced when Lorenzo de' Medici called him to his deathbed and Savonarola refused to give absolution to the dying man because he refused to give up power in Florence.

Between 1492 and 1494, Savonarola's power expanded through his sermons and writings wherein he proclaimed that he had apocalyptic visions that the wrath of the Lord would be visited upon the guilty and the world was threatened by famine, bloodshed, and pestilence. His fame as an orator spread throughout Italy. In 1493, his order of Dominicans of St. Mark received a brief so that it was basically independent of most immediate church authority. His final ascent to power came when the Medicis were overthrown in 1494 at the approach of the French king Charles, who threatened Florence. Because of Savonarola's remonstrance, the king withdrew from Florence without bloodshed.

Because of the turn of events, Savonarola was the unofficial dictator of Florence for the next four years. He established a four-part formula for his rule: fear of God and purification of manners, promotion of the public welfare as opposed to private interests, general amnesty to all political offenders, and a council on the Venetian manner but without a doge.

Many of his prescriptions were followed during the next few years. All property was taxed. He organized boys of Florence into a secret militia. He established carnivals wherein the citizens gave away their most expensive possessions as alms to the poor as well as burning luxury items such as masks and other objects used for festivals. He did not oppose the arts, in general; in fact,

he helped save the Medici Library through funds from his convent.

During this period, Florence became rather austere. Many people left their homes to join religious orders, and many sought Savonarola's order, the Dominicans. People dressed ascetically. Hymns and psalms routinely were sung in the streets.

Savonarola's downfall resulted both from enemies without and within. He made a bitter enemy of the Borgia pope Alexander VI, by denouncing him for his crimes. The Medici worked secretly from inside Florence to return to power. When the pope tried to bribe Savonarola to silence with a cardinal's hat, he rejected it and continued his denunciations. When he declined invitations to visit Rome, Florence was threatened with an interdict. In 1498, the repeated threats from the pope to the council of Florence coupled with Savonarola's repeated denunciations of the "antipope" caused the council of Florence to become more hostile to him. At the same time, executions of Medici partisans, a desire for moderation, and resentment after the infamous Carnival of 1497 in which valuable books and artwork were burned all added to Savonarola's decline.

The final cause of Savonarola's downfall was an ordeal of fire called by his enemies, the Franciscans. When his accusers did not appear, the people felt cheated, and Savonarola became a scapegoat. He was arrested, tortured, and crucified with two followers on May 22, 1498. His death came to be seen as martyrdom in later years, and today, his life's work is viewed as a forerunner of the Reformation.

See also Counter-Reformation (Catholic Reformation) in Europe; Luther, Martin.

Further reading: Holmes, G. *Florence, Rome, and the Origins of the Renaissance.* Oxford: Oxford University Press, 1986; Machiavelli, Niccolò. *History of Florence and of the Affairs of Italy form Earliest Times to the Death of Lorenzo the Magnificent.* Gloucester: Peter Smith, 1974. Niccoli, Ottavia. *Prophecy and People in Renaissance Italy,* trans. Lydia G. Cochrane. Princeton, NJ: Princeton University Press, 1990; Weinstein, Donald. "Millenarianism in a Civic Setting: The Savonarola Movement in Florence." *Millennial Dreams in Action*: *Studies in Revolutionary Religious Movements*. New York: Schocken, 1970. Weinstein, Donald. *Savonarola and Florence: Prophecy and Patriotism in the Renaissance.* Princeton, NJ: Princeton University Press, 1970.

Norman C. Rothman

scientific revolution

Between 1500 and 1789, especially the period of 1600–1750, there occurred a shift in humans' thinking from the medieval emphasis on God's eternal unchanging world, which governed people, the universe, and nature, to an approach that defined knowledge and understanding as derived from the immutable laws of nature independent of received truth. Knowledge and truth were to be gained by putting forth an idea, testing it, and expressing the results mathematically. The British coined the term *empiricism* to summarize the concept gained through human interaction with nature and continental Europeans followed the philosopher Descartes who put forth rationalism with its emphasis on knowledge that could be logically and mathematically proved.

EMPHASIS ON DIFFERENT SCIENCES

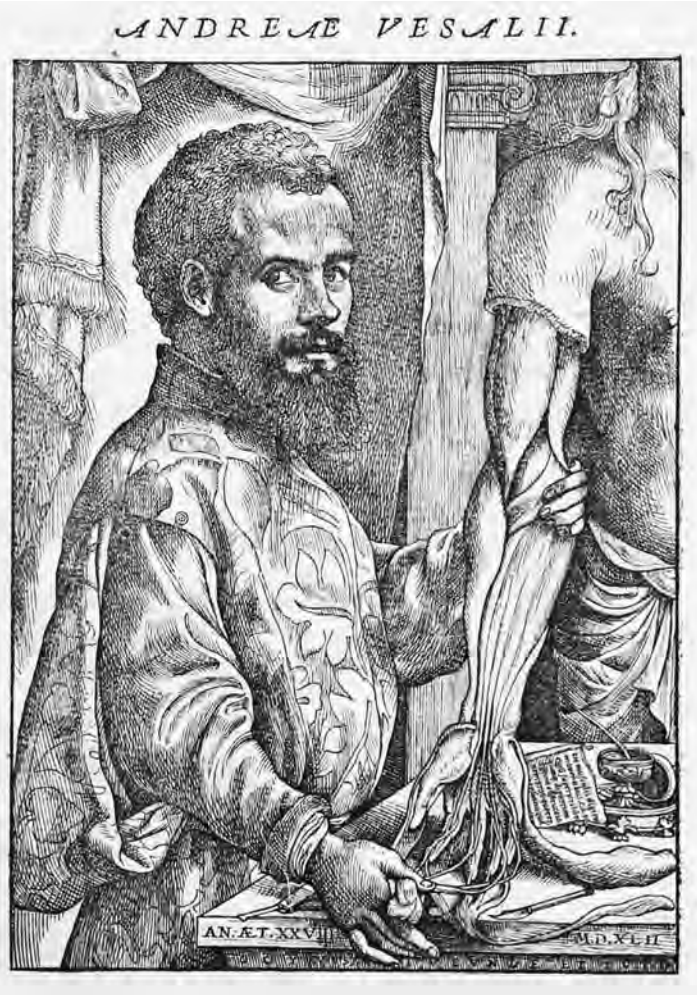
Different sciences came to the fore during these centuries. Physics and astronomy were especially prominent in the latter part of the 16th century and then 17th century; chemistry and biology, in the latter part of the 17th century and 18th century; and mathematics, throughout the period as part of scientific calculations. New methods of thought pushed to the surface. These new patterns harkened back to the writings of Aristotle and other Greek and Roman philosopher/scientists that emphasized the use of reason in addition to faith in pursuit of knowledge, nature, and contemplating humanity and the universe. The methodology associated with these thoughts came to be called the scientific method and involved two approaches—the deductive and the inductive.

The former, which was associated with the medieval mindset, put the stress on going from a general proposition to particular situations. The inductive method started with an approach to a particular problem, then through testing and observation, the drawing of valid conclusions. When combined, the two methods formed what came to be known as the scientific method. One would state a general proposition; then investigate through a review of the literature, logic, and experimental research; and then apply the result to a specific proposition or hypothesis. The hypothesis would then be subject to observation, experimentation, and collection of data as part of a proof. The test result would either be positive or negative. Conclusions would then be reached confirming or denying or declaring the proposition moot or not proved.

The proponents of these combined related approaches to bring about a new scientific revolution

were René Descartes and Sir Francis Bacon, respectively. Their seminal writings, published in the 1620s, became the underpinnings for the new way of thinking associated with the scientific revolution. Descartes (1596–1659), the French philosopher and mathematician, concluded that thought stemmed from the mind. The use of logic would deduce all truths starting with the existence of God and the basic reality of both the material and spiritual worlds. His grand concept was that of a unified and mathematically ordered universe that ran as a perfect mechanism. Everything could be explained rationally through logic and mathematics. "I think, therefore I am" summarized the approach known as rationalism.

Sir Francis Bacon (1561–1626), a politician and scientist, went a step further. He conceived of an approach that later was identified with the inductive method. He presented a system that used human reason to interpret human experiences. Bacon recommended that facts derived from experiments could be validated through proving the hypothesis. These hypotheses would then be subjected to further experimentation and ultimately be proved so as to reflect fundamental laws of nature. His approach was validated with the advent of new scientific instruments that could measure the physical world. In the 17th century, the thermometer, barometer, air pump, pendulum clock (grandfather clock), telescope, and microscope became readily available.



Portrait of Andreas Vesalius from his De humani corporis fabrica *(1543). Vesalius pioneered the study of human anatomy.*

HELIOCENTRIC THEORY

The scientific revolution dates from the work of astronomer Nicolaus Copernicus, who challenged the idea that the universe was geocentric or Earth-centered. Based on mathematics and readings of the work of Hellenistic Greeks, he advanced the heliocentric or Sun-centered theory of the universe. His work was reinforced by the observation of Tycho Brahe, who made hundreds of observations via the telescope. Brahe's data were supported by Johannes Kepler through mathematical calculations that showed that the planets moved elliptically around the Sun and that the Sun exerted a magnetic and gravitational pull on the planets. Galileo Galilei, the mathematician, physicist, and astronomer, perfected the telescope to investigate the Moon, sunspots, the satellites of Jupiter, and the rings of Saturn. He also did work on physics through his former work from the leaning Tower of Pisa that originated basic laws of physics—the laws of motion and gravitation. His experiments demonstrated that the velocity of falling bodies was related to the height from which they fell rather than their weight. These observations highlighted the relationship of gravitational pull to moving bodies. Acceleration would be constant no matter what the size or weight. His experiments, which also involved hydrostatics, optics, and the pendulum, helped to develop his most famous law—the law of inertia—a body at rest or in motion will remain at rest or remain in motion unless affected by an external force such as gravitation. Galileo and Copernicus suffered for their scientific advances. Both put forth ideas that went against the teachings of the Catholic Church; as a result, both were deemed heretical and had their discoveries challenged not scientifically, but theologically.

In the succeeding years of the 17th and 18th centuries, physicists built on the previous work. The French physicists Blaise Pascal and Jean Gay-Lussac developed laws and mathematical equations on volume, liquids, and gases. Two professors at the university of Bologna, Mona Agnesi and Laura Bassi, verified Galileo's work

in mathematics and physics, respectively. Christian Huygens developed a wave theory to explain light. Otto von Gernicki proved the material composition of air in terms of its ability to have weight and exert pressure.

Other breakthrough work was done in other sciences. In astronomy, astronomer and mathematician Pierre Laplace discovered that comets were governed by mathematical laws, and that the Sun, which once had been a gaseous mass, threw off the planets as it solidified and contracted. In biology, Antoni van Leeuwenhoek discovered bacteria, protozoa, and human spermatozoa. Robert Hooke discovered the cellular structure of plants. Andreas Vesalius gave detailed drawings of the human anatomy. William Harvey traced the circulation of blood.

CHEMISTRY ADVANCES

Chemistry also saw breakthroughs. Robert Boyle developed an atomic theory and investigated fire, respiration, fermentation, evaporation, and metal rusting. Joseph Priestley also developed ammonia, generated carbon monoxide, and discovered oxygen and offered an explanation of combustion. Henry Cavendish discovered hydrogen. Antoine Lavoisier proved that combustion resulted from a combination of oxygen with other elements. He also showed that respiration was another form of oxidation. Ultimately, this led to a famous law of conservation—"Matter cannot be created or destroyed." The supreme thinker of the early scientific age, perhaps, was Johannes Kepler, who developed differential calculus, mathematics of infinity, variables—the bases for modern algebra, geometry, and calculus.

So dominant was Isaac Newton (1640–1727) in the later scientific age that physical science is often characterized as Newtonian, pre-Newtonian, and post-Newtonian. His writing and ideas were so prevalent that ultimately they affected philosophy, religion, and social science. His ideas influenced reformers who believed (based on Newtonian science) that a science of humanity could solve human problems just as natural sciences were beginning to solve the questions of science.

Why was Newton so influential? It was because he was able to synthesize previous discoveries. His law of gravitation stated that all natural objects attract other bodies—inversely, according to the square of their distances and directly in proportion to the products of their masses. Newton had arrived at this conclusion by methods that combined the methods advocated by Descartes and Bacon in his major work, *Principia*. In that work, he used mathematical proofs that were tested by observation. He arrived at the conclusion that underlies all modern science—all final conclusions have to be based on solid facts. Accordingly, the hypothesis even if supported by mathematics must be rejected if it is not supported by observation or experimentation. More importantly, his basic premise, based on his own experiments in gravitation, was that laws govern all nature, including the universe. His universal laws were then applied to every area. The result in terms of religion and philosophy was deism. Succeeding philosophers following Descartes and Newton divided reality between mind and matter. Science assisted human reason in dealing with matter; faith dealt with the truth beyond the natural senses and helped the mind to intuit truth directly from God. Taking the clue from Newton, clergymen subordinated science to faith. The world was run by universal laws, of which the first law was God's will.

DEISM

The greatest influence of science and future events was in the development of deism—a belief held by many of the leading members of the American Revolution such as Benjamin Franklin and Thomas Jefferson. Even though deists considered themselves Christians, they rejected many tenets of traditional Christianity. They did accept Jesus Christ but as a great moral teacher rather than as a human savior. The view of most deists was that God was a rather impersonal force—the great physicist or master clock winder in the universe. God set things in motion, but if people behaved according to the golden rule and the Ten Commandments, everything else was left to them. God proposed; humans disposed. All moral decisions were based on the individual's reason and conscience. No formal denomination held their allegiance—nature was their church and natural laws were their spiritual guides, even their bibles.

In the 18th century, sciences passed into general acceptance. Kings endowed observatories, cities funded museums, wealthy benefactors established parks and gardens, and learned societies sponsored popular lectures. Learned societies were established, such as the Royal Society of London, the French Academy of Science, and the American Philosophical Society for Promoting Useful Knowledge. The role of the sciences changed markedly in the 18th century. Benjamin Franklin was lionized on both sides of the Atlantic for his many achievements including the Franklin stove and especially his research and experimentation that proved that lightning was another form of electricity. Whereas

scientists such as Giordano Bruno were burned for heresy in 1600, and Galileo was forced by the Inquisition to recall his writings in 1633, the situation was different in the 18th century. Isaac Newton received a well-compensated paying position, was knighted, and when he died in 1727, received the ultimate accolade—he was buried at Westminster Abbey. Joseph Priestley was a well-respected theologian and high-ranking church official as well as a scientist.

EFFECTS ON TECHNOLOGY

Just as the scientific revolution affected society, it also affected technology. Among the consequences was the application of scientific methods to farming. Scientific agriculture including planting with fertilizer and utilizing crops that restored fertilizer to the soil through legumes such as turnips, along with new methods of drainage such as irrigation, became common. Landowners also began to experiment with cross-breeding so as to improve their livestock. England especially led the way. Jethro Tull plowed land that was planted in rows through the use of a drill he invented. Charles Townshend experimented in restoring soil fertility by applying clay lime mixture as well as planting turnips in crop rotation. Robert Bakewell developed new techniques of stock raising through selective breeding that not only increased the size of meat cattle, but also increased the milk yield of dairy cows. Arthur Young lectured on the new agriculture and popularized the new method of scientific farming.

Science was applied to medicine, which utilized the findings of Vesalius, Harvey, and Leeuwenhoek. Dr. Edward Jenner developed the field of immunology through the injection of cowpox to combat smallpox, which had been the scourge of populations for two centuries.

Scientific knowledge was applied to draining mines, pumping water, drying textile fibers, producing gunpowder, manufacturing pottery, building ships, and improving navigation. The Industrial Revolution began in the first half of the 18th century of the application of science to economic development. John Kay invented the flying shuttle and James Hargreaves invented the spinning jenny. Thomas Newcomen produced the first steam engine; James Watt improved the design and revolutionized both factories and transportation. Richard Arkwright invented the water frame. Samuel Crompton invented the water mule. Edmond Cartwright invented the power loom. This first stage of the Industrial Revolution in the middle and latter parts of the 18th century stemmed directly from the scientific revolution.

The scientific revolution marked the transition of society from the Middle Ages to modern times. It advanced the perception of people and their place in the universe, the source of knowledge, and the relationship of human society to nature. It led to great advancements in science and mathematics. Beyond this direct outcome, its emphasis on reason directly led to the Enlightenment, which emphasized the natural rights of all human beings. Its questioning of previously accepted doctrines developed into a skepticism regarding received truth that ultimately led to revolution against the established order. New technologies transformed economic options and eventually living situations as people moved from the countryside to cities to seek work in the factories based on the scientifically derived inventions that preceded this technology. Above all, the scientific revolution enshrined the spirit of human initiative, innovation, and invention, which has led to change and progress in succeeding ages.

Further reading: Brinton, Crane. *The Shaping of Modern Thought*. New York: Smith, 1968; Bronowski, Jacob, and Bruce Mazlish. *The Western Intellectual Tradition from Leonardo to Hegel*. New York: Torchbooks, 1962; Drake, Stillman. *Galileo at Work*. Chicago: University of Chicago Press, 1978; Frangsmyr,Tore, et al. *The Quantifying Spirit in the Eighteenth Century*. Berkeley: University of California Press, 1990; Hall, Rupert. *The Revolution in Science, 1500–1750*. New York: Longman, 1983; Jardine, Nicholas. *The Birth of the History and Philosophy of Science*. Cambridge: Cambridge University Press, 1988; Mason, Stephen F. *A History of Sciences*. New York: Collier Books, 1962; Yolton, John W. *Philosophy, Religion, and Science in the Seventeenth and Eighteenth Centuries*. Rochester: University of Rochester Press, 1990.

Norman C. Rothman

Scottish Reformation

The Scottish Reformation was the movement in Scotland that ended the Scottish state's traditional, formal, religious, and governmental relationship with the Church of Rome. The Catholic Church was succeeded by a Presbyterian Church after 1560, when the Scottish parliament formally ended papal jurisdiction in Scotland, prohibited the celebration of the Mass, and ratified a Reformed (Calvinist) doctrinal document, the Scots Confession of Faith (1560), which was succeeded by the binding Westminster Confession of Faith (1647), as statements subordinate only to Holy Scripture. The

reformer most commonly associated with this movement was John Knox; other early figures of prominence include John Douglas, John Row, John Spottiswoode, John Willock, and John Winram, who were preachers and coauthors of the Scots Confession, and Andrew Melville, a primary influence on the second *Book of Discipline*. The Church of Scotland's (often referred to as "the Kirk") major Reformation statements on church polity are the first *Book of Discipline* (1560) and the second *Book of Discipline* (1578). During the Reformation, its liturgy followed the *Book of Common Order*, first published by Knox in Geneva in 1556.

As in many other parts of Europe, Catholic piety before the Reformation was strong, and religious orders enjoyed popularity and influence. The progress of the Reformation in Scotland was heavily influenced by a political scene resulting from the fate of the Scottish monarchy, which in turn was heavily influenced by three centuries of conflict with England. The fact of repeated minority succession to the Scottish throne (James V's minority lasted from 1513 to 1528, Mary, Queen of Scots, from 1543 to 1561, James VI's from 1567 to 1581) meant that political power in Scotland was held by various coalitions of nobles rather than by the Scottish Crown. These nobles repeatedly disagreed about the need to pursue alliances with France or with England, and their desire for a decentralized government is paralleled in the ultimate organization of the kirk.

James V was the grandson of Henry VII of England, but his father had been defeated and killed by English troops under his uncle, Henry VIII of England, at Flodden Field (1513). James V seems to have preferred a French alliance; he made a French marriage. Support for the pro-English faction in Scotland intensified as the Reformation started on the Continent, however, and its ideas made their way to Scotland. While popular enthusiasm for Catholic eucharistic piety was strong, hostility toward ecclesiastical government and wealth became more focused in light of events on the Continent. Anticlericalism was a frequent theme of anti-Catholic polemic on the Continent, and the same was true in Scotland.

After Henry III introduced a reformation in England, he pressured James V to do the same. James threatened the papacy with a reformation and received a number of financial and ecclesiastical concessions in return. To mobilize popular sentiment behind his pro-French position, he attacked the English and was defeated at Solway Moss in 1542 when some of his own nobles surrendered to the English; he died a month later. The decision for the French, in combination with England's turn toward the Reformation, made England a convenient refuge for the Scottish instigators of religious reform periodically exiled after the 1520s. John Knox, sentenced to serve as a galley slave in 1547 for his role as an associate of the murderers of the Catholic archbishop of St. Andrews, was only one of many such exiles.

SUCCESSION

The succession of James V's infant daughter led to further jockeying between the Scottish and French parties. Gordon Donaldson has pinpointed three crisis points during Mary's minority. In 1543, the pro-English party gained the upper hand, pledging Mary to Henry VIII's son, the future Edward VI of England (a Protestant). In the same year, however, her regent, James Hamilton, earl of Arran, repudiated the English treaty, after which English troops began vandalizing and occupying southern Scotland. In 1547, in return for help against the English, Scotland betrothed Mary to the French dauphin in 1548; he ascended the French throne as Francis II in 1549.

Over the succeeding years, however, Scottish sentiment turned against France as it became apparent that the French projected Scotland's absorption into France. Moreover, the English Crown sponsored a wave of pro-English, pro-Reformation propaganda, and its preachers were sent over the border and sheltered by members of the pro-English party in Scotland. A temporary abatement under Mary I of England ended after the succession of Elizabeth I in 1558, who agreed to support the Scottish Protestant cause against the French.

Knox had been bought out of his French enslavement under Edward VI but expelled from England under Mary; he returned to Scotland from Geneva, where he had superintended a congregation of exiles, in 1556. In 1559, he preached a sermon that sparked a pro-English rebellion. The rebellion drew English troops into France in 1560, which in turned triggered the withdrawal of both French and English troops later in 1560. At this point the Scottish parliament, flooded for this sitting by a group of minor nobles whose participation was illegal, formally ended Scotland's relationship with the Roman Church.

During the remainder of Mary's reign, an ecclesiastical compromise remained in effect in which revenues were divided between remaining benefice holders and the Reformed Church, but Mary as a Catholic could not govern the church, so an alternative body, the General Assembly, which Gordon Donaldson has

termed a Protestant parliament, served as the kirk's governing body. Mary, unwise in her marriages, was forced to abdicate in 1567, when Scotland reverted to a government of Protestant regents until James VI attained majority.

The most unique feature of the new Scottish Church was its decentralized church polity, formulated in the first *Book of Discipline*, which also legislated on practical matters. It emphasized preaching and the distribution of the two remaining sacraments (baptism and communion). It forbade the observance of holy days, the celebration of masses and performance of prayers for the dead, and the invocation of saints. The structure of benefices was abolished, with resulting revenues to be used for supporting the clergy, educating the faithful, and maintaining the deserving poor. Congregations were to elect deacons and elders to work with ministers to regulate congregations and maintain church discipline. The General Assembly accepted many of the book's prescriptions but did not institute the radical withdrawal of benefices from their holders. Notably absent in the book were prescriptions for a church hierarchy.

In 1572, the Crown tried to introduce bishops into the church's government, but this was abandoned by 1576 and repudiated in the second *Book of Discipline*. This document rejected royal or episcopal supremacy over the church and placed most governmental responsibilities (interpretation of Scripture, ordination of ministers, visitation, and jurisprudence) in the hands of either individual congregations (the word *presbytery* is used rarely) or supercongregational assemblies (synods or the General Assembly).

The Scottish parliament never affirmed the second *Book of Discipline*; indeed, James VI sought repeatedly to institute Crown and Episcopal control of ecclesiastical affairs. The conflict between the Presbyterian and Episcopal models of polity became a major dynamic within both the Scottish Church and Scotland's relationship with England for the subsequent century.

A romanticized portrait of Mary, Queen of Scots, who was forced to abdicate when Scotland reverted to a government of Protestant regents

Further reading: Cowan, Ian B. *The Scottish Reformation*. New York: St. Martin's Press, 1982; Donaldson, Gordon. *The Scottish Reformation*. Cambridge: Cambridge University Press, 1960, Dunbar, Linda J. *Reforming the Scottish Church*. Aldershot, UK: Ashgate, 2002; Foggie, Janet P. *Renaissance Religion in Urban Scotland*. Leiden, Netherlands: Brill, 2003; Kirk, James. *Patterns of Reform*. Edinburgh: T. & T. Clark Publishers, 1989.

Susan R. Boettcher

Sekigahara, Battle of (1600)

The Battle of Sekigahara was fought between the forces of Tokugawa Ieyasu and those of his opponents. His decisive victory ensured his appointment as shogun of Japan and the establishment of the Tokugawa Shogunate that ruled Japan until 1868.

By mid-16th century, the Ashikaga Shogunate of Japan was in terminal decline and civil wars raged in the land as rival nobles or *daimyo* sought to replace it. The second of the powerful lords, Toyotomi Hideyoshi (1535–98), almost accomplished the task. As he neared death, and with his son Hideyori too young to exercise power, he appointed a council of five regents to rule on the boy's behalf, hoping that they would checkmate one another. Tokugawa Ieyasu was one of the regents. Ieyasu had helped Hideyoshi in his campaigns and had been rewarded with extensive landholdings

in the agriculturally rich Kanto Plain area where he had built a formidable castle at the port of Edo (modern Tokyo). Ieyasu did not participate in Hideyoshi's attempted conquest of Korea, remaining in Japan to consolidate his holdings.

The balance of power among the five regents soon dissolved with four of the five regents aligning against Ieyasu. An adroit politician, Ieyasu was able to crack the formidable coalition by securing the secret support of many of the lords ostensibly loyal to the other regents, who moreover were rivals of one another. The showdown occurred on October 21, 1600, at the Battle of Sekigahara. Ieyasu won decisively, partly through to the defection of some of his opponents' forces. The victory made him military master of Japan. Eighty-seven *daimyo* houses were extinguished, the remainder, including Toyotomi's fief, dramatically reduced, allowing Ieyasu to expand the land he directly controlled and to reward his supporters.

In 1603, the emperor acknowledged the fait accompli by appointing Ieyasu shogun. He would consolidate his power during his remaining years with laws that secured obedience to the surviving *daimyo* and by retiring in 1605 in favor of his son, while remaining behind the scenes to ensure the stability of the shogunate. In 1614, he launched a final massive campaign, mobilizing 180,000 troops against Hideyori at his stronghold, Osaka castle, defended by 90,000 men. The castle was taken and Hideyori was killed. These two campaigns ensured the supremacy of the house of Tokugawa.

A painting of Tokugawa Ieyasu, a regent who waged the Battle of Sekigahara on October 21, 1600

See also Christian century in Japan.

Further reading: Sanson, George. *A History of Japan, 1334–1615.* London: The Crescent Press, 1961; Totman, Conrad D. *Tokugawa Ieyasu: Shogun.* San Francisco, CA: Heian International Inc., 1983.

Jiu-Hwa Lo Upshur

Selim II

(1524–1575) *Ottoman sultan*

Suleiman I the Magnificent's last surviving son, Selim II (r. 1566–75), became sultan of the Ottoman Empire when the empire was at the zenith of its power and glory. Although Selim was a gifted poet, his notorious abuse of alcohol, forbidden in Islam, offended many Muslims, and he was known as "the sot." Selim was the first Ottoman sultan who had not been a military leader who personally led his troops into battle. An ineffective ruler, Selim fortunately left most of the key administrative decisions to his able grand vizier, Mehmed Sokollu, who had also served under Suleiman.

In 1571, against the vizier's advice, Selim ordered the conquest of Cyprus; some said it was because he wished to control the source of his favorite wine. After a particularly brutal fight, the Ottomans secured the island against the ruling Venetians but aroused the enmity of other European powers. In retaliation, the pope called for a joint Christian fleet to counter Ottoman sea power in the Mediterranean. The new fleet met the Ottoman navy at the Battle of Lepanto (1571) and in the fierce confrontation the Ottomans lost more than 100 ships. However in less than a year, the Ottoman navy was rebuilt, although at great cost, and it subsequently defeated the Venetians who tried to retake Cyprus; the Ottomans also successfully incorporated Tunis into the empire by 1574. They also put down a rebellion in the Hijaz (in present-day Saudi Arabia) and reinforced control over Yemen.

The Russians managed to defeat Ottoman attempts to take territory to build a canal connecting the Volga and Don Rivers and Czar Ivan IV (the Terrible) sub-

Exterior view of the mausoleums of Sultan Selim II and Sultan Murad III in Constantinople

sequently signed a fairly short-lived treaty of friendship with the Ottomans. Selim and his vizier also had dreams of building a canal to connect the Red Sea to the Mediterranean but that too failed to materialize. Although not apparent at the time, the era of Ottoman expansion was almost over and other powers were soon to emerge on the global scene

Like his forebears, Selim was a patron of the arts and he commissioned the noted Ottoman architect Abdul-Menan Sinan to build what became his masterpiece, the great Selimye mosque at Edirne. In 1575, Selim suffered a concussion from a fall while in a drunken stupor and died soon thereafter.

Further reading: Creasy, Edward S. *History of the Ottoman Turks*. Beirut: rep. Khayats, 1961; Shaw, Stanford. *History of the Ottoman Empire, 1280–1808*. London: Cambrdige University Press, 1976; Woodhead, Christine. "Selim II," *Encyclopaedia of Islam,* New Ed., Vol. I. Leiden: Brill, 1995.

Janice J. Terry

Sengoku Jidai

The 100 years from the end of the 15th to the end of the 16th century is known in Japan as the Sengoku Jidai, the Warring States Era (or Era of the Country at War), named after a period in China during the third century c.e. The Ashikaga Shogunate, established in 1338, and headquartered in Kyoto, enjoyed approximately a century of power. The shogunal government, or *bakufu,* was, however, unstable because it depended on deputies to look after its interests in the provinces and became ineffective when the original bonds between the shoguns and their deputies loosened with time.

The deputies, who were hereditary military governors, consolidated their holdings by appointing a single heir (a son, not necessarily the eldest) rather than letting all sons inherit a portion of their holdings, organized local warriors as military officers, and recruited peasants as soldiers. The nature of war changed during this period. Individual combat between heavily mounted aristocrats was replaced by large armies of footsoldiers armed with pikes, and, after the appearance of Portuguese in 1543, with muskets. The widespread use of muskets and cannons revolutionized warfare and resulted in the building of formidable castles. Prolonged warfare decimated aristocratic families and allowed talented lower-class men to challenge their superiors, the most remarkable example being Toyotomi Hideyoshi. Born a peasant, he rose to unify Japan through ambition and treachery. General lawlessness also led to the emergence of armed and powerful religious sects, the most powerful being the True Pureland Buddhists, who controlled a province on the Sea of Japan and strongholds in the Kyoto-Osaka region.

Shogun Yoshinori, who attempted to strengthen the *bakufu* by checking the power of the military governors, was assassinated by one of them in 1441. From then on, the shogunal government began to fall apart, culminating in the Onin War (1467–77) fought between two claimants seeking to be Yoshinori's successor, championed by two factions of the ruling family. The war destroyed the remaining authority of the shogunate, ended the system on which it was built, and led to a century of endemic warfare called the Sengoku Jidai. The wars continued because no single family or leader emerged to unify the country. The needs of war led the successful contenders to consolidate their holdings and form alliances by pledging allegiance to more powerful lords in a pattern similar to feudalism in Europe during the Middle Ages. The territorial lords were called *daimyo*. Early Europeans who traveled to

A painting depicting a battle during the Sengoku Jidai, a 100-year period also known as the Warring States Era in Japan

Japan mistakenly called the *daimyo* kings or princes. In the second half of the 16th century, the process of unification would advance under three leaders, Oda Nobunaga (1534–82), Toyotomi Hideyoshi (1542–98), and Tokugawa Ieyasu (1542–1616).

The Sengoku era was also culturally brilliant and economically vibrant. The imperial court, also in Kyoto, was both powerless and poverty stricken. The shoguns continued to use their great wealth to patronize the arts, building magnificent palaces and temples in Kyoto and sponsoring dramatic presentations. Poetry and painting flourished, influenced by Zen Buddhism, as did landscaping and the tea ceremony, all influenced by the aesthetics of Song (Sung) dynasty China. Similarly many *daimyo* also patronized the arts. The economy grew, despite as well as stimulated by the wars. Agricultural advances produced surpluses that generated trade, mainly with China and Korea. Widespread piracy led the Ming government of China to negotiate a system of officially sanctioned and regulated trade with the shoguns, which was unsuccessful because the *bakufu* lacked the power of enforcement. Japan imported porcelains, paintings, books, medicine, and copper coins from China and exported raw materials, such as copper and sulfur, as well as finished products such as swords, decorative screens, and folding fans, indicative of sophisticated manufacturing and craft industries in Japan. Towns and ports flourished—for example Hataka in Kyushu (the destination of Qubilai Khan's invading fleet)—the center for trade with Korea. Money was replacing barter trade, initially in the form of coins imported from China, later also in the form of bills of exchange.

The Sengoku era was important in Japanese history as a transition period from a decentralized estate and feudal system to a centralized feudal state. It was also an era of cultural brilliance and economic growth.

See also: Ming dynasty, late.

Further reading: Sansom, George B. *Japan, A Short Cultural History.* New York: Century Co., 1931; Sansom, George B. *A History of Japan, 1334–1615*. London: Cresset Press, 1961; Varley, H. Paul. *Imperial Restoration in Medieval Japan.* New York: Columbia University Press, 1971; Yamamura, Kozo, ed. *The Cambridge History of Japan,* Vol. 3, *Medieval Japan.* Cambridge: Cambridge University Press, 1990.

Jiu-Hwa Lo Upshur

Sepúlveda, Juan Ginés de

(**1490–1573**) *Spanish humanist theologian*

Juan Ginés de Sepúlveda was a 16th-century Spanish humanist theologian. He pursued theological, philosophical, and juridical studies in Córdoba, Alcalá de Henares, and Bologna, where he developed a keen interest in the philosophy of Aristotle. Appointed royal chaplain, court historiographer, and tutor of Philip ii by Emperor Charles V in the mid-1530s, he held reactionary views that drew him into numerous disputations, in which he sought to safeguard orthodoxy and stifle ecclesiastic reforms.

Besides those of Erasmus of Rotterdam and Martin Luther, Sepúlveda most famously attacked the progressive and humanitarian views of the Dominican friar Bartolomé de Las Casas (1474–1566), the most outspoken advocate of indigenous rights in the Americas. Opposed to the so-called New Laws (1542) that banned slavery and regulated the *encomienda*, a

neofeudal institution that granted free Indian labor to Spanish landowners, Sepúlveda persuaded the Emperor to revoke them. Las Casas, one of the inspirers of the New Laws, immediately sailed back to Spain to repel the assault of those among the Spanish intelligentsia who sided with the conquistadores and justified the killing and oppression of the Indians.

CHAMPION OF SLAVERS AND LANDOWNERS

Sepúlveda was one of them. A self-appointed champion of the interests of slavers and landowners, he had authored a treatise entitled "Concerning the Just Cause of the War against the Indians" (1547) to provide solid philosophical underpinnings for Spanish imperialism and just war theory. In doing so he treaded dangerously close to heresy. His heterodox outlook, tinged with naturalistic paganism and militaristic chauvinism, alienated him from the most significant academic circles of Spain. Even so, thanks to his impressive scholarship and to the support of economic potentates, he retained much of his influence.

These two intellectual giants were thus set on a collision course. In 1550, Charles V called a halt to military operations in the New World, until the status of Native Americans, together with the morality and legality of the Spanish conquest, had been thoroughly debated. A group of theologians and jurists (*junta*) was convoked in Valladolid to listen to the arguments of Las Casas and Sepúlveda and settle the issue once and for all. This dispute is of paramount importance because it constituted the first major articulate attempt on the part of Europeans to understand and define human variability and cultural diversity and marked the crucial universalist/racialist bifurcation of anthropological philosophy at the dawn of modernity.

PAPAL CONDEMNATION OF SLAVERY

The bull *Sublimis Deus*, issued in 1537 by Pope Paul III, had already clarified the Holy See's official position on the subject. The pope condemned slavery and the portrayal of Indians as "dumb brutes created for our service," incapable of exercising self-government, free will, or rational thinking, and therefore incapable of receiving the message of Christ.

Las Casas, elaborating on this bull and on the writings of Francisco de Vitoria, a Dominican professor at the prestigious university of Salamanca, as well as one of the precursors of international law and human rights theory, decried the barbarity of Spaniards by contrasting it with the meekness, humbleness, and goodheartedness of the Indians. Sustained by an unswerving faith in the essential unity of humankind and by his conviction that a commitment to global justice was a moral imperative, he argued that Indians were fully capable of governing themselves and were entitled to certain basic rights, regardless of the nature of their practices and beliefs, which should anyhow be understood from an indigenous point of view.

ANTISLAVERY ARGUMENTS

While Las Casas, who had spent most of his life in the colonies, sided with the poor and disenfranchised, Sepúlveda, who knew very little of the Spanish colonial subjects, drew on the doctrine of natural law and on pragmatic realism to marshal most of the arguments, which would be later deployed by antiabolitionists, segregationists, and imperialists. He explained that, for all intents and purposes, given their innate physical and intellectual inferiority, Indians should be assimilated to Aristotle's "natural slaves."

For Sepúlveda, Christian blood was the only vessel of reason; therefore, Indians were naturally impervious to conversion. In consequence of their being ruled by passions rather than reason, Indians were actually born to be slaves and should be grateful that in spite of their sinfulness, barbarism, licentiousness, and relative indifference to the institute of private property, their new masters acted as God's instrument of redemption and regeneration.

Finally as men ruled over women, and adults ruled over children, so inferior races should be subordinated to the will of superior races. This line of reasoning clearly allowed for the virtual enslavement of indigenous people and authorized the violent reprisals whenever the Indians refused to accept Spanish rule.

Officially neither Las Casas nor Sepúlveda won the dispute, but the monarchy made common cause with the church against the *encomenderos*, for there was a growing concern that the power of colonial landowners was rising disproportionately, and that their unwillingness to reinvest their considerable revenues was harming the Spanish economy. It is also fair to say that the Crown was motivated by sincere moral qualms.

With the benefit of hindsight, it is evident that Sepúlveda's theses were both modern—as when he implied that the spheres of politics and religion should be kept separate and that law should reflect the reality of actual human relationships—and anachronistic, given that he relied on the notion of a natural causation of society and politics that was already obsolete at the time. Consequently, his propositions could not be reconciled with Spanish legal thinking, which had

already taken a clear antislavery position, and consistently refused to sanction the exploitation of American natives under the guise of outmoded and undignified medieval contracts.

Nevertheless exploitation and abuse continued, in Potosí as in Mexico, because the cold logic of pragmatism and greed prevailed. Only those natives who learned to avail themselves of colonial laws and acted as their own attorneys could successfully fight their exploiters.

See also Mexico, conquest of; natives of North America.

Further reading: Hanke, Lewis. *All Mankind Is One*. DeKalb: Northern Illinois University Press, 1974; Mires, Francisco. *En Nombre de la Cruz: Discusiones Teológicas y Políticas Frente al Holocausto de los Indios*. San José, Costa Rica: Departamento Ecuménico de Investigaciones, 1986; Pagden, Anthony. *The Fall of Natural Man: The American Indian and the Origins of Comparative Ethnology*. Cambridge: Cambridge University Press, 1982; Sepúlveda, Juan Ginés de. *Democrates Segundo, o, De las Justas Causas de la Guerra contra los Indios*. Madrid: Consejo superior de investigaciones científicas, 1984.

Stefano Fait

Seville and Cádiz

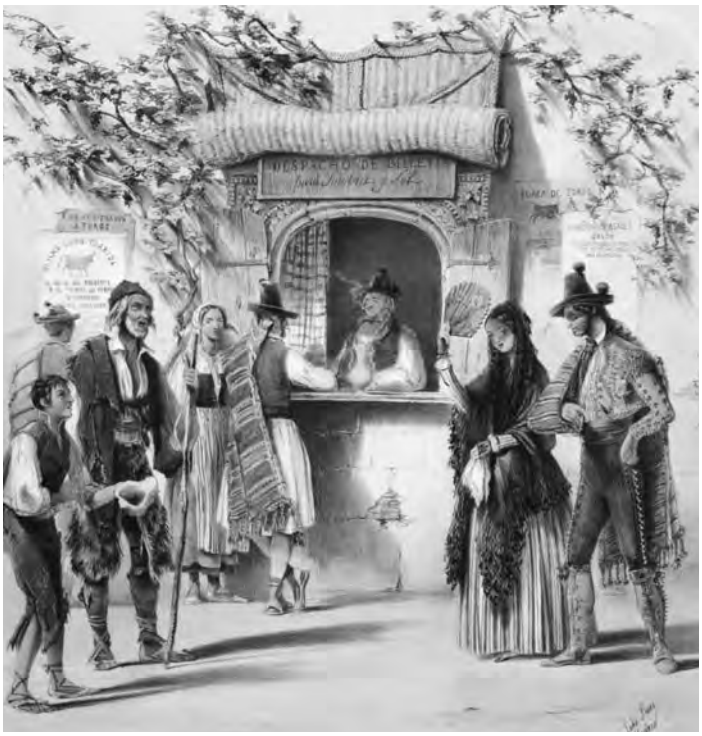
Seville and Cádiz in Andalusia (in the south of Spain) played a vitally important role in the Spanish empire in the Americas, with the empire being administered from Seville, making it one of the most important cities in Europe in the 16th and early 17th centuries.

Parts of Andalusia had been the first areas of Spain captured by the Moors in the eighth century, and by the early 13th-century, Seville, inland port on the Río Guadalquvir, was the leading city in Muslim Spain. It was captured from the Moors in 1248 by Ferdinand III in the Reconquest (Reconquista), and soon afterward, 24,000 Castilian settlers arrived in Seville, transforming the place into a Castilian city. It also became the location of a favorite residence of kings of Spain. Ferdinand III and his son Alfonso X were both buried in Seville.

Cádiz on the coast is, by tradition, the oldest continuously inhabited city in Europe, said to have been settled by the Phoenicians in 1100 b.c.e. It then became a Roman naval base and later went into decline and was occupied by the Moors. In 1262, it was captured from the Moors by King Alfonso X.

When Christopher Columbus sailed to the Americas in 1492, he left from the port of Huelva, west of Seville and Cádiz. However his second expedition was fitted out and left from Cádiz, as did his fourth expedition. It was Seville, and not Cádiz, that was to profit massively from the Americas. The kings of Spain gave Seville the monopoly of trade with the Americas, quickly making it one of the wealthiest cities during the 16th century. Vast Renaissance and baroque buildings were constructed, the most famous of which was the new cathedral. It had been a mosque but was converted into what later became one of the biggest cathedrals in the world. The famous architect Hernán Ruiz designed the belfry for La Giralda, formerly the minaret of the mosque, and the Cabildo—chapter house—which was constructed between 1558 and 1592. It is decorated by Bartolomé Esteban Murillo (1618–82), one of Spain's greatest painters and the first to gain widespread fame outside Spain.

Murillo may have been the most famous painter associated with the city at this time, but he certainly was not the only one. Francisco de Zurbarán (1598–1664) had been apprenticed in Seville and many of his paintings were for the Spanish Americas. In his last years, he was heavily influenced by Murillo, and the



Sketches of bullfight patrons, from original drawings made in the plazas of Seville by Cádiz and Company

style of many of his later paintings shows this. Juan de Valdés Leal (1622–90) was born in Seville but worked in Córdoba before returning to his native city, where he was president of the Seville Academy. When Murillo died, Valdés Leal became the most prominent painter in the city. Diego Velázquez (1599–1660) was also born in Seville but moved to Madrid, where he executed his most famous paintings. There were also a number of sculptors drawn to Seville. Juan Martínez Montañés (1568–1649) moved there in 1287 and remained in Seville for the rest of his life; Pedro Roldán (1624–1700) was responsible for the main altarpiece in Seville, along with Valdés Leal. The tomb of Columbus is also in Seville—but his body was not taken from Cuba until 1899, and it is possible that the real body was lost before this.

With Seville protected, being so far up the Río Guadalquivir, one of the main reasons for choosing it as the city from which to administer Spanish America, some traders also used the more accessible port city of Cádiz, close to the mouth of the Río Guadalquivir. It also grew wealthy during the 16th century but never achieved the fame of Seville. However the wealth of Cádiz also attracted raids from the English and the Dutch. In 1587, Sir Francis Drake attacked Cádiz to "singe the king of Spain's beard" and this delayed the fitting out of the famous Spanish Armada, which set sail in the following year. In 1596, an Anglo-Dutch expedition attacked Cádiz again, burning down much of the city.

During the 17th century, the administering of the Americas from Seville became far more difficult. The larger vessels of the period had trouble navigating the Río Guadalquivir, which had started to silt up badly. As well as this, Seville was struck by a massive plague in 1649, which wiped out probably half the population of the city. This did lead to a greater interest in public health, and the Hospital de la Caridad (Charity Hospital) was built in 1676 and still has paintings by Murillo in its chapel. After years of indecision and prevarication, finally it was decided to move the Casa de la Contratación from Seville to Cádiz in 1717. Based on this, a series of large public buildings were commissioned in Cádiz. In 1716, plans had been started for a large cathedral for the city. Although work started quickly, it was not in fact finished until 1838. During the 18th century, nearly three-quarters of Spanish trade with the Americas went through Cádiz, making the city hugely wealthy.

Near Cádiz, the famous 18th-century stone fountain La Fuente de las Galeras, with its four spouts to provide water for ships going to the Americas, can still be seen at El Puerto de Santa María. Many of the paintings from the time when Seville was one of the richest cities in Europe are displayed at the city's Museo de Bellas Artes. Seville also has the oldest surviving bull ring, dating from 1758. The 15th-century building that had served as Seville's Lonja (Exchange) for the American trade is now the Archivo de Indias, where, since 1785, most of the archival records connected with Spanish America are held. Hundreds of scholars from all around the world still use it every week for research into Spanish and Latin American history and genealogy.

See also baroque tradition in Europe.

Further reading: Haring, Clarence Henry. *Trade and Navigation between Spain and the Indies*. Cambridge, MA: Harvard University Press, 1918; Hernández-Músxquiz, Rowena. *Economy and Society in Medieval and Early Modern Seville 1391–1506*. Columbia University, Ph.D. thesis, 2005; Pike, Ruth. *Aristocrats and Traders: Sevillan Society in the Sixteenth Century*. Ithaca, NY: Cornell University Press, 1972.

Justin Corfield

Shah Jahan

(?–1666) *Mughal ruler and builder*

Mughal emperor Jahangir's death and the following succession struggle ended in the triumph of his son, Prince Khurram, who took the title Shah Jahan, which means "emperor of the world." He killed his male relatives and forced Jahangir's powerful widow, Nur Jahan, to retire. He is best remembered for building the Taj Mahal, a mausoleum for his wife, Mumtaz Mahal. He was the fifth ruler of the Mughal (Mogul, Moghul) Empire and his reign marked the zenith of Mughal power and splendor.

Anticipating his father's death, the future Shah Jahan openly rebelled in 1623 and seized power upon Jahangir's death in 1628, putting to death all his brothers and other possible rivals. Shah Jahan was a devout orthodox Muslim. Intolerant of other faiths, he ordered the destruction of new Hindu temples and Christian churches in 1632. In the same year, he attacked the Portuguese settlements at Hoogley and Chittagong in Bengal. Both trading outposts were far from Goa, the Portuguese viceroy's seat, and he could send no help. Portuguese prisoners were taken to Agra and kept until 1643, when they were repatriated to Goa. Shan Jahan

also campaigned against the Shi'i ruled Muslim states in the Deccan and subdued them to vassalage. However he had to give up Kandahar in Afghanistan to the Persians in 1653 because they possessed superior artillery and guns, and he also lost control of previous Mughal holdings in Central Asia.

Shah Jahan ruled the Mughal Empire at its height and was noted for the extravagance and opulence of his court. He was famous for the buildings he commissioned, most notably the Red Fort in Delhi with its mosque and sumptuous palaces, especially for the gem encrusted Peacock Throne. Although he had a harem of 5,000 women, he was known for his devotion to his wife, Mumtaz Mahal, whose name means "light of the palace." She died giving birth to the last of their 14 children. He expressed his grief for her by assembling 20,000 workers, who labored for 20 years to complete her mausoleum in Agra. Designed by Persian architects it was a synthesis of Persian Muslim and Indian styles called Indo-Islamic and remains a wonder of the world. Most of his other monuments also remain. The demands of his campaigns and projects resulted in huge tax increases that weakened the economy.

As Shah Jahan aged, his adult sons began to conspire for the throne. He kept his eldest and favorite son, Dara Shikuh, in Agra so he could begin acquiring military and administrative experience. Fearing that he was near death, his remaining three ambitious sons revolted in 1657. They fought with one another, against their father, and against their oldest brother. Aurangzeb, the third and most ruthless, was the victor. He killed his brothers and imprisoned his aged father in an apartment in Agra fort with a view of the Taj Mahal until his death in 1666. Meanwhile Aurangzeb proclaimed himself Emperor Alamgir in 1658.

See also Delhi and Agra.

Further reading: Prawdin, Michael. *Builders of the Moghul Empire*. New York: Allen and Unwin, 1963; Richards, John F. *The Moghul Empire*. Cambridge: Cambridge University Press, 1993; Schimmel, Annemarie. *The Empire of the Great Moghuls: History, Art and Culture*. Chicago: University of Chicago Press, 2004.

Jiiu-Hwa Lo Upshur

Shimabara Rebellion, Japan

The Shimabara Rebellion of 1635 was the last major uprising against the Tokugawa Shogunate, which Tokugawa Ieyasu had established after his victory at the Battle of Sekigahara (1600). He was appointed shogun, or supreme military ruler, by the emperor Go-Yozei in 1603.

The first Jesuit missionaries had arrived in Japan in 1549 and enjoyed enormous success until about 500,000 Japanese had been converted. Success, however, proved its undoing, resulting in the banning of Christian missionary activities in 1587 by Toyotomi Hideyoshi. His death in 1598 brought an end to the persecution for a time. However it was resumed by newly appointed Shogun Tokugawa Ieyasu in 1606 and enforced by his son Hidetada in 1614. He ordered the banishment of all missionaries. Persecution of Christians continued also under the third shogun Iemitsu.

Persecution climaxed in 1637, when a popular rising of disaffected peasants and *ronin* took place in a heavily Christian area near Nagasaki. The force soon numbered some 37,000 rebels, who seized an old castle in its Shimabara Peninsula. A Tokugawa force of 100,000 men was sent against the rebels but made surprisingly little headway against them. Finally, Shogun Tokugawa had to call on the help of some Dutch warships at Nagasaki to fire on the rebels. Since at this time, the Protestant Dutch were enemies of Catholic Spain, they were happy to aid the Tokugawa army. Finally, the castle fell after a three-month siege and the holdouts were massacred, ending the revolt and Christian resistance.

The results of the Shimabara Rebellion were far-reaching. The Tokugawa Shogunate moved to seal Japan off from foreign contact. All Portuguese were expelled in 1639. In 1640, all members of a Portuguese embassy sent to negotiate with the shogun were executed. All Europeans were expelled except the Dutch, who were allowed to send to ships to Nagasaki annually. Every Japanese person who attempted to leave Japan, and then returned, was executed. For nearly 250 years, Japan was sealed off from contact with the outside world.

See also Bushido, Tokugawa period in Japan; Christian century in Japan; Jesuits in Asia; Sengoku Jidai.

Further reading: Morton, W. Scott. *Japan: Its History and Culture*. New York: McGraw Hill, 1984; Turnbull, Stephen R. *The Book of the Samurai: The Warrior Class of Japan*. New York: Bison Books, 1982; ———. *Battles of the Samurai*. London: Arms and Armour Press, 1987; ———. *The Samurai Sourcebook*. London: Arms and Armour Press, 1992; ———. *Samurai: The World of the Warrior*. Oxford: Osprey, 2003;

———. *Samurai Warriors*. Poole: Blandford Press, 1987;
———. *Warriors of Feudal Japan*. Oxford: Osprey, 2005.

John Murphy

ships and shipping

By the 15th century, contact between seafarers from northern Europe and their counterparts in the Mediterranean had brought about the development of a number of ship types in use throughout Europe. Shipbuilders from the Atlantic seaboard borrowed frame-first construction techniques from the Mediterranean roundships and galleys, while southern European builders borrowed the more maneuverable square sail and the stern post rudder from ships built to weather the heavier seas of the Atlantic and North Sea. The result of such cross-fertilization was a series of ship types that would not undergo any more radical transformations until the age of steam; a 15th century tall sailing ship had more in common with the vessels of the early 19th century than with those of only 100 years before.

The basic ship types in use in Europe at the dawn of the 15th century were the carrack, a tall sailing vessel, and the galley. Much sleeker and lower in the water, the galley was propelled primarily by oars, though it also carried sails to be used in favorable conditions. Sometimes very large, up to more than 1,000 tons, carracks were driven by three or four masts, each with one or two square sails, with the exception of the mizzenmast, the one nearest the rear or the stern of the ship, which carried a lateen sail. Carracks were guided by a centrally mounted stern post rudder. These ships were often quite slow and cumbersome, their breadth being roughly two-thirds their length, but they were much more seaworthy than their medieval ancestors, the roundship and the cog.

The galley was smaller by comparison, ranging from 100 to 150 tons; was roughly eight times as long as it was wide; and carried either one or two masts fitted with lateen sails. They were steered by a pair of large oars fitted one on each side of the vessel. All elements combined to make the galley a much faster ship: the lateen sail was much more efficient at harnessing the wind while the oars meant that the ship never got stuck in calms. The galley was also incomparably more expensive to operate. More sailors were necessary to work the great triangular sails, but most of all the hundreds of oarsmen had to be fed and even paid, unless they were slaves or convicts, as was often the case. It was primarily the difference in operating costs that made the galley the vessel of choice for transporting light, expensive goods such as spices, silk, or precious metals through the Mediterranean, while bulky goods were sent over long distances in carracks.

INTRODUCTION OF THE CANNON

The widespread introduction of cannon in the 16th century changed the face of shipmaking. Throughout the Middle Ages a ship's fighting capacity and ability to defend itself resided in the number of able-bodied men it had aboard. This gave the galley an advantage; each oarsman could be given a sword. Artillery changed that. Now a ship's fighting ability was measured in the number of cannon the ship carried, and tall sailing ships could mount more guns than low, sleek galleys. Galleys did not disappear overnight, but by the 17th century, they were relegated more and more to patrolling coasts or providing rapid transport to dignitaries. The carrack, on the other hand, continued to evolve. Hulls were lengthened in proportion to width, giving the vessels greater speed and stability. The results of this evolutionary process, the smaller caravel and the great galleons, became the instruments of European exploration and expansion.

The European tradition, however, was far from universal. The Turkish fleets as well as those of North African ports were quick to adopt the changes introduced in European shipping, though the seafarers active in the Persian Gulf and Indian Ocean produced ships of a very different type. Overseas and coastal trade tended to be carried in dhows, Arab vessels of varying sizes, which can still be found along the east coast of Africa and in the Red Sea. Dhows ranged from small craft to deep, oceangoing ships mounting one or two large lateen sails. The hulls, however, were made of planks fitted together and sewn to each other rather than nailed to an internal structure as in European ships. Such ships were unable to stand up to the cannon-carrying European vessels that began arriving in the Indian Ocean in the early 16th century. As a result, Europeans were able to dictate the terms of shipping, but European shipbuilding techniques spread to the Indian Ocean area.

CHINESE SHIPS

Chinese ships form a category of their own. The most important Chinese ship type, the junk, mounted a stern-post rudder as early as the 12th century, though it carried fanlike bamboo sails, lugsails, and had a squared, flat-bottomed hull. By the 15th century, Chinese junks

could be as large as 1,500 tons, and, unlike European vessels, were built in several watertight compartments. The centralized government of China failed, however, to encourage development of oceangoing sea power and, as a result, the Chinese presence on the sea diminished considerably beginning with the late 15th century.

EUROPEAN TRADING EMPIRES

The early modern period witnessed the expansion of European-based colonial and trading empires throughout much of the globe. That expansion would not have been possible without the developments in European shipbuilding techniques that came about during the 14th century. Substantially, the rest of the period merely witnessed the continued refinement of the ship types developed at the end of the Middle Ages. These versatile vessels were then imitated both in the eastern Mediterranean and to a large degree among the long-distance traders of the Indian Ocean region as well. The Chinese, on the other hand, having developed a robust and seaworthy ship type of their own, remained largely impervious to the developments that had taken place in Europe and that had been adopted in so much of the world.

See also Dutch East India Company; French East India Company; slave trade, Africa and the; voyages of discovery.

Further reading: Friel, Ian. *The Good Ship: Ships, Shipbuilding and Technology in England, 1200–1520*. Baltimore, MD: Johns Hopkins University Press, 1995; Gardiner, Robert, ed. *Cogs, Caravels and Galleons: The Sailing Ship, 1000–1650, History of the Ship, Vol. 3*. London: Conway Maritime Press, 1994; Hattendorf, John B. *Maritime History in the Age of Discovery: An Introduction*. Melbourne, FL: Krieger, 1995; Pryor, John H. *Geography, Technology and War: Studies in the Maritime History of the Mediterranean, 649–1571*. Cambridge: Cambridge University Press, 1988; Scammell, G. V. *The World Encompassed: The First European Maritime Empires, c. 800–1650*. Berkeley: University of California Press, 1981.

Thomas A. Kirk

Shivaji

(1627–1680) *Indian leader*

Shivaji was born on February 19, 1627, in the hill fort of Shivaneri. He is best remembered for his valor and relentless struggle against the Mughal emperor Aurangzeb (1618–1707). The father of Shivaji was Shahji, a *jagirdar* (fief holder) of the sultan of Bijapur. Jijabai, his mother, inspired Shivaji by telling stories of heroes from Hindu mythologies. She inculcated a spirit of bravery and self-determination in him. Shahji sent his son to manage his land tenures around Pune region, and Dadaji Kondadeb was in charge of teaching young Shivaji the art of administration and warfare. Shivaji's personality grew among the rugged mountains in the Pune region as he matured with the care of his mother, his apprenticeship under Dadaji, and an indomitable spirit of independence.

FIRST MILITARY SUCCESSES

Shivaji's first military endeavor occurred at the age of 16, when he seized the fort of Torana. The following year two more forts, Kondana and Raigarh, were taken by his army. The conquest of Javli kingdom in 1656 made Shivaji dominant in Mavala region, and the path was open for further conquests in the Konkan area. Shivaji also came into conflict with the Mughals when he made forays into Ahmadnagar, but he made peace with them in 1657. By 1659, he seized more forts along the Konkan coast and became master of Kalyan and Bhiwandi. The Bijapur sultan Adil Shah grew alarmed at Shivaji's growing prowess. The respite from the Mughals allowed the sultan to focus on Shivaji, so he sent General Afzal Khan with 10,000 troops to capture him. The two leaders agreed to meet each other unarmed, but before Afzal could take out his dagger, Shivaji finished him with a hidden iron finger grip containing tiger claws.

Afterward, the Bijapur army was routed, and Sivaji's exploits made him a legendary figure. In 1660, Shivaji had to face the Mughal army of Deccan viceroy Shaista Khan, who was dispatched by Aurangzeb, anxious at the rapid rise of Shivaji. Pune and north Konkan came under Shaista Khan. Bijapur launched an attack under Sidi Salabat and took away Panhala. An agreement was signed between Shivaji and the sultan of Bijapur in 1662, by which Shivaji agreed not to attack Bijapur in exchange for control over northwestern part of the kingdom. The following year, Shivaji made a daring attack on Shaista Khan's camp at Pune and the latter fled in disgrace. The important Mughal port of Surat was attacked in 1664, and Shivaji returned with treasure worth a fortune. Aurangzeb wanted to subdue Shivaji and sent his capable Hindu general Mirza Raja Jai Singh with an army of 12,000. Jai Singh made careful preparations to influence anti-Shivaji forces and then struck at the fort of Purandar, where Shivaji's family was staying. It was

besieged and Shivaji had to sign the Treaty of Purandar in 1665 after lengthy negotiations. Shivaji retained 12 forts out of his 35 and agreed to remain loyal to Aurangzeb. Jai Singh's plan for subduing Bijapur failed, and he persuaded Shivaji to meet the emperor in person at Agra. He was put under house arrest but managed to escape. Another treaty was signed, but it did not stop the offensive of Shivaji against the Mughals, and in 1670 he launched another attack against their territories. Purandar and some other forts were recaptured by him. Surat was once again attacked.

SELF-DECLARED KING

On June 6, 1674, Shivaji declared himself as a sovereign king in a ceremony at Raigarh, in which he gave himself the title of Chhatrapati (sovereign king). He started the Raj Shaka (royal era) and issued *shivarai hun* (gold coin) on this occasion. An independent Maratha state became an accomplished fact in the face of the mighty Mughals and ever opposing hegemony of Bijapur kingdom. The Marathas looked him as father of the nation and the rise of Maratha nationalism owes a great deal to Shivaji, who rose from a minor chieftain to king of an independent kingdom. At the time of the struggle for freedom against British colonial rule, he was taken as a symbol of nationalism in the nationalist historiography.

Shivaji did not make an agenda of fighting for the Hindu cause against forces of Islam. He was a brave soldier who prized his independence. His waging of war against external domination was a yearning for freedom against subjugation. After 1674, Shivaji launched a spate of offensives against Mughals in Berar and Khandesh. He besieged the forts at Vellore and Jinji. As a sovereign ruler, he signed a treaty with Golconda Sultanate. He also signed a friendship treaty with the Kutubshah of Golconda Sultanate.

ADMINISTRATION

Amid his conquests and relentless guerrilla warfare against enemies, Shivaji laid the foundation of a sound administrative system. The *ashtapradhans* (eight ministers) were ministers holding different portfolios. The *ieshwa* was the most important one, having charge of finance and general administration. The *sar-i-naubat* was the commander in chief, and the *majumda*r was the accountant. The *dabir* looked after foreign powers and *waqe navis* managed the intelligence department. The departments of justice and charity were entrusted with *nyayadhish* and *panditrao*. He was one of the few rulers who had a developed navy, and he enacted improvements to the organization and functioning of the army. The soldiers were given strict instructions for not harassing women and noncombatants. Salary was given in cash and the chiefs received land revenue grants. His numerous forts were well managed. A tax called *chauth* (one-fourth of land revenue) was levied in neighboring territories as a kind of protection money against Maratha raids. Shivaji adopted a policy of religious toleration and employed Muslims in the army. His admirals in the navy were Muslims. Shivaji was one of the greatest statesmen and generals, symbolizing the Maratha will against the imperial rule of the Mughals. He died on April 3, 1680, from high fever and was succeeded by his son, Raje Sambhaji (1657–89).

See also Mughal Empire.

Further reading: Apte, B. K., ed. *Chhatrapati Shivaji: Coronation Tercentenary Commemoration Volume*. Bombay: University of Bombay, 1974; Kasar, D. B. *Rigveda to Raigarh: Making of Shivaji the Great*. Mumbai: Manudevi Prakashan, 2005; Kincaid, Dennis. *The Grand Rebel: An Impression of Shivaji, Founder of the Maratha Empire*. London: Collins, 1937; Sarkar, Jadunath. *Shivaji*. Calcutta: S. C. Sarkar and Sons, 1961.

Patit Paban Mishra

Sikhism and Guru Nanak

(1469–1539) *founder of Sikhism*

Sri Guru Nanak Dev, founder of Sikhism, was born in 1469 in Sheikhupura district of present-day Pakistan to a Hindu family of Kshatriya caste. He was educated in Sanskrit, Persian, and Arabic. Although attracted to spiritualism, he did not adhere to religious conventions and refused putting on sacred thread according to the traditional Hindu custom. In spite of his marriage and his father's insistence that he pursue a career, the young man pursued his spiritual quest, spending hours in meditation and in religious discourse with Muslim and Hindu saints.

Nanak donated all his belongings to the poor, renounced the world, and made an extensive tour of the Indian subcontinent and according to the tradition went even to Mecca, Medina, Tibet, and Sri Lanka. During his travels to places of worship of both Hindus and Muslims, Nanak developed his religious thought and monotheism, belief in one god, who was timeless and everlasting. Like the Bhakit saints of India, he visualized an egalitarian society without any discrimination between different classes and religion. He was against

all forms of rituals and proclaimed that there was neither Hindu nor Muslim, emphasizing brotherhood and peaceful coexistence between the followers of the two religions.

Nanak's message against caste distinctions, ritualism, superstition, and idol worship attracted adherents and he mixed freely with low-class people during his travels. He distributed money among the poor and maintained a common kitchen where all could dine together.

Nanak identified himself with the downtrodden and declared that he was the lowliest of the low. He held woman in high esteem and once exclaimed, "Why denounce her from [of] whom even kings and great men are born?" Nanak advocated an honest livelihood, life of purity, and shared earnings. He believed in rebirths and taught that good deeds and chanting God's name could end the cycle of rebirths. Finally he settled as a farmer in a place called Dera Baba Nank in Punjab, attracting large number of disciples with his simple and universal message. The followers of Nanak were called Sikhs (disciples) and he was their guru, the first of nine gurus. The second guru was his son Guru Angad (1504–52). The three essential elements in Nanak's teaching were Nam Simran (thought about God), Kirt Kaara (living a normal life), and Wand Chhako (sharing with needy). In time, guru, *shabad* (ideology), and *sangat* (organization) also became important. Sikhism emphasized the necessity of family life and all gurus, except for the eighth, were married, leading normal family lives. Work was emphasized and the gurus earned their livelihoods in different vocations. There was no place for ascetics in Sikhism.

The Adi Granth that forms the basis of Sikh theology is the record of Nanak's teaching and the holy book of Sikhism. It was transcribed by Bhai Gurudasin in the 16th century in Punjab, a vernacular language of northern India.

The Sikh way of life became popular among many people, and Sikhism was a dynamic and growing religion. The third Mughal emperor, Akbar, gave a grant of land to the Sikhs as a sign of approval. The fifth guru, Arjan Dev (1563–1606), who had compiled the Granth Sahib, built Amritsar as a holy city for all Sikhs and laid the foundation of Harmindar Sahib (the Golden Temple).

The martyrdom of the Sikh leader during the revolt of Emperor Jahanair transformed Sikhism into a militant religion and long conflict with imperial power began. The militarization of the Sikh community became marked under fifth guru, Hargovind (1595–1644), at the time of Shah Jahan (1592–1666). Sikhs rose up against the Mughal emperor, Aurangzeb (1618–1707), who executed Guru Tegh Bahadur (the ninth guru). His son Govind Singh (1666–1708) then fought against Aurangzeb by founding a military brotherhood called Khalsa (pure). Govind Singh was the last guru. As the Mughal Empire disintegrated, the Sikhs established a state and strove for regional independence.

Further reading: Bhattacharyya, Narendra Nath. *Medieval Bhakti Movements in India*. New Delhi: Munshiram Manoharlal, 1999; Chandra, Satish. *Medieval India: From Sultanate to the Moghuls*. Delhi: Har Anand, 1999; Majumdar, R. C., ed. *The Delhi Sultanate*. Bombay, India: Bharatiya Vidya Bhavan, 1989; Mann, Gurinder Singh. *The Making of Sikh Scripture*. New York: Oxford University Press, 2000; Mishra, Patit Paban. "India—Medieval Period," Levinson, D., and K. Christensen, eds. *Encyclopedia of Modern Asia*. New York: Charles Scribner's Sons, 2002.

Patit Paban Mishra

silver in the Americas

The discovery of massive deposits of silver in New Spain and Peru from the mid-16th century set in motion a chain of events that reverberated across the globe. Large-scale silver production in Spanish America not only transformed local, regional, and colonial economies across large parts of the Americas. It also fueled a price revolution in Europe, accelerated the growth of the nascent African slave trade, and heightened imperial competition between Europe's early modern nation-states, particularly Spain and England. American silver proved crucial in providing the Spanish imperial state with the fiscal base necessary to build and defend its overseas empire, while also sparking keen interest in American exploration and colonization by Spain's European rivals. At every level—local, regional, colonywide, and global—the economic, social, and political transformations wrought by large-scale silver production in Spain's New World holdings were enduring and profound.

Two main centers of silver production emerged in 16th-century Spanish America: the region north and west of Mexico City, centered on the provinces of Zacatecas and Guanajuato, and the "mountain of silver" at Potosí in the Peruvian Andes. (Silver production at Potosí is treated elsewhere in these pages.) The development of New Spain's silver industry, with its epicenter at Zacatecas, followed a very different trajectory. Unlike Peru's, the silver deposits of New Spain had not been systematically mined by pre-Columbian

polities. The Zacatecas mining region, with its low rainfall and infertile soils, had been outside the Aztec sphere of influence and had few sedentary inhabitants prior to the CONQUEST OF MEXICO. Silver ores were first discovered there in September 1546 by Juan de Tolsa, commander of a detachment of Spanish soldiers exploring the arid region.

In the next few years, the discovery prompted a vast silver rush, rapidly and permanently transforming the regional economies of Zacatecas, Guanajuato, and, farther south, the Bajío, the breadbasket of the colony, in response to rising demands for food, clothing, and other products required by the emergent mining economy.

NEW SPAIN PRODUCTION

As in Peru, large-scale silver production in New Spain required huge infusions of both labor and capital, along with long-term investments and substantial technical expertise. Labor shortages soon proved the principal bottleneck to New Spain's silver economy. As in Peru, the Spanish Crown, eager to collect its *quinto real* ("royal fifth," a tax comprising 20 percent of all production), played a central role in creating and fostering the colony's silver mining industry, in some cases slashing its quinto in half to stimulate production. The Crown claimed all subsoil rights, but in order to attract sufficient labor and capital, and to induce prospectors to find new deposits, the imperial state came to rely on a combination of state-directed and private initiatives. Deep-shaft mines and their accompanying refining facilities were invariably owned by private individuals, primarily *encomenderos* in the mid- and late 1500s, followed by men of sufficient wealth and experience to own and operate such large and complex enterprises.

Indian and mestizo laborers were lured into the region from the BASIN OF MEXICO and elsewhere mainly by relatively high wages and related incentives. By the 1550s, African slaves also began to play an increasingly important role in the mining industry, a development that provided an important stimulus to the Atlantic slave trade during its earliest phase. Unlike the situation in Peru, where a modification of the preconquest *MITA* LABOR IN THE ANDEAN HIGHLANDS generated a hellish environment for mineworkers, symbolized by the "infernal pits" of Potosí, in New Spain silver mine workers comprised a kind of aristocracy of labor, with relatively greater privileges and freedoms than Indians held in *ENCOMIENDA*. Still, working conditions in the mines were dangerous and accidents common.

Hispanization proceeded more quickly among Indian, African, and mestizo mineworkers in Zacatecas than it did elsewhere in New Spain, creating a large, mostly proletarian Spanish-speaking male labor force. New Spain's silver mines, along with its *OBRAJES*, were thus the first to develop private labor relationships, including wage labor, independent of state mediation or control, leading some scholars to interpret the mining economy as a key locus of the origins of capitalism in Mexico. Ancillary industries, necessary to feed, clothe, and shelter mineworkers, mushroomed within the mining zones and beyond, including artisan work and craftwork, stock raising, agriculture, cloth production, and related enterprises. As in Peru, the ripple effects generated by the silver mining industry transformed local and regional economies far from the actual sites of production.

After the refinement of the mercury amalgamation process in the 1570s, silver production in Spanish America soared. While Potosí's production declined from its height in the early 1600s, New Spain's output remained relatively stable from the 1550s to around 1700, increasing dramatically thereafter. In 1700, New Spain's silver production hovered around 5 million pesos annually. By the 1780s, the figure had quadrupled. As early as 1600, silver ore, bullion, and coins constituted some 80 percent of New Spain's exports, making it far and away the largest and most important industry in Spain's wealthiest and most important colony.

INFLATION IN SPAIN

These massive infusions of silver into Spain's economy contributed to an inflationary spiral that had profound ripple effects across large parts of Europe. The causes of the so-called price revolution that socked western Europe beginning in the 1560s were numerous and complex. Along with steady population increases and the glacial pace of agricultural innovation, chief among the most common explanations for this dizzying rise in prices for food and manufactured goods in western Europe from the 1560s is the dramatic increase in the amount of silver coinage in circulation, a circumstance directly attributable to the enormous influx of silver into Spain from Peru and New Spain.

Scholarly consensus holds that overall, this price revolution disproportionately benefited wealthier classes and harmed the poor, as the relentless rise in the price of bread, cloth, and rents was not matched by rising wages or productivity.

Spain's example also spurred its rivals, especially England and France, to try to replicate Spain's stunning

successes in their own schemes of conquest and colonization in the Americas. Yet the very different histories of these emergent nation-states generated very different models of colonization, with the English, French, Portuguese, and Dutch states playing a far lesser role than the Spanish Crown, and with a much greater role for private and entrepreneurial enterprises, most notably joint-stock companies, such as the Virginia Company, as the principal engines driving the initiatives that constituted the next wave of American conquests and colonization.

See also New Spain, Viceroyalty of (Mexico); Peru, Viceroyalty of; slave trade, Africa and the.

Further reading: Bakewell, Peter J. *Silver Mining and Society in Colonial Mexico: Zacatecas, 1546–1700*. Cambridge: Cambridge University Press, 1971; Bakewell, Peter J., ed. *Mines of Silver and Gold in the Americas,* Vol. 19. Aldershot, Hampshire, UK: Ashgate Publishing, Limited, 1997; Bakewell, Peter J. *Miners of the Red Mountain: Indian Labor in Potosí, 1545–1650*. Albuquerque: University of New Mexico Press, 1984; Braudel, Fernand. *The Mediterranean and the Mediterranean World in the Age of Philip II*. New York: Harper & Row, 1972.

Michael J. Schroeder

Sinan, Abdul-Menan

(1489–1574) *Ottoman architect*

Sinan was born in Kayseri in central Anatolia to a Greek Orthodox family. When he was in his early 20s, older than was customary, he was recruited in the *devshirme* levy to be educated in Istanbul. He was selected for the elite Janissaries and served in several military campaigns, where he became a noted engineer building bridges and other structures.

He served as the major architect for sultans Suleiman I the Magnificent and Selim II (the sot) and became the empire's chief architect (*mimbar bashi*). During his long and productive life, Sinan designed more known buildings than any other architect in history. He built mosques, hammams, mausoleums, aqueducts, and palaces. Building on ideas from earlier Byzantine designs, particularly the Aya Sopia in Istanbul, Sinan struggled to surpass the grandeur and size of the dome in that great Byzantine church.

Sinan's Suleimaniya complex in Istanbul has a mosque with a huge central dome supported by two half-domes giving the appearance of soaring in the air; the mosque, with tall needle shaped minarets, opens onto a courtyard with a portico, a style much favored in Ottoman architecture. The vast complex, with over 400 domes in total, also includes schools, a hospice, a soup kitchen, and commercial shops to support the social work of the complex. Sinan also built the elaborately decorated Rustem Pasha mosque for the grand vizier as well as the tombs for Suleiman's son Mehmed and Suleiman's beloved wife, Hurrem Sultan (Roxelana); these are adorned with brightly colored Iznik tiles in deep blues and reds. In his autobiography, Sinan rated the Selimya mosque in Edirne, outside Istanbul, as his masterpiece owing to its huge central dome, which seems to float over a vast open interior space.

Sinan died in 1574 at the age of 99 and is buried in a simple tomb close to one of his greatest accomplishments, the Suleimaniya complex.

See also Ottoman Empire (1450–1750); Safavid Empire.

Further reading: Goodwin, Godfrey. *A History of Ottoman Architecture*. Baltimore, MD: Johns Hopkins University Press, 1971; Kuran, Aptullah. *The Mosque in Early Ottoman Architecture*. Chicago: University of Chicago Press, 1968; Levey, Michael. *The World of Ottoman Art*. London: Thames and Hudson, 1975; Stratton, Arthur. *Sinan*. New York: Charles Scribner's Sons, 1972.

Janice J. Terry

slave trade, Africa and the

The discovery of the Americas created new economic opportunities with agriculture the foundation of these opportunities. In 1493, only a year after his first voyage, Christopher Columbus introduced sugarcane into the Caribbean, the crop on which Europeans built the first plantations in the New World. Sugarcane demanded a large labor force, particularly at harvest. Europeans sought to meet the demand for labor by using criminals, orphans, indentured servants, and Native Americans.

But there was still a need for laborers. Native Americans succumbed to Old World diseases, and the supply of European laborers met only a fraction of the demand. In the mid-15th century, the Portuguese addressed the problem of labor by enslaving Africans to grow sugarcane on the Madeira Islands in the Atlantic Ocean. The Spanish used slavery in their New World colony Hispaniola (now the island of Haiti and the Dominican Republic), importing the first slaves in 1502. The institutionalization of

slavery in the New World spurred trade in slaves. The fact that demand for slaves outpaced the growth in supply by natural increase nearly everywhere in the Americas perpetuated the slave trade over four centuries.

PORTUGAL LEADS SLAVE TRADE

Portugal monopolized the trade at the outset. The Treaty of Tordesillas in 1494 granted Portugal access to Africa and with it, slaves. After 1528, Portuguese shipping companies supplied Spain with slaves through a series of *asientos*, or contracts. An *asiento* specified the delivery of slaves in *piezas* de India, which quantified labor rather than slaves. Men tallied more *piezas* than women because of the expectation that men would yield more labor than women. For the same reason, the young were worth more than the old.

A cargo of 100 piezas constituted the smallest number of slaves if all were young males and the largest if all were elderly females. Of course slave traders rarely got the "ideal" of all young men fit for the rigors of the plantation. Market conditions yielded a mix, with a majority being young men with some women also included, particularly those of childbearing age in hopes of perpetuating the slave population by reproduction. A cargo might also contain the prepubescent and elderly because of their low prices. Their purchase, however, entailed risk because they were susceptible to disease and early death.

The value of labor and therefore of slaves fluctuated over time. In 1693, the records of the Portuguese Cacheau Company reveal that one pieza was worth 1.6 slaves. In 1715, however, records of the South Sea Company of Great Britain reveal that the value of one pieza had declined to 1.04 slaves. These figures imply an increase in the demand for slaves over time. Supply rose to meet demand. Between 1521 and 1550, Spain imported into its colonies 15,000 slaves, 500 per year on average, and between 1551 and 1595, they brought in 36,300 slaves, amounting to 810 per year on average. The largest importer of slaves, Brazil, imported more than 200,000 during these years. In total Portugal had shipped 264,000 slaves to the New World by 1600. Portugal so dominated trade that by 1600, its maritime rival Britain had shipped only 2,000 slaves to the Americas. No other nation participated in the trade until after 1600.

Portugal's trade in slaves benefited from political instability in Africa. War engulfed the empire of Jolof, spanning modern Senegal and Gambia, in the middle of the 16th century. Warlords enslaved prisoners, trading them with Portugal for guns. At the same time, the deterioration of the central government of Kongo, modern Angola, Cabinda, and the Republic of the Congo permitted the Portuguese access to the interior of the kingdom and to a larger number of slaves than had been possible when Kongo confined Portugal to the coast. In 1614, Portugal allied with the Jaga, a group hostile to the Ndongo rulers of Angola. The resulting war won Portugal captives it sold as slaves. New alliances after 1640 gave Portugal access to slaves in Luanda, the modern capital of Angola.

A slave trader identified as Captain Kimber orders the torture of a young enslaved African woman aboard his ship.

Political instability gave Europeans more slaves than they might otherwise have expected, for Africa was impenetrable to Europeans into the 19th century. Tropical diseases made it hazardous for Europeans to roam the interior of the continent in search of slaves. Where African tribes remained united, they kept Europeans at arm's length.

Instead, Europeans established fortresses along the western coast of Africa, the first at Elmina, a town in Ghana, in 1482, and awaited the delivery of slaves from African merchants and chieftains. Once at the coast, slaves waited in dungeons, pens, or stockades until the arrival of a ship. Both Africans and Europeans, intermingling for the first time, were at risk of disease. Confinement in tight quarters on the coast and aboard ship exacerbated the danger to Africans of an epidemic.

SLAVE SHIP CONDITIONS

Once onboard the ships, slaves endured lengthy waits until the captain had enough slaves and the right force

and direction of wind to sail. Seldom less than a month, the wait on the coast sometimes stretched to half a year. All the while slaves, packed 100–1,000 per ship, depending on its size, occupied little more than six square feet of space with two or three feet of headroom. Slavers separated men from women, shackling the men in pairs to reduce the danger of rebellion.

Long chains tethered groups of slaves, kept below deck most of the time, for movement to the deck for fresh air and meals. The duration of the wait on the coast and the voyage to the Americas tempted the all-male crews to rape female slaves.

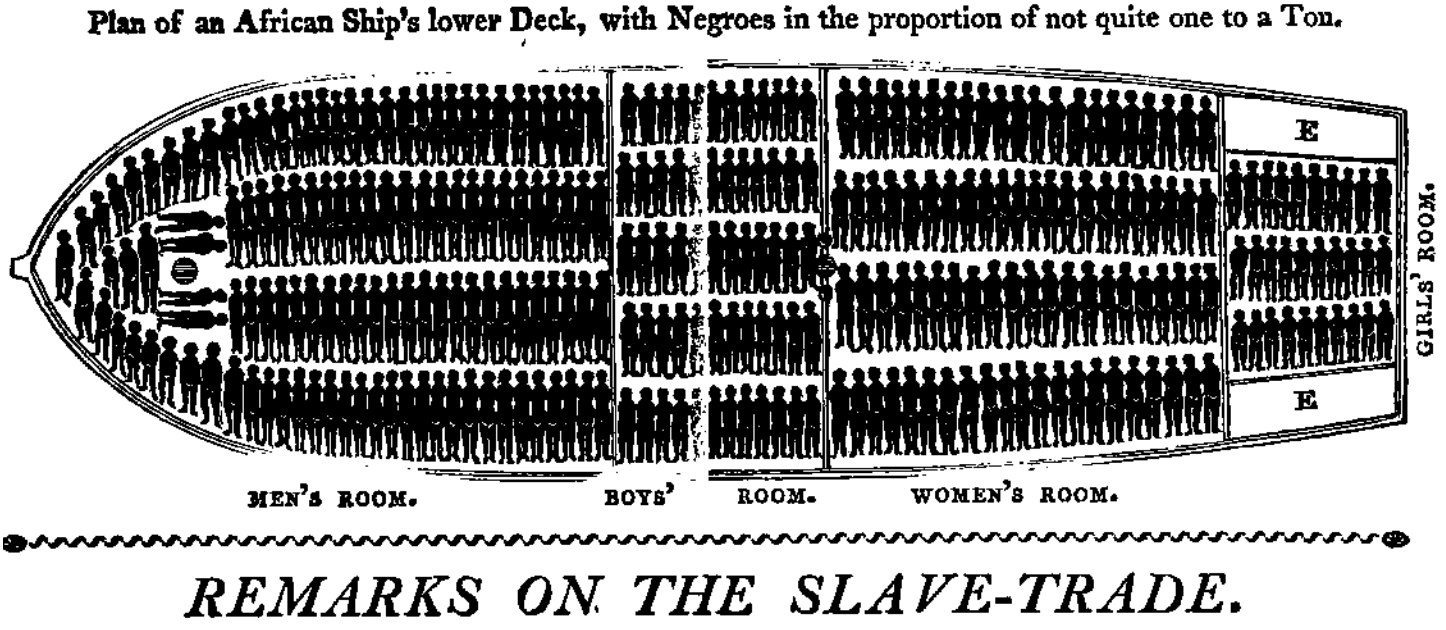
Once a ship set sail, slaves were vulnerable to the vicissitudes of weather and wind. Rain prevented them from getting fresh air on deck and increased the incidence and spread of diseases. Storms imperiled even the most promising crossing.

In 1738, a storm assailed the Dutch ship *Leusdan* only days from its destination. When it began to leak, the crew, fearing a fight over the lifeboats, locked some 660 slaves below deck, leaving them to drown. Only the crew and 14 slaves on deck survived. The absence of wind brought ships to a standstill and strained the food supply. Ship captains rarely had more than three months of food at the start of a voyage and reduced slave rations on long trips.

The crossing from the Guinea Coast was especially perilous because ships had to traverse the doldrums twice and thereby risk a lengthy calm. One study estimated the mortality rate for ocean crossings of fewer than 20 days at 8 percent, though the death rate increased to nearly one-quarter for voyages longer than two months. Malaria, yellow fever, and intestinal ailments accounted for two-thirds of deaths, and smallpox, scurvy, and suicide the remaining third.

Once a ship reached its destination, an inspector boarded to check slaves for disease, quarantining all slaves if he found one with a communicable disease and prolonging their stay aboard ship until contagion had passed. On land, slaves at last had fresh food and water. Traders amassed slaves for sale once ashore, selling the young and old first and holding men and women of childbearing age for sale until last in the expectation that prices would rise with the eagerness of buyers to close the deal.

The fact that ovulating women fetched a higher price than pre- and postmenopausal women contradicts the assertion of slave traders that they did not sell slaves for the purpose of breeding. Traders sold most slaves by auction, though an alternative was to fix the price for a group of slaves of similar age and physical condition and allow buyers to choose from among this group.


Plan of an African Ship's lower Deck, with Negroes in the proportion of not quite one to a Ton.
E
E
GIRLS' ROOM.
MEN'S ROOM.
BOYS' ROOM.
WOMEN'S ROOM.
REMARKS ON THE SLAVE-TRADE.

An illustration showing the dimensions allowed to slaves as cargo in a slave ship. By the 1760s, slave imports averaged between 10,000 and 15,000 per year. By 1787, the number exceeded 40,000 per year.

OTHER NATIONS ENTER THE SLAVE TRADE

Portugal's hold on the slave trade began to weaken in the 17th century, as the Netherlands entered the fray. After 1630, the Dutch imported into northern Brazil slaves they wrested from Portugal. Taking Curaçao in 1634, the Dutch used it to funnel slaves to their colonies and to those of Portugal, Spain, Britain, and France. In 1637, the Netherlands captured the Portuguese fortress at Elmina, making it the point of origin of the Dutch slave trade. After 1667, the Netherlands imported slaves into Surinam. In total the Netherlands brought 39,900 slaves to the New World between 1601 and 1650 with the number rising to 76,400 between 1726 and 1770. Thereafter the Netherlands's share of the slave trade decreased rapidly.

Britain also contested Portuguese dominance. The spread of tobacco in Virginia after 1617 opened British North America to the slave trade. In 1619, the Dutch landed 20 slaves, the first shipment of its kind, in Jamestown. During much of the 17th century, the slave trade in the thirteen colonies was more trickle than deluge. In 1640, Virginia had only 150 slaves and in 1670, fewer than 1,000. In contrast to Latin America and the Caribbean, slaves in the thirteen colonies increased their numbers through reproduction, diminishing the need to import slaves.

The slave trade in British North America was strongest after the decline of indentured servitude around 1670 and the rise of rice plantations along the Carolina coast about 1700. The thirteen colonies, according to one estimate, imported between 1619 and 1750, roughly 201,500 slaves, an average of 1,550 per year. By comparison the French imported 1,690 slaves per year on average into the island of Martinique between 1664 and 1735 and the Spanish 3,880 per year on average into its colonies between 1640 and 1750.

Following the pattern of British North America, the colonization of the Caribbean opened it to the slave trade. Settling Barbados in 1624, Britain imported the first slaves in 1627. Thereafter the slave trade grew with the spread of sugar cultivation as the trade had in the thirteen colonies with the tobacco boom. Barbadian imports increased from 6,500 slaves between 1640 and 1644 (an average of 1,300 per year) to 36,400 between 1698 and 1707 (an average of 3,640 per year). In Jamaica sugar and the slave trade took hold in the middle of the 17th century.

Between 1651 and 1675, planters imported 8,000 slaves, an average of roughly 330 per year, roughly one-sixth the number imported into Barbados. By the turn of the century, however, Jamaica had eclipsed Barbados, importing between 1676 and 1700 77,100 slaves, an average of roughly 3,210 per year.

Extrapolating the number of imports from the Royal African Company, a slave trading firm granted a monopoly by King Charles II, to all traders throughout Jamaica, planters imported into the island roughly 7,800 slaves between 1708 and 1711, an average of 2,600 per year. Between 1655 and 1674, Barbados supplied Jamaica with one-third of its slaves though the proportion fell by the turn of the 18th century to 5 percent. By then most imports came from Africa though the voyage to Jamaica was 1,000 miles farther west than Barbados. The Leeward Islands were the last of Britain's Caribbean holdings to enter the slave trade. By 1670, island planters had imported only 7,000 slaves. The numbers grew to 44,800 between 1672 and 1706, an average of 1,280 per year, with another 43,100 between 1707 and 1733, an average of 1,600 per year. In total the British imported 250,000 slaves into the Caribbean by 1700, and throughout the Americas, traders of all nations bought and sold 266,100 slaves between 1519 and 1600. This represents an average of 3,300 per year, with the number rising to roughly 1.3 million between 1726 and 1750, an astonishing average of 52,000 per year. In all the New World absorbed more than 1.5 million slaves between 1519 and 1750.

See also epidemics in the Americas; sugarcane plantations in the Americas; tobacco in colonial British America.

Further reading: Curtin, Philip D. *The Atlantic Slave Trade: A Census*. Madison: University of Wisconsin Press, 1969; Drescher, Seymour. *From Slavery to Freedom: Comparative Studies in the Rise and Fall of Atlantic Slavery*. New York: New York University Press, 1999; Dunn, Richard S. *Sugar and Slaves: The Rise of the Planter Class in the English West Indies, 1624–1713*. Chapel Hill: University of North Carolina Press, 1972; Eltis, David, Stephen D. Behrendt, David Richardson, and Herbert S. Klein, eds. *The Trans-Atlantic Slave Trade: A Database on CD ROM*. Cambridge: Cambridge University Press, 1999; Eltis, David, and David Richards, eds. *Routes to Slavery: Direction, Ethnicity and Mortality in the Atlantic Slave Trade*. London: Frank Cass, 1997; Inikori, Joseph E., and Stanley L. Engerman, eds. *The Atlantic Slave Trade: Effects on Economies, Societies, and Peoples in Africa, the Americas, and Europe*. Durham, NC: Duke University Press, 1992; Klein, Herbert S. *The Atlantic Slave Trade*. Cambridge: Cambridge University Press, 1999; Manning, Patrick, ed. *Slave Trades, 1500–1800: Globalization of Forced Labor*. London: Ashgate Publishing, 1996; Palmer, Collin A. *The First Passage: Blacks in the Americas, 1502–1617*. Oxford: Oxford University Press, 1995; Postma,

Johannes. *The Atlantic Slave Trade*. Westport, CT: Greenwood Press, 2003; Rawley, James A. *The Trans-Atlantic Slave Trade: A History*. New York: W. W. Norton, 1981; Thomas, Hugh. *The Slave Trade: The Story of the Atlantic Slave Trade, 1440–1870*. New York: Simon and Schuster, 1997.

Christopher Cumo

Songhai Empire

The Songhai Empire was the largest empire in the history of western Sudan. It grew from the small state of Gao, which was founded between 500 and 700 A.D. However the empire did not become a major force in the history of empire building and territorial expansion until 1464 when Sunni Ali, also known as Ali Beer, became the king. In 1469 and 1470, his military campaigns led to the incorporation of Timbuktu and Azawad, located northward and northeast, respectively. In 1473, he attacked Jenne, a great Islamic center located southward, and in 1483, he was able to drive the Mossi out of Walata-Baghana.

Within 28 years of his ascendancy, Sunni Ali had converted the little state of Gao into a magnificent empire stretching from the Niger in the east to Jenne in the west, and from the Timbuktu in the north to Hombori in the south. He was said to be a ruthless ruler who maltreated all those who opposed his administration and did all that was possible to keep vassal states under firm administrative control by appointing governors who administered his orders.

Payment of tributes, which were in form of goods and contribution of workforce for further territorial expansion, placed the empire on a powerful economic and political footing.

The death of Sunni Ali in 1492 was followed by a 40-month reign by his son Sunni Baru, who was deposed in 1493 by Askia Muhammad Touré. Askia Muhammad Touré, popularly known in history as Muhammad the Great, completed the process of nation building and conquest initiated by Sunni Ali by extending territories of Songhai Empire to Baghana and Taghaza, a significant caravan route and salt producing area. While Sunni Ali's reign was characterized by ruthlessness and dislocation of commerce, that of Askia Muhammad the Great was known for the pacification of the subjugated people and the promotion of commerce, Islamic scholarship, and general tranquility.

His 1496 pilgrimage to the holy city of Mecca had far-reaching consequences for the promotion of Islam as it attracted Muslim clerics and commerce to the empire. Islamic religion flourished in the great Islamic centers such as Timbuktu and Sankore. The University of Sankore produced the likes of Mahmoud Kati and Abdulrahman As Sadi, whose books are valued sources for the reconstruction of the history of Songhai and western Sudan in general. Askia Muhammad the Great relied on the advice of Muslim clerics in governing the empire and made Islamic law the instrument of political and administrative machinery in western parts. In the eastern territories of Gao and Kikiya he allowed traditional religion to exist by granting non-Muslims of the region the freedom they needed to practice their religion.

As had his predecessor, Askia Muhammad divided the entire kingdom into provinces administered by governors, or *kio*. The central administration consisted of a council of ministers predominantly from his immediate and extended families. While Jenne controlled internal commerce, Gao and Timbuktu served as link to other economic centers in the east and northeast and west and northwest, respectively.

SHORT-LIVED PROSPERITY

The prosperity of the empire was however short-lived. Starting in the middle of the 16th century, internal problems hindered the government and provided an enabling condition for its invasion and destruction by the Moroccans in 1651. At the top of the list of the internal factors that led to the fall of Songhai Empire was the succession dispute among the sons of Askia Muhammad the Great. Aside from allowing hitherto subjugated states to assert their independence, this development inhibited economic prosperity and further territorial expansion. The Civil War of 1588 had its origin in poor internal control exemplified in the succession dispute between Ishaq and Sadiq, two sons of Askia Daud, and the crises between the western parts, which was under strong Islamic influence, and the east, under the firm control of the non-Muslims.

The last straw was the Moroccan invasion of 1591. The defeat by the Moroccans can only be appreciated against the backdrop of the fact that the empire on the eve of the invasion was in the throes of an internal convulsion. Al-Mansur, the sultan of Morocco, who had failed in two early expeditions, wasted no time to invade the empire during its most turbulent period. In 1591, he attacked Songhai with 4,000 professional soldiers and another 2,000 armed with arquebus, a gun with three legs. Askia Ishaq II raised an army of 18,000 cavalry and 9,700 infantry to resist the

invasion of the Moroccan army. The overwhelming numbers of the Songhai army could not defeat their Moroccan counterparts in the battle, known to history as the Battle of Tondibi; the Moroccan army was more professional, disciplined, and equipped with sophisticated weaponry.

The Moroccan invasion led to the demise of the Songhai, the largest empire to have emerged in western Sudan. The guerrilla warfare initiated after 1591 was not formidable enough for the reassertion of political freedom. The invasion led to loss of lives and property and the extension of Moroccan political hegemony over Songhai. Islamic scholars and clerics fled to other parts of the western Sudan and the great Islamic centers of Timbuktu and Sankore lost their hitherto prime position.

Further reading: Ajayi, J. F. A., and Michael Crowder, eds. *History of West Africa, Vol I*. New York: Columbia University Press, 1972; Boahen, Adu. *Topics in West African History*. London: Longman, 1997; Davidson, Basil. *West Africa before the Colonial Era: A History to 1850*. London and New York: Longman, 1998; Fage, J. D. *A History of West Africa: An Introductory Survey*. Cambridge: Cambridge University Press, 1969.

Saheed Aderinto

Spanish Armada

The growing frictions between England and Spain in the mid-16th century gradually led to the armed conflict between the Spanish "invincible" fleet, Armada, and the English Royal Navy in the English Channel and around the British coast in 1588, resulting in the devastating defeat of Spain and a glorious triumph of Queen Elizabeth I of England.

When Queen Elizabeth (r. 1558–1603) ascended the English throne in 1558, King Philip II of Spain (r. 1556–98), who had been the husband of the English Queen Mary I (r. 1553–58), showed interest in proposing marriage to Elizabeth in order to form an alliance with England to balance the French power on the Continent. When Elizabeth chose to procrastinate, Philip gradually lost patience. In the mid-1580s, the situation changed dramatically, when Philip II, a fervent defender of the Roman papacy, joined his old French Catholic rivals in their wars against the French Huguenots and the Dutch Calvinists.

Meanwhile, Elizabeth became the archheretic of the Catholic world, after Pope Pius V excommunicated the queen in 1570 for declaring herself the "Supreme Governor" of the Church of England and introducing Calvinist rituals into public worship for her people.

King Philip's hostility toward Queen Elizabeth was linked closely to his own personal trouble with his Calvinist Dutch subjects. In 1578, the king appointed the duke of Parma to suppress the Calvinists in the northern provinces of the Netherlands, who had been rebelling against Habsburg Dynasty control for decades. While the duke gained some ground in the south, the ten northern provinces declared the independence of the United Provinces, or Dutch Republic, in 1581.

Facing escalating pressure from the duke of Parma, the Dutch sought military assistance from Queen Elizabeth. She sent an army of 6,000 soldiers led by the earl of Leicester to the Netherlands, and the joint Dutch and English forces began to hold a front to check Parma's northern advance for two years (1585-87). To Philip II, the military involvement of the English queen in his personal dynastic affairs rendered her, just as the German Lutherans, the Dutch Calvinists, and the French Huguenots, an enemy of God.

Philip II, moreover, felt humiliated by English piracy on the high seas, which challenged the century-long imperial dominance and commercial monopoly of Spain over the Atlantic Ocean. In the 1560s, Sir John Hawkins made three risky trips, transporting West African slaves to the Americas for sale, and thus helped England gain a share in the highly profitable slave trade. In the 1570s, Sir Francis Drake carried out a series of raids on Spanish treasure ships on the high seas. Queen Elizabeth enjoyed her share of profits from both adventures.

In 1587, while the duke of Parma made progress in upsetting the Anglo-Dutch alliance in the Netherlands, the Anglo-Spanish relationship deteriorated because of two incidents. In February, Elizabeth issued the order for the execution of Mary, Queen of Scots, who had been a proxy in Philip's conspiracy against the heretic English queen for about two decades. In April, Sir Francis Drake led a fleet of 23 English ships, attacking the Spanish homeland, burning about 30 ships in the harbor of Cádiz, and looting treasures from the Spanish merchants worth more than 100,000 pounds in the Azores, of which Elizabeth gained 40,000 pounds. Philip became convinced that the time had come to crush the middle-aged queen, whom the Catholic world despised and the Habsburgs had to destroy in order to save the Netherlands.

In the late summer, the strategy of the Armada invasion was designed by the king himself. The Armada would sail to the English Channel at the same time as

Parma was crossing the channel with his own vessels, carrying 30,000 soldiers from Flanders. The joint forces would then invade England by disembarking near the mouth of the Thames. The strategic plan was no longer a secret at the end of the year, and Queen Elizabeth decided to take the challenge.

ENGLISH NAVAL FORCES

By common estimation, the Spanish Armada comprised 138 ships from Spain and different Habsburg dominions, weighing a total of 58,000 tons, carrying 30,000 men and 2,400 cannons. The number of soldiers would be doubled once the forces of the duke of Parma joined in. The English naval forces comprised 34 royal warships and 170 privately owned ships carefully chosen from East Anglia and Kent. Spain had dominated the high seas for about a century, but its navy was not superior to its English counterparts. The Armada had 21 galleons, which were massive in size, but slow in speed. The commander of the Armada, the duke of Medina-Sidonia, was an expert of fleet logistics, but not a professional military leader. The soldiers of the Armada were pious Catholics, but inexperienced in sea battles, especially in navigating the Channel, where winds and waves were often unpredictable.

In comparison, the major English warships were also huge, but faster, more maneuverable, and equipped with better guns. The commanders of the English Royal Navy, Lord Howard of Effington, Sir Francis Drake, and Sir John Hawkins, were career seamen, each having unique experiences in sailing and battling on the sea. The English soldiers, including many veterans from the Dutch War, knew the Channel better and were well prepared for sea battles there. Of course, both sides were determined to win, but neither side calculated correctly how the war would eventually proceed.

On July 29, 1588, after three months of voyage from Lisbon, the Armada reached the Lizard Point, the southern tip of England. It spread into a crescent formation and sailed along the English coast northeastward up to Calais. The duke of Medina-Sidonia led the main battleships in the center with the vanguard on the left and the rearguard on the right of about 20 capital ships each. On July 31, the English naval ships sailed out from Plymouth with an equally impressive force and kept chasing the Spanish fleet.

For next few days, the two fleets faced off tensely in the Channel, but neither side attempted a major military engagement. The Armada was approaching Calais on August 6, hoping to join the forces with the duke of Parma as planned by Philip II himself. However, the duke had been outmaneuvered by the Dutch forces on land and sea in Flanders, did not dare risk being lacerated while convoying his army in his own small barges from Flanders across the Channel to England.

While the Spanish were considering how to get Parma's soldiers embarked, eight English blazing fireships, on the night of August 7, penetrated the colossus of the Armada, breaking the crescent formation, setting fires on Spanish ships, and causing the whole fleet to flee in panic. On the following day, the Spanish fleet suffered from an all-day gale blowing from the south-southwest to the north-northwest, and lost many lives in the battles off Gravelines.

Afterward, the continuously deteriorating weather dispersed the Armada into the North Sea, and thus buried any hope for the duke of Parma to join the Armada for invading England. On its way back to Spain, the Armada was forced to sail around the Scottish and Irish coasts and continued to lose ships and lives under the fierce chase of the English naval force. In mid-October, the surviving Spanish ships miraculously navigated back home. The final tally of the Armada's loss was appalling. Only 60 of 130 ships could be accounted for, and 11,000 lives might have been lost.

In 1588, Spain undoubtedly lost the battle, Philip II was certainly humiliated, and the English victory saved England from a very probable disaster anticipated by its enemy. However, the defeat of the Spanish Armada did not alter the policies and behavior of the Spanish, English, or other major European monarchs. The religious wars continued to spiral all over Europe. Neither did it immediately change the geopolitical balance in Europe. Spain recovered quickly and continued its interventionist role in transnational affairs of Europe, and England did not transform itself into a superpower overnight. However, Queen Elizabeth emerged from her victory a heroine to her subjects in England and Protestants all over Europe.

See also Calvin, John; Luther, Martin; slave trade, Africa and the.

Further reading: Fernandez-Armesto, Felipe. *The Spanish Armada: The Experience of War in 1588*. New York: Oxford University Press, 1988; Martin, Colin, and Geoffrey Parker. *The Spanish Armada*. London: Hamish Hamilton, 1988; Mattingly, Garrett. *The Armada*. Boston: Houghton Mifflin, 1959; Parker, Geoffrey. *Philip II*. New York: Little, Brown, 1978; Rasor, Eugene L. *The Spanish Armada: Historiography and Annotated Bibliography*. Westport, CT: Greenwood Press, 1993; Wernham, Richard B. *Before the Armada: The Growth of English Foreign Policy, 1485–1588*. London: Cape, 1966; ———. *The Return of the*

Armadas: The Last Years of the Elizabethan War against Spain, 1595–1603. New York: Oxford University Press, 1994.

Wenxi Liu

Spanish Succession, War of the

The War of the Spanish Succession (1701–14) was a great European conflict fought over which claimant would assume the vacant throne of Spain.

Throughout the 16th century, Spain had been ruled by the Habsburg dynasty, which also controlled Austria and other parts of Europe. Charles II (1661–1700), the last Habsburg king of Spain, had no legitimate heir. He named Philip, duc d'Anjou (1683–1746), as his successor.

The Bourbon dynasty, which ruled France, had been long-standing rivals of the Habsburgs; the closest claimant to the Spanish throne was Louis xiv's eldest son with Maria-Theresa. However, the princess had been barred from her rights to the Spanish throne as part of her marriage contract. This condition was contingent upon receipt of the bride's dowry, which was never paid. Since the promotion of Louis XIV's son to the Spanish throne would unite the thrones of both France and Spain and certainly prompt a reaction from the European powers, Louis XIV advocated that his younger grandson, duc d'Anjou, rule Spain.

Leopold I (1640–1705), Holy Roman Emperor, king of Austria, and member of the Habsburg family, attempted to preserve his family's control of Spain by forwarding himself as the rightful successor to Charles II. Such a situation would unite the thrones of Austria and Spain, a situation unacceptable to the European powers, and Leopold I advocated his son, Archduke Charles (1685–1740), as king of Spain.

EXPANDING FRENCH INFLUENCE

Louis XIV's attempts to expand French influence on the European continent prompted England and the Netherlands to side with the Holy Roman Empire against France in order to preserve the balance of power. The son of Leopold I's daughter, Prince Joseph Ferdinand of Bavaria (1692–99), was the preferred candidate as king of Spain by the European powers, who feared either family's gaining too much dominance. Prince Joseph Ferdinand was agreed upon as heir in 1698, but he died of smallpox in 1699. England then ratified the Treaty of London (1700) recognizing Archduke Charles as heir to the Spanish throne.

Charles II died in 1700. He declared the duc d'Anjou his successor and Louis XIV quickly declared his grandson Philip V king of the Spanish empire. England could not afford war with France and recognized Philip V as king of Spain in 1701. Louis XIV attempted to solidify his newfound influence by severing both England and the Netherlands from Spanish trade. The blow to both countries' commercial interests forced them into an alliance with Austria against France and Spain. The Treaty of the Hague (1701) of the Netherlands, England, and Austria recognized Philip V as king of Spain but transferred sections of Italy and the Netherlands under Spanish rule to Austria. It also confirmed England's and the Netherlands's commercial rights in Spain.

The war began in 1702, when Austrian forces invaded Spanish territories in Italy, forcing French intervention. England, the Netherlands, and several German states sided with Austria while Bavaria, Portugal, and Savoy supported France and Spain. Other opportunist states joined sides in the conflict, expanding fighting throughout Europe and North America, where the conflict became known as Queen Anne's War.

The duke of Marlborough captured territories in the Netherlands in 1702–03 while Prince Eugene held French forces in Italy. The French, under the duc de Villars, scored a victory at Friedlingen in 1702. Success in Alsace, located between France and the Holy Roman Empire, presented the opportunity for an invasion of Austria in 1703, but dissention among French commanders ruined this opportunity. Marlborough moved his troops from the Netherlands to Bavaria, linking with Prince Eugene's forces to defeat the French at the Battle of Blenheim (1704). Meanwhile, Portugal and Savoy switched sides, joining the coalition headed by England, Austria, and the Netherlands. In 1704, England captured the strategic island of Gibraltar.

FRENCH INVADE ITALY

In 1706, French forces evacuated Italy following Prince Eugene's victory at Turin and the Netherlands following Marlborough's victory at Ramillies. In 1708, following Prince Eugene's disastrous expedition into Provence the previous year, Marlborough and Eugene won at Oudenarde and captured Lille. French forces retreated, losing an additional battle at Malplaquet (1709). Allied campaigns in Spain (1708–10) garnered little success in weakening Philip V's position. Louis XIV opened peace negotiations, but his refusal to join against his grandson brought negotiations to a halt.

In 1711, the death of Holy Roman Emperor Joseph I (1678–1711) resulted in the ascension of Archduke

Charles (Charles VI) to the thrones of Austria and the Holy Roman Empire. The English opened negotiations to end the war.

The Treaty of Utrecht (1713) ended hostilities among France, Spain, England, and the Netherlands. Charles VI continued the war, finally ending hostilities by signing the Treaties of Rastatt and Baden (1714), which complemented the general settlement of the Treaty of Utrecht. Philip V retained the Spanish throne under the condition that he and his descendants were barred from the throne of France. Austria gained territory in Italy and the Netherlands previously belonging to Spain while England gained Gibraltar, Minorca, and exclusive rights to slave trading in Spanish America for 30 years. France recognized Anne as queen of England and surrendered some of its American territories. France's dominance over the European continent was checked and the notion of the preservation of the balance of power emerged as the cornerstone of European politics for centuries to come.

See also Austrian Succession, War of the (1740–1748); Stuart, House of.

Further reading: Dickinson, W. Calvin, and Eloise R. Hitchcock, eds. *The War of the Spanish Succession, 1702–1713: A Selected Bibliography.* Westport, CT: Greenwood Press, 1996; Frey, Linda, and Marsha Frey, eds. *The Treaties of the War of the Spanish Succession: An Historical and Critical Dictionary*. Westport, CT: Greenwood Press, 1995; Lynn, John. *The Wars of Louis XIV, 1667–1714*. Upper Saddle River, NJ: Longman, 1999; Sturgill, Claude. *Marshal Villars and the War of the Spanish Succession*. Lexington: University of Kentucky Press, 1965.

Eric Martone

Stuart, House of (England)

The Stuart dynasty ruled England at a time when the power of the absolute monarchy was declining in England and the powers of representative government were increasing. The Stuart dynasty came into power in England with the death of the last Tudor monarch, Queen Elizabeth I, in 1603. Elizabeth died without an heir, forcing the English government to ask the Stuart family of Scotland to assume the throne of England.

The Stuarts were related to the House of Tudor, as Mary Stuart and Elizabeth were cousins. Despite the fact that Mary was executed for treason in 1587, her son James Stuart (James I), the king of Scotland, was chosen to succeed Elizabeth. This choice brought the Crowns of Scotland and England under one monarch, despite the fact that they remained two separate kingdoms.

James was a firm believer in the powers of an absolute monarch, as is evidenced by his writings and speeches to the English parliament. When James came to the throne of England, he had to contend with financial difficulties and clashes with Parliament over the prerogatives of the monarchy. These issues arose as James attempted to raise new revenues by imposing taxes on his subjects without the approval of Parliament. James was also upset by the fact Parliament was against his choice of a potential bride for his son because she was Catholic and Spanish. This hostility occurred as a result of the tensions between Protestant England and Catholic Spain. James was so infuriated by the Parliament's creation of the Great Protestation in 1621, a list of privileges the English parliament claimed it was entitled to, that he dissolved Parliament and arrested four individuals responsible for this action.

Charles I succeeded his father to the thrones of Scotland and England when James died in 1625. Parliament continued to attempt to place restrictions on the power of the king by issuing a Petition of Rights in 1628. The petition placed limitations on the king's power to raise revenue without the permission of Parliament, required the permission of subjects to house soldiers in their homes, placed restrictions on the king to impose martial law, and restricted the king from arresting a subject without laying proper criminal charges.

Charles signed this petition because he wished to obtain funds from Parliament, but he soon illustrated his desire to subvert the petition by acquiring as much money from his subjects as possible without assembling Parliament through the extension of existing taxes. The attempt by Charles I to rule England without the assent of Parliament caused many problems and violated the traditional institutional basis of English law. Charles also made many enemies by imposing Anglican conformity on the populace and taking away the pulpits of the Puritans.

DISSOLUTION AND RECALL OF PARLIMENT

It was the desire of the archbishop of Canterbury, William Laud, to impose Anglican conformity on the Presbyterian Scots that led to the English Civil War. Charles prepared to move an army into Scotland in 1638 to create a settlement to this religious dispute with the Scots. Charles could not afford this army, and Parliament refused to give Charles any more money unless he rectified the grievances that had occurred during his

and his father's reigns. Charles refused to accept this ultimatum and dissolved Parliament in May 1640, but he was forced to recall Parliament as he needed funds to subdue the Scottish army.

When Parliament was assembled in October 1641, it attempted to place further restrictions on the ability of the king to raise revenue and stipulated the abolishment of certain administrative courts. Parliament also demanded the king to convene Parliament every three years and commanded Charles to remove certain individuals from power. This last demand eventually led to the execution of Laud and one of Charles's councilors, Thomas Wentworth, the earl of Strafford. Charles attempted to intimidate Parliament by ordering the imprisonment of five individuals who held influence in the House of Commons, but they fled. Charles chose to take drastic measures against Parliament and assembled an army at Nottingham in 1642, leading to the start of the English Civil War.

ENGLISH CIVIL WAR

The English Civil War lasted from 1642 to 1649, as the Stuart cause gained a lot of support from the northern and western sections of England and the rural areas. The parliamentary forces possessed a great deal of support from southern and eastern England certain urbanized areas of the country. A Puritan named Oliver Cromwell was instrumental to the parliamentary cause as his armies won important victories at Marston Moor in 1644 and Naseby in 1645 and forced Charles to flee to the Scots for assistance.

This move by Charles was disastrous as the Scots handed him over to the parliamentary forces in exchange for 400,000 pounds. A debate ensued in regard to the future of Charles and the English political system. While this debate raged, a Scottish army was assembled in support of Charles but was quickly defeated. This gave the radicals another excuse to preside over a trial of Charles, which found him guilty and executed him on January 30, 1649.

The king's son, Charles II, attempted to restore his family's claim to the English and Scottish thrones by allying with the Scots. Charles II won Scottish support by guaranteeing the Scottish Kirk (church) instead of imposing Anglican conformity, but his army was defeated, forcing him to flee to the continent.

Following the English Civil War, Cromwell used his influence in the army and English politics to take control of the English government by assuming the position of Lord Protector. The death of Cromwell in 1658 and the subsequent political problems the English faced were enough for Parliament to seek a restoration of the Stuart monarch in 1660. Charles II returned to England but had to accept the limitations imposed on royal authority by the English parliament. Anglicanism was made the official religion of England and Ireland, but Scotland was allowed to retain their Presbyterian Kirk.

The major problem concerning the return of the Stuart dynasty to the English throne was the Stuart family's Catholic leanings. Charles II was influenced by the French court and his French mother, and in 1670, he allied with Louis XIV, king of France, against the Dutch. This agreement also stipulated Charles II would proclaim himself a Catholic when the tensions between Catholicism and Protestantism diminished in England. This agreement was a successful move in regard to foreign policy for this victory against the Dutch allowed the English to acquire the Dutch colony of New Amsterdam and confirmed the superiority of English naval power over the Dutch.

Charles II died in 1685 without leaving any legitimate heirs to succeed him, causing his Catholic brother James II to ascend the thrones of England and Scotland. The accession of James II concerned some members of Parliament for they feared a Catholic monarch would stay on the throne of England for some time. James II compounded this fear by making it legal for Catholics to hold governmental positions in 1687. It is impossible to determine whether he sought to restore the absolute powers of the monarchy, but he intended to bring Catholicism back to England. This concern over a Catholic monarch became particularly acute when James II had a son in 1688, who would certainly be raised in the Catholic faith.

The Whigs and a number of Tories engineered a plan to remove James II by inviting James II's daughter Mary, who was Protestant, and her husband, William of Orange, to invade England and seize the English throne. William, who was looking for English support against the French, agreed to this and went ashore at Torbay on November 5, 1688, with an army numbering approximately 14,000 soldiers. Support for James II dwindled as the English gentry and populace wanted a Protestant heir to assume the throne after James II died. This lack of support forced James II to flee to France, thereby forfeiting the Stuart claim to the English and Scottish Crowns.

See also Anne; Glorious Revolution; William III.

Further reading: Magnusson, Magnus. *Scotland: The Story of a Nation*. London: Grove Press, 2003; Merriman, John. *A*

History of Modern Europe, Vol. 1, *From the Renaissance to the Age of Napoleon*. New York: W. W. Norton & Company, 1996; Smith, Lacey Baldwin. *This Realm of England: 1399 to 1688*. New York: D. C. Heath and Company, 1996; Winks, Robin, and Thomas Kaiser. *Europe, 1648–1815: From the Old Regime to the Age of Revolution*. Oxford: Oxford University Press, 2004; Woolrych, Austin. *Britain in Revolution, 1625–1660*. Oxford: Oxford University Press, 2002.

Brian de Ruiter

sugarcane plantations in the Americas

The histories of African slavery and sugar production in the Americas are inextricably bound together. The plantation economies of the Caribbean and Brazil, which together received approximately 80 percent of the estimated 10 million African slaves transported to the Western Hemisphere from the 1490s through the 1860s, were dominated by sugar production. As an expansive scholarly literature since the 1960s has made plain, sugar and slavery are the keywords of much of Brazilian and Caribbean history and together have shaped the cultural, economic, political, social, and demographic history of the Atlantic World in many profound ways.

The origins of sugarcane (*Saccarum officinarum L.*), a type of grass, have been traced to New Guinea in around 8000 b.c.e. By the first century c.e., it was grown across much of southern Asia and the Pacific. By 1000 c.e., its production and consumption among the elite had spread through much of the Mediterranean world, largely in consequence of the spread of Islam. In the 1400s, the Portuguese and Spanish developed important templates for later New World plantation sugar production on their Atlantic islands: the Portuguese in São Tomé and Madeira, the Spanish in the Canaries. Before the encounter with the Americas in 1492, both were employing African slave labor to produce sugar and developing processing techniques that, after 1492, were transplanted wholesale to the sugar-producing zones of the Western Hemisphere.

Christopher Columbus is credited with taking the first sugarcane to the New World in 1493 from Spain's Canary Islands. Soon Hispaniola had largely reproduced the industrial processing techniques developed in the Atlantic and made its first shipments of sugar to Europe around 1516. By the mid-1520s, large quantities of sugar were being shipped from Brazil to Lisbon. The sweet granular substance proved a sensation among its elite customers, and demand skyrocketed. Cultivation and processing of sugar quickly spread throughout the Antilles and the Brazilian littoral as well as to Mexico, Paraguay, and South America's Pacific coast.

Early Spanish efforts in the Caribbean ended largely in failure, though by the 1580s the French and English began plantation sugar production using African slave labor in the Lesser Antilles. Large-scale slave-based commercial sugar production in the Caribbean did not take off until after 1650, on the islands claimed by the French, English, and Dutch.

The English example is instructive. Sugar from Barbados began arriving in England in the mid-1650s. In the 40 years from 1660 to 1700, annual English consumption rose from 1,000 to 50,000 hogsheads, while export rose from 2,000 to 18,000 hogsheads. By the 1750s, the vast bulk of the 110,000 hogsheads imported annually were being consumed at home. The peak of British West Indian sugar exports to England was in 1774, with nearly 2 million hundredweight. Growth rates for the French were comparable. For the Portuguese, the 1600s was the century of sugar, as their coastal plantations in Brazil spread rapidly inland, especially in the Northeast. Demand seemed insatiable, and production grew apace.

Sugar making, especially in its New World incarnation, has been aptly described as an industry that depends on farming and factory production. Through a series of complex steps requiring substantial skill and technical infrastructure, the cane juice was extracted from the stalk by mechanical means (crushing, chopping, etc.). After the juice was boiled and cooled numerous times, with precise temperatures and timing, the end product consisted of a granular precipitate of the plant's naturally occurring sucrose, ranging in color from dark brown to white. Its labor demands were intensive and immediate; for optimal production values, the cane juice must be extracted from the plant within 24 hours of its harvest.

TWO CATEGORIES OF LABOR NEEDED

Sugar production thus required two broad categories of labor: one in the field to cut and haul the cane to the mill, and another in the mill to process the juice into granulated sugar. These labor requirements in turn created two broad strata of slave laborers: more numerous field slaves, among whom mortality rates were exceedingly high (in 17th-century Brazil, an average of 90 percent of imported African slaves died dur-

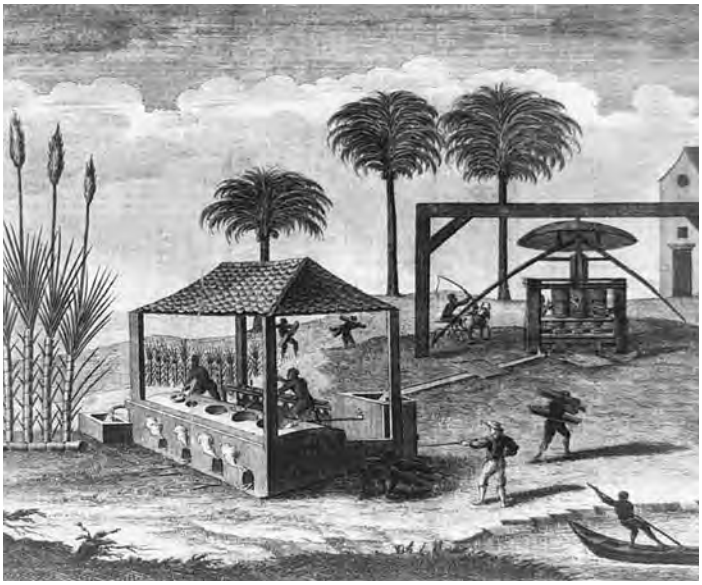
ing their first seven years in the colony), and a smaller number of skilled slaves, who tended to receive more preferential treatment. Among mill slaves, industrial accidents were common, as many were crushed to death in the grinders and burned in the mill's many boilers and kettles.

As sugar production skyrocketed so did the importation of African slaves into the sugar-producing zones. The relationship between the two was direct, as most scholars agree. In 1645, before widespread sugar production had taken root, Barbados counted 5,680 African slaves; by 1698, with sugar production having grown by more than 5,000 percent, its slave population exceeded 42,000. Jamaica counted 1,400 African slaves in 1658; by 1698, their numbers had risen to over 40,000. Slave population growth rates in Antigua, Saint-Domingue (later Haiti), and other English, French, and Dutch sugar islands were comparable. The vast majority slaved in the sugar economy.

In 17th-century Brazil, sugar plantation slavery came to form the central pillar of the colonial economy. Similarly, one of the colony's core social institutions became the *engenho* (same root as the English *engine*), which came to mean both the machinery of the mill itself and the larger plantation complex. The sugar harvest (*safra* in Portuguese, *zafra* in Spanish) began toward the end of July and continued without stop for the next eight or nine months. Slaves were divided into crews: one to cut and haul cane to the mill, another to process the cane into sugar.

Water power turned the grinding mill in larger *engenhos*, oxen in smaller *engenhos*. The highest strata of workers consisted of the boiler technicians and artisans, who could be either slave or free. The average *engenho* had from 60 to 80 slaves, though some counted more than 200. Overall slave mortality rates averaged from 5 to 10 percent annually but were higher among field slaves. Sugar planters became the dominant social class in Brazil and almost everywhere else where sugar production formed the basis of the colonial economy.

Caribbean and Brazilian sugar production generated ripple effects throughout the Atlantic World. Large quantities of West Indian sugar were exported to Britain's North American colonies, where most of it was distilled into rum. The West Indian trade also fueled the North American colonial economy through its large and growing demand for lumber, foodstuffs, and other goods produced for export to the sugar islands. Rum exports to Britain similarly skyrocketed, from 100,000 gallons in 1700 to 3,341,000 gallons in 1776. The



An engraving of sugarcane processing in the West Indies, with a white overseer directing Native laborers

effects generated by West Indian sugar production on the British and British North American economies were enormous and remain the topic of ongoing scholarly research and debate.

In his book *Capitalism and Slavery* (1944), West Indian historian Eric Williams was the first to propose a direct causal relationship between the growth of African slavery in the New World, dominated by sugar production, and the development of capitalism in Europe, particularly in Britain. Spawning a huge debate and literature, this book has been challenged in many specific points. Yet the overall thrust of his thesis—that sugar, slavery, and British capitalism all emerged together as part of the same process of social transformation—has stood the test of time, its main arguments retaining credibility in the scholarly community six decades after the book's publication.

AFRICAN SLAVERY EXPANDS

After the French acquisition of the western portion of the Spanish island of Hispaniola in the Treaty of Ryswick of 1695 (henceforth Saint-Domingue), sugar production and African slavery exploded. By the 1760s, slave imports averaged between 10,000 and 15,000 per year.

By 1787, the number exceeded 40,000 per year. By the time of the French Revolution in 1789, Saint-Domingue was populated by an estimated 500,000 slaves, more than two-thirds born in Africa, vastly outnumbering

both whites and mulattoes. Known in France as the "Pearl of the Antilles," Saint-Domingue had quickly become the world's largest sugar producer, with more than 800 sugar plantations, many with hundreds of slaves. Decadal mortality rates among slaves on Saint-Domingue in the mid- and late 1700s are estimated at more than 90 percent.

The more than 10 million African slaves transported over nearly three centuries to work in New World plantation agriculture, most in sugar production, has been called accurately the largest forced migration in the history of the world. The African diaspora, fueled in large part by an insatiable European demand for sugar, coffee, tobacco, and other tropical plantation export commodities of the Americas, profoundly shaped every aspect of African, European, and American history, especially in the Caribbean and Brazil. The long-term historical effects of Europe's sweet tooth remain readily apparent across the Americas, Africa, and the broader Atlantic World.

See also SLAVE TRADE, AFRICA AND THE.

Further reading: Cateau, Heather, and S. H. H. Carrington. *Capitalism and Slavery Fifty Years Later: Eric Eustace Williams: A Reassessment of the Man and His Work*. New York: Peter Lang, 2000; Mintz, Sidney. *Sweetness and Power: The Place of Sugar in Modern History*. New York: Viking, 1985; Schwartz, Stuart B. *Sugar Plantations in the Formation of Brazilian Society: Bahia, 1500–1835*. New York: Cambridge University Press, 1985; Sheridan, Richard B. *Sugar and Slavery, an Economic History of the British West Indies, 1623–1775*. Baltimore, MD: Johns Hopkins University Press, 1992; Williams, Eric. *From Columbus to Castro: The History of the Caribbean*. New York: Vintage, 1970.

MICHAEL J. SCHROEDER

Suleiman I the Magnificent

(1494–1566) *Ottoman sultan*

Suleiman (r. 1520–66) ruled the OTTOMAN EMPIRE when it was the most powerful empire on earth. He came to the throne after his father, Selim I (the Grim), had expanded Ottoman territories to the east and west. Although he was only in his 20s when he became the sultan, Suleiman already had experience in the field as a military commander and as an able administrator in Balkan and Crimean territories.

Suleiman was known as "the Magnificent" in Europe, and among his subjects as Kanuni (the lawgiver) for his codification of Ottoman laws. Known for his fairness and honesty, Suleiman granted extensive local autonomy to his far-flung provinces, maintaining close regulation only over taxes and the regulation of trade.

VICTORY OVER EUROPEAN RIVALS

In 1527, Suleiman had over 80,000 trained men in military service and with better guns and horsemen than his European rivals, the Ottomans quickly seized Belgrade after the BATTLE OF MOHÁCS and moved on to lay siege to Vienna in 1529. But Suleiman failed to defeat his main rival CHARLES V, the Holy Roman Emperor, or to take Vienna. As the Ottoman troops retreated from the city they were reputed to have left sacks of coffee, already popular among the Ottoman urban elite and a commodity that would soon enjoy widespread favor in the west as well. Although Suleiman also failed in the attempt to take Malta, he ruled all of the Balkans and Hungary, as well as most of the territory around the Black Sea, the eastern Mediterranean, Egypt, and much of North Africa. He rebuilt the walls of Jerusalem, parts of which still stand.

The Austrian diplomat Ogier Ghiselin de Busbecq described in lavish detail the grandeur of the Ottoman court under Suleiman. Europeans praised Suleiman's serious demeanor and culture, as well as his ability to discuss literature and philosophy in several languages. A contemporary of the other great monarchs of the age, Charles V of Spain, Francis I of France, and HENRY VIII of England, Suleiman made practical alliances with Francis I to counter the power of Charles V and was a major participant in European diplomacy.

MARRIAGE

Suleiman married a favorite slave from Russia, Hurrem Haseki (The Joyous One), known in Europe as Roxelana. Suleiman was deeply in love with Hurrem, and he wrote her moving love poems under the penname of *muhibbi* (beloved). However, Hurrem, as well as her mother-in-law and a rival wife, became powerful political forces in their own right and plotted ruthlessly for their particular favorites to become Suleiman's successor. Hurrem outmaneuvered her rivals so that her favorite son, SELIM II, would become sultan. Believing Hurrem's allegations about intrigues by his more capable sons, particularly Mustapha, Suleiman ordered their murders.

Suleiman was devastated when Hurrem died and had the famed Ottoman architect ABDUL-MENAN SINAN build a magnificent mausoleum in her memory. Sinan also designed the massive Suleimaniya complex in Istanbul as a lasting monument to the great sultan.

Although already in his 70s, Suleiman again led his troops into battle in what became another failed attempt to take Vienna in 1566. After the ailing Suleiman died on the battlefield, his commander kept the death a secret from the troops, who kept on fighting, until Suleiman's son, Selim II, had been safely installed as the new sultan. Selim inherited an empire at its zenith of power but failed to equal his father's distinction as either an administrator or military leader.

Further reading: Atil, Esin. *Suleymanname: The Illustrated History of Sultan Suleyman the Magnificent*. New York: Harry N. Abrams, 1986; Barber, Noel. *The Sultans*. New York: Simon and Schuster, 1973; Clot, André, and Matthew Reisz. *Suleiman the Magnificent: The Man, His Life, His Epoch*. London: Saqi Books, 2006; Forster, Edward Seymour, trans. and ed. *The Turkish Letters of Ogier Ghiselin de Busbecq*. Oxford: Clarendon Press, 1927.

Janice J. Terry

Sunni Ali

(d. 1492) *founder of West African Songhai dynasty*

Sunni Ali was an African ruler who founded the Songhai Empire in the 15th century. He was the hereditary ruler of the kingdom of Songhai, which existed from the 11th century and was centered in the city of Gao on the Niger River in the southeastern part of the present-day Republic of Mali. In 1335, Gao, as the kingdom was also called, fell under the influence of Mali, the predominant Sudanic state of the time. (The Sudan is the grassland region of West Africa between the forest area of West Africa and the Sahara, on a south-north axis. It extends from the Atlantic Ocean on the west to the Red Sea on the east.) Mali had been the dominant regional power since the mid-13th century.

After Sunni Ali ascended the hereditary throne of Gao in 1464, he transformed the kingdom of Gao into the empire of Songhai, even though the Songhai people were a numerical minority in the new empire he created. At its height in the mid-16th century, Songhai was the greatest empire in Sudanic history, with an area of more than 1 million square miles. It stretched from the Niger bend in the east (on the borders of the contemporary states of Niger and Nigeria) to the Senegal headwaters in the west and from Timbuktu and the Sahara in the north to Jenne and the forest belt in the south. In creating this empire, Sunni Ali completed by 1470 the destruction of Mali, which had been declining for about 100 years.

As in the case of the predecessor empires of Ghana and Mali, the economic basis for the empire of Songhai under Sunni Ali was the trans-Saharan trade route. This so-called Silent Trade of goods was based on a trade route that ran north-south from North Africa to West Africa. Goods from Europe and the Muslim world, such as cloth and salt, would be exchanged for gold derived from West African mines at Wangara and Bouke (in the present-day Ivory Coast). The traders from the north would leave their goods on a riverbank. If the gold miners from West Africa approved of the amount, they would leave gold and take the goods. The gold would be deposited the next day on the riverbank for the traders from the north. Usually no words would be exchanged in these transactions. Songhai benefited from the tariffs imposed on these goods, which passed through its territory.

In establishing his empire, Sunni Ali made use of his well-armed cavalry, which was very efficient. His army also had an infantry. In addition, Sunni Ali developed a powerful navy, a fleet of ships manned by Sorko fishermen (the people who had cofounded Ghana). In 1468, he ousted the nomadic Tuareg from Timbuktu, the major Sudanic city between the Sahara and the Sudanic belt. In the process, he pillaged the city, an oasis of Muslim learning as the headquarters of the famous Islamic university of Sankore, and killed many priests and scholars during these attacks, thereby earning the enmity of the Islamic establishment. In contrast, his conquest of Jenne, although prolonged, was less violent. Utilizing the navy and siege engines, he took seven months and seven days to complete the blockade of the city. Jenne was the southern counterpart of Timbuktu as it was the connecting link between the Sudanic belt and the forest belt.

After 1480, Sunni Ali had established his empire and stepped up military campaigns against nomadic peoples who threatened the economic basis of the empire. The Tuaregs who menaced Timbuktu were harassed. The Mossi who sacked the gold town of Wangara were similarly harassed and driven back into their Upper Volta homeland between 1483 and 1486. (Until gold and silver began to arrive in large amounts in the mid-1500s from Mexico and Peru, West African gold was the major source of coinage for Europe and the Middle East.) The Fulani were also pushed back to their home territory in northern Niger, Guinea, and Senegal. In fact, Sunni Ali drowned in 1492 after an expedition against the Fulani.

The empire that Sunni Ali founded lasted in part because of the administration he developed. The conquered territories were made into provinces whereby

their hereditary rulers became governors of the newly created vassal states of the empire of Songhai. Therefore, the empire that Sunni Ali created was a centralized state with some degree of local autonomy for outlying areas. In addition, places like Timbuktu and the Muslim provinces received special government.

It was Sunni Ali's lukewarm practice of Islam that incurred the wrath of the *ulema,* the Muslim scholars. He was only nominally Muslim and did not neglect traditional Songhai religious practices, which his own people continued to observe. He also did not make Islam the state religion. These actions, in combination with the sack of Timbuktu, earned him enduring hostility from Arab/Muslim historians. This enmity was a cause for the overthrow of Sunni Ali's dynasty the year after his death.

See also SLAVE TRADE, AFRICA AND THE.

Further reading: Bovill, Edward W. *The Golden Trade of the Moors: West African Kingdoms in the Fourteenth Century*. New York: Markus Wiener, 1998; Davidson, Basil. *A History of West Africa*. New York: Archer, 1966; Fage, J. D., ed. *A Guide to Original Sources for Precolonial Western Africa Published in European Languages*. Madison: University of Wisconsin Press, 1994; Hopkins, J. F. P., and Nehemia Levitzon. *Corpus of Early Arabic Sources for West African History*. Cambridge: University of Cambridge Press, 1981; Hunwick, John, ed. *Timbuktu and the Songhai Empire*. Leiden: Brill, 1999.

NORMAN C. ROTHMAN

Swiss Confederacy

Modern Switzerland dates from 1848. Previously, its government was based on an agreement or confederacy among three Swiss cantons in 1291. Between the 11th and 13th centuries, new technology had opened up Alpine passes and with this, trade appeared. This whetted the appetite of ambitious dynasties, especially the HABSBURGS, based originally in northern and central Switzerland, to attempt to control the trade, which meant control of the cantons. In response, the rural forested cantons of Uri and Schwyz (from which the name *Switzerland* derives), which had received judicial autonomy from neighboring counts and dukes and were directly under the Holy Roman Empire (Germany, northern Italy, Bohemia, the Low Countries, and parts of eastern France) joined, with the district of Unterwalden to form the confederacy. They felt threatened by the encroaching Habsburg power and joined to defend one another. Victories at Morgarten (1315), Sempach (1386), and Nafels (1388) caused the Habsburgs basically to abandon their designs on Switzerland and concentrate on their new seat of power in Austria.

The military successes encouraged the expansion of the confederacy or confederation beyond its rural forested core during the 14th century, including the cities of Luzerne/Lucerne, Zurich, and Berne, so that by 1400 there were eight members and by 1460 much of what is now northern and central Switzerland was included. By that date, the confederacy had reached the Rhine.

The golden age of the confederacy came between 1475 and 1515. It was instrumental in the defeat of Charles of Burgundy, who aspired to reestablish a middle kingdom between France and Germany. In 1499, it received de facto if not de jure independence from the Empire (Germany). Its initial success in the Italian wars added towns in southern Switzerland such as Lugano and Locarno under the confederacy. After their defeat by the French at Marignan in 1515, the confederacy ceased to be a major military power, although individual Swiss acted as mercenaries for centuries. By this time, there were 13 members, including Basle.

THREE CENTURIES OF NO EXPANSION

For the next three centuries, there was no official expansion of the old Swiss Confederacy, although French-speaking districts in southwestern Switzerland, such as Fribourg, Geneva, Vaud, and Valais, were in alliance with it, as was the partly French-speaking Neuchâtel. In addition, the partly Italian-speaking canton of Grisons in the southeast, as well as the Italian-speaking Ticino, became associated with the Swiss confederation. In 1648 the Swiss Confederacy received the formal recognition of its independence from the Empire. Ultimately, the French-speaking areas that had been associated with the confederacy entered as full cantons after the Napoleonic Wars, in 1815.

At the same time, Grisons and the Italian-speaking areas that had been subordinate to the older Swiss cantons received full rights and were admitted as equal cantons with splits in existing cantons raising the total to the present 22. It was at this time that the country became officially known as Switzerland. At this date, the country achieved its present frontiers and went from an exclusively German-speaking land to a country in which approximately 30 percent of the population was French- and Italian-speaking and on equal terms with the German majority.

Nonetheless, the country remained a confederacy or confederation in structure. Each canton had its own form of government whether democratic, oligarchic, or absolute; each could impose its own internal customs duties; and each could make its own alliances within and without the confederacy.

As a result, tensions ran high during the period of 1815 to 1847 between the liberal, urban and mostly Protestant cantons and the traditional rural and mostly Catholic cantons. Eventually, disagreement came to a head when the Catholic cantons objected to the suppression of the monasteries and formed an alliance called the Sonderbund (after its seven members). The federal diet declared this alliance a violation of the 1815 constitution and war broke out. The Sonderbund was defeated, and in 1848 a new constitution was adopted that had the effect of ending the old structure of the confederacy.

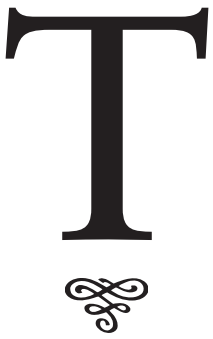
TWO CHAMBER ASSEMBLY

In place of the old Swiss Confederacy diet composed of representatives of the cantons, there was a two-chamber assembly, with one chamber composed of representatives of the people and the other chamber composed of representatives of the cantons. (It was modeled on the U.S. system.) Unlike the old confederacy, there was a relatively strong executive chosen at the federal level called the Federal Council. It was composed of seven members chosen by the assembly for three years and not by the cantons. Also unlike the old Confederacy, economic power was placed at the center so that individual cantons could no longer make separate economic arrangements. Changes in the constitution and other matters of national interest were decided by plebiscite and referendum voted on by all of the citizens not through the decisions of various cantons as in confederacy days.

The Swiss Confederacy lasted from 1291 to 1848. It came into existence as the result of new economic and political developments in the High Middle Ages; it ended because of new economic and political developments associated with the evolution of the nation-state in modern times. The old confederacy with 13 cities and small village communities dominating a country was no longer feasible.

Further reading: Diem, Aubrey. *Switzerland: Land, People, Economy*. Kitchner, ON: Media International, 1994; Lloyd, William Bross. *Waging Peace: The Swiss Experience*. Washington, D.C.: Public Affairs Press, 1958; Meier, Heinz K. *Switzerland*. Santa Barbara, CA: ABC-Clio Press, 1990; Schimel, Carol L. *Conflict and Consensus in Switzerland*. Berkeley: University of California Press, 1981; Soloveytchik, G. *Switzerland in Perspective*. Westport, CT: Greenwood Press, 1982.

Norman C. Rothman



Tabin Swehti

(1512–1550) *unifier of Burma*

Tabin Swehti was the Burmese king who helped to unify the country as part of what is known as the Second Burmese Empire or the Toungoo dynasty, created by his father, Minkyinyo, in 1486 and lasting until 1752. However, it was Tabin Swehti who was responsible for unifying the kingdom and identifying and adopting cultural institutions under which the country and its people could live together.

Burma was divided into territories held by different ethnic minorities, principal among whom were the Burmans, the Shans, and the Mons. Tabin Swehti was a member of the numerically largest Burman group but he recognized the need to forge a sense of national unity to persuade the Mons in particular that they should be part of his state. He ascended the throne in 1531 and at once set out to defeat the Shans in Upper Burma. The Shans were members of the Tai family, which had migrated to the region. Having achieved this goal, Tabin Shwehti established his capital at Toungoo on the river Sittang and then dispatched a military campaign to conquer the Irrawaddy delta region and, in particular, the Mon capital of Pegu. By 1544, he had not only achieved this but defeated a Shan counterattack at Prome to the north and arranged for his coronation as king of all Burma at the ancient city of Pagan. This represented the peak of Tabin Swehti's career for he was later defeated in his next two campaigns, first against coastal Arakan to the west and then against the rebellious Siamese Tais of Ayutthaya, bolstered by Mon refugees from Pegu. Disappointed, the king is said to have turned to drink for consolation and was assassinated in 1550. He was succeeded by his brother-in-law and chief general, Bayinnuang, who was responsible for extending Burmese power to an even greater extent. Nevertheless, Tabin Swehti is credited with uniting regions of Burma that had been torn apart since the Mongol invasion in the second half of the 13th century.

Tabin Swehti's conquest of the Mons was long and bitter. Pegu was only taken after recourse to a stratagem after four years of bitter conflict. He recognized that the Mons had a high culture (and had enjoyed a period of independence of their own since the Mongol conquest) and did what he could to conciliate them. This inspired him to take up a number of Mon practices and cultures, including adopting the Mon hairstyle. His legacy was to provide a unified state that formed the basis of further expansion and the reduction of internecine conflict.

Further reading: Aung, Maung Htin. *A History of Burma*. New York: Columbia University Press, 1967; Chain, Tun Aung. "Pegu in Politics and Trade, Ninth to Seventeenth Centuries." In *Recalling Lost Pasts: Autonomous History in Southeast Asia*, edited by Sunait Chutintaranond and Chris Baker. Chiang Mai: Silkworm Books, 2002; Hall, D. G. E. *A History of South-East Asia*. Basingstoke, UK: Macmillan, 1994.

John Walsh

Taj Mahal

There are very few buildings in the world more famous than the Taj Mahal, a queen's mausoleum in Agra, India. The sense of romance that the Taj Mahal invokes was developed as a result of British fascination with this structure during the late 18th century and has continued into the 21st century.

This monument was built by the Mughal emperor Shah Jahan after his favorite wife, Mumtaz Mahal, died while giving birth in 1631. Shah Jahan was deeply affected by her passing, and her body was carried from Burhanpur to Agra to be entombed until the completion of the Taj Mahal.

In 1631, Shah Jahan began the construction of the Taj Mahal. Despite the fact that a massive labor force was involved in its construction, it took approximately 17 years to complete the main structure. A small village of artisans was created near the site in order to accommodate their immediate needs. In fact, many of the materials used for the construction of the Taj Mahal originated from China, Egypt, and Tibet, and a large number of people were involved, including Europeans.

The layout of the Taj Mahal has symbolic meaning; its main gate symbolizes a barrier between the outside world and the purity and serenity of the inside world. It is constructed of white marble, the color of purity. The use of water in the garden also symbolizes purity, emphasizing the belief that the Taj Mahal is a holy site. As one enters the heart of the mausoleum, Islamic prayers can be read above the doorway, which are recited before a person of the Islamic faith dies. It has been rumored that Shah Jahan wanted to construct a black marble mausoleum for himself beside his wife's. But his son and successor, Aurangzeb, did not fulfill his wishes, and he was buried in a separate crypt beside his wife. The architecture and decorating of the Taj Mahal epitomized the highest achievement of the Indo-Islamic artistic style.

The Taj Mahal, the most famous monument in India, is a mausoleum built by Mughal emperor Shah Jahan as a loving tribute to his wife.

See also Mughal empire.

Further reading: Edensor, Tim. *Tourists at the Taj: Performance and Meaning at a Symbolic Site*. Oxford: Routledge, 1998; Eraly, Abraham. *The Moghul Throne: The Saga of India's Great Emperors*. London: Weidenfeld & Nicolson, 2003; Ingpen, Robert, and Philip Wilkinson. *Encyclopedia of Mysterious Places: The Life and Legends of Ancient Sites around the World*. Toronto: Prospero Books, 1990; Keay, John. *India: A History. New York:* HarperCollins Publishers, 2000.

Brian de Ruiter

Teresa of Ávila and John of the Cross

(1515–1582 and 1542–1591) *religious reformers*

Juan de Yepes y Álvarez, later known as John of the Cross, was born in 1542 in Fontiveros, a small town north of Ávila, Spain. John's father died when he was three and his mother was left to provide for her three sons, one of whom died in childhood. From the age of nine to 22, John lived in Medina del Campo, where he was fortunate to have the help of Don Alonso de Toledo, who provided him with a job as an orderly in a hospital and who paid for his studies at the Jesuit school. In 1563, John entered the Carmelite monastery of Santa Ana in Medina del Campo; from there he was sent to study for the priesthood at the University of Salamanca. He was an excellent student, yet he always found time to dedicate to prayer and to helping the poor. John was ordained a priest in 1566. A year later, he met Teresa of Ávila and, at her urging, he joined in her efforts to reform the Carmelite order in Spain.

The story of the life of John of the Cross is intertwined with the story of the life of Teresa of Ávila. Teresa was born into a well-to-do family in Ávila, Spain, in 1515. Hers was a generation when the Reconquista Christians threw out Muslim overlords of Spain. It was a time of knights, chivalry, and fierce religious devotion reflected in her own writing and ideals.

She entered the Carmelite Convent of the Incarnation in 1535. After 20 years in the convent, at the age of 39, Teresa experienced a deeper conversion and a desire

to return to the primitive Carmelite rule of Mount Carmel. The Carmelite order in Spain had lapsed in the observance of the rule of poverty, prayer, and seclusion lived out by the first hermits. Teresa felt called by God to bring about a reform in the practices of her religious order. She established her first house for nuns in 1562.

She was looking for someone to help her with the reform of the friars when she heard about John. She arranged to meet John in 1567 and convinced him to join her cause. He inaugurated the first house of Discalced (barefoot) friars in Durelo, Spain, in 1568. The friars adopted the more ascetic and contemplative observance of the primitive rule that involved a very simple lifestyle and many hours of prayer. They made some changes to the rule that allowed them to leave the monastery to preach and to hear the confessions of the nuns. John traveled extensively in his work to reform the order.

The efforts made by Teresa and John to bring about reform were met with mixed response. While many supported their efforts, some were threatened by the changes they were making. John was arrested several times by his own religious brothers. He spent nine months as a prisoner in a six-by-10 room at the monastery of the Carmelite friars in Toledo. During his imprisonment, John composed some of the poetry for which he would later be famous. After his escape from prison, John was elected superior of the Monastery of Calvario. For the next eight years, he served as superior of various houses of the Discalced friars in Andalusia, traveling extensively in his efforts to support the reform. In 1589, he left Granada and went to Segovia, where he lived until he became ill in 1591. As a result of the painful medical practices of his day and the scandalous neglect of the prior who held an old grudge against him, John's condition worsened. He died at the age of 49 in the year 1591. His body was moved in 1603 to Segovia, where it still resides.

SAINTHOOD DECLARED

John was declared a saint by the Catholic Church in 1726, and he was made a doctor of the church in 1926. He is best known for his poetry and prose reflecting his spiritual wisdom and his profound, very personal relationship with God. His major works are four books that consist of prose commentary on four of his most famous poems: *The Ascent of Mount Carmel, The Dark Night, The Spiritual Canticle,* and *The Living Flame of Love*. The remaining of John's correspondence with others gives a taste of the personal, affectionate relationship that he had with those he counseled. John was an artist, a mystic, and, above all else, he was a lover of Christ, who lived a life of charity and service to others.

Teresa is most known for her instruction on spirituality and prayer. Her most important works include *Interior Castles*, *The Way of Perfection*, *Foundations*, and her own account of her life. All of the correspondence between John of the Cross and Teresa of Ávila has been lost or destroyed.

See also Loyola, Ignatius of, and the Society of Jesus.

Further reading: Kavanaugh, Kieran, and Otilio Rodriguez, trans. *The Collected Works of St. Teresa of Ávila*. Washington, DC: Institute of Carmelite Studies, 1985; Kavanaugh, Kieran, and Otilio Rodriguez, trans. *The Collected Works of St. John of the Cross*. Washington, DC: ICS Publications, 1991; Matthew, Iain. *The Impact of God*. London: Hodder & Stoughton, 1995; Medwick, Cathleen. *Teresa of Avila: The Progress of a Soul*. New York: Image Books, 1999.

Susan Cummins

Thirty Years' War

The Thirty Years' War was a series of wars, escalating from armed clashes of German princes to military confrontations involving all major European monarchs from 1618 to 1648. It was a crucial stage in the ongoing European wars of religion between Catholicism and Protestantism. It was also the first civil war in continental Europe that mixed religious conflict with traditional princely territorial ambitions and emerging sentiments of national unity and transnational geopolitical balance of power.

In 1617, Ferdinand of Styria (1578–1637), the Habsburg heir apparent to the imperial throne of the Holy Roman Empire, was elected to be king of Bohemia. The Calvinists, the majority in Bohemia, revolted against their new Catholic king. In May 1618, a group of Calvinist noblemen threw the two most hated Habsburg councilors from the Hradschin Castle's window into a ditch, severely injuring both. This incident, termed the "defenestration of Prague," put the Calvinists in temporary control over Bohemia and spread the religious conflict into surrounding principalities.

In 1619, Ferdinand succeeded to the throne of the Holy Roman Empire as Emperor Ferdinand II. In Bohemia, the Calvinists openly rejected Ferdinand as their king and offered the Crown to Frederick V of the Palatinate. In response, Ferdinand II secured support from the papacy and the Catholic kings of Spain

and Poland and formed an alliance with Maximilian I, duke of Bavaria (1573–1651) and leader of the German Catholic League. In November 1620, Catholic forces invaded Bohemia and defeated Frederick's Union at the Battle of White Mountain. The Bohemian phase of the Thirty Years' War ended with Catholic victory in 1623. Emperor Ferdinand recovered his Bohemian throne, and Maximilian acquired Palatinate after Frederick was deposed and his Union dissolved.

In 1625, as the triumphs of the Catholic forces enabled Ferdinand to restore centralized monarchical power over Austria and Bohemia, Christian IV (r. 1588–1648), Lutheran king of Denmark and duke of Holstein, intervened to rescue the German Protestants. However, his army was no match for the Catholic League. Ferdinand secured assistance not only from Tilly, but also from Albrecht von Wallenstein, a Bohemian nobleman, who was a Lutheran by birth, then a converted Catholic, and now an ambitious mercenary with an eye on the Bohemian Crown lands.

After a series of military victories, Tilly and Wallenstein scattered the renegade German princes and compelled Christian IV to make peace in 1628. The Danish phase of the war ended again with Catholic victory. In 1629, Emperor Ferdinand issued the Edict of Restitution. The edict outlawed Calvinism, restored the former ecclesiastic territories to the Catholic Church, and restricted the right of legal appeal to the imperial diet by the Protestant princes.

The edict alienated the German Protestant princes. Meanwhile, the alliance between Spain and the Empire alarmed Lutheran king Gustavus Adolphus of Sweden (r. 1611–32) and King Louis XIII of France (r. 1610–43) and his chief minister, Armand-Jean du Plessis, duc and cardinal de Richelieu. In the summer of 1630, the Swedish king, encouraged by the French Cardinal Richelieu and supported by the German Protestant princes, invaded Germany. After winning a few noteworthy battles in the early stage, he crushed Tilly's Catholic League army in the battlefield at Breitenfeld in September of 1631.

Facing this defeat, Ferdinand was forced to turn to Wallenstein, who had been disgraced by the German Catholic powerhouses for his greedy and fast expansion of personal power. In November 1632, Wallenstein led his newly formed army, engaged the Swedish force at the Battle of Lutzen, and killed King Gustavus Adolphus on the battlefield. He then entered into a secret negotiation with the Swedes. Because of his treachery, Ferdinand deprived him of his command and ordered his assassination in February 1634. The Swedish phase of the war ended with the Treaty of Prague of 1635, under which the Edict of Restitution was suspended and the Empire's constitutional order was restored to pre-1618 conditions.

Louis XIII and his cardinal became increasingly disturbed by any possible settlement that would give the Habsburgs in Europe opportunities to mount attacks against France—from Spain in the south, the Netherlands in the north, and from a number of Habsburg territories in the east. A few days before the Treaty of Prague was finalized, France declared war on Spain. In retaliation, Spain invaded France and defeated Sweden, the French ally, at the Battle of Wittstock in 1636. Meanwhile, the German Imperial armies, now combining the Catholics and the Protestants allied with a new sense of national unity, marched into France, forcing the French back in Alsace and Lorraine, ravaging Burgundy and Champagne, and threatening Paris. The French, supported by Dutch Protestants, carried out a few successful counterattacks but could not gain a clear advantage over the enemy.

However, the deaths of Emperor Ferdinand (1637), Cardinal Richelieu (1642), and Louis XIII (1643) gradually slowed down the momentum of the war, and both the new emperor Ferdinand III and the new cardinal Mazarin under the child king Louis XIV began to work toward a peace settlement in 1643. The German people, after suffering from three decades of havoc of war, political treacheries, religious bloodshed, and economic devastation, had to live miserably for another fives years to see peace.

The Peace of Westphalia was finally reached in October 1648, composed of a set of treaties among the enemies in the Thirty Years' War. It reorganized Germany into a very loose confederation with a unified diet and unified army. The emperor remained in place symbolically as feudal overlord for the purpose of recognizing and protecting "German Liberties." The peace legalized Calvinism, gave it equal status as Catholicism and Lutheranism, and recognized the rights of religious minorities in the electorates and principalities. In short, the peace treaties announced little new but redrew a constitutional framework, which would guarantee a decentralized Germany for another two centuries. However, the territorial changes defined in the treaties did help the rise of Prussia to challenge the traditional authority of Habsburg Austria in the Holy Roman Empire.

In Europe, the peace marked the rapid decline of support for prolonging the ongoing wars of religion, and fresh sentiments of national unity, national interest, and national defense would gradually reshape European

peoples and states. It also helped promote transnational cooperation and alliance. The immediate consequences of the Thirty Years' War in European geopolitics were the isolation and decline of Spain and the rise of France as the dominant power till the French Revolution at the end of the 18th century.

See also Calvin, John; Counter-Reformation (Catholic Reformation) in Europe; Habsburg dynasty; Luther, Martin; Reformation, the.

Further reading: Gardiner, Samuel Rawson. *The Thirty Years' War: 1618–1648*. New York: C. Scribner, 1903; Hughes, Michael. *Early Modern Germany, 1477–1806*. Philadelphia: University of Pennsylvania Press, 1992; Ingrao, Charles W. *The Habsburg Monarchy, 1618–1815*. Cambridge: Cambridge University Press, 1994; Levy, Anthony. *Cardinal Richelieu and the Making of France*. New York: Carroll & Graf Publishers, 2000; Pages, Georges. *The Thirty Years War,* Maland, David, and John Hooper, trans. New York: Harper, 1970; Wedgwood, Cicely Veronica. *The Thirty Years' War*. New Haven, CT: Yale University Press, 1949.

Wenxi Liu

tobacco in colonial British America

Tobacco is an herb native to the Americas. It is believed to have originated in South America. In 1535, Jacques Cartier found natives on the Canadian island of Montreal using tobacco. The root of the word *tobacco* comes from the native word for pipe or instrument used to consume tobacco among some native people.

Sir John Hawkins took tobacco to England about 1564 although some Englishmen may have been smoking tobacco before this. In less than two centuries, tobacco was the most important export of the English colonies in North America. It remained a main export of the United States until the addictive and destructive effects of tobacco use became widely understood in the 20th century.

Among natives of the Americas, tobacco use generally had a ceremonial aspect. There is disagreement whether tobacco was always ceremonial or was used in everyday life among indigenous Americans. Because Native Americans believed tobacco was a gift from the spiritual world, they used it as a healing herb. Tobacco was used for toothaches and earaches and as a painkiller and antiseptic. Tobacco was an important gift item to seal commitments and social arrangements among Native Americas. In North America, a pipe was generally used in tobacco ceremonies.

Jean Nicot presenting the tobacco plant to Queen Catherine de Médicis and the grand prior of the House of Lorraine

GROWTH OF COLONIES

The future of the colonies in British North America, especially Virginia, grew because of the production of tobacco. Tobacco production affected the economic, social, and geographical development of much of the southern United States. John Rolfe of Jamestown colony in Virginia in 1612 was the first to find a means of curing tobacco so it could withstand the trip across the Atlantic to Europe. Sailors spread the habit of pipe smoking to northern Europe. When tobacco was introduced into European society, it became popular as a medicinal herb. Sir Walter Raleigh persuaded Queen Elizabeth I to smoke tobacco in 1600. Although tobacco growing soon began in many parts of the world, including Europe, the British North American colonies soon became the primary source of tobacco for much of the world.

The English obtained tobacco by growing it in their colonies. King James I of England was one of the first to label smoking a filthy, unhealthful habit of lazy people. However, his dislike of tobacco did not prevent him from collecting taxes on the importation of tobacco into England. The Spanish Inquisition banned two other Native American drugs, coca and peyote but, as had King James I, respected the revenue tobacco brought to Spain and did not ban it.

When the Dutch discovered tobacco, they saw it as a bond with the other major Protestant country of Europe, England. Unlike the English, the Dutch sought to gain tobacco by trading for it. The Dutch focus in the New World became setting up trading posts to buy

tobacco rather than establishing colonies to grow it. The production of tobacco was highly labor intensive. At first, indentured servants from Europe labored to produce tobacco but by 1675, African slaves replaced them. Besides labor, the production of tobacco required large amounts of land.

The coastal areas of Virginia and MARYLAND had lost nine-tenths of their Native American population in a smallpox epidemic in 1617–19. This left land open for the cultivation of tobacco. As indentured servants won their freedom, they too became tobacco growers. Soon the North American colonists needed more land to grow tobacco. Tobacco quickly removes the nutrients from the soil in which it is grown. Colonists traded with Native Americans for their land and forced the native population farther from the Atlantic coast.

While the tidewater colonies of Virginia and Maryland were engaged in growing tobacco, some northern colonies were forbidding the use of tobacco. In 1632, the Massachusetts Court of Assistants and General Court levied fines on persons caught "taking" tobacco. Later the colonies of NEW NETHERLAND (now New York) banned smoking. Connecticut banned the public smoking of tobacco in 1647. Some bans on smoking were more concerned with the danger of fire caused by smoking materials. The Articles of Piracy had rules controlling the smoking of an open pipe on board a pirate ship.

The Navigation Act in 1651 allowed only English ships to import tobacco into England. This angered the Dutch, the Scottish merchants, and the colonies. The Second Navigation Act of 1660 required colonists to sell tobacco only to the English. Fully 90 percent of all tobacco imported to Europe came through England. These acts were the beginning of what the colonists in BRITISH NORTH AMERICA would see as tyrannical treatment by the British government.

USED AS CURRENCY

The value of tobacco was so high and reliable that it was used as currency in the colonies. When inferior-quality tobacco appeared in North American exports, Virginia enacted the Inspection Act of 1730. This regulation of export of tobacco required the product to pass through government-controlled warehouses, where it was inspected and approved for export from Virginia. The size of hogsheads, the barrels in which tobacco was packed, was also regulated. Soon Maryland enacted its own inspection acts.

Since the planting of tobacco quickly exhausted the land, land was not the measure of wealth; rather wealth resided in the number of slave laborers a family owned. Most people who owned land owned slaves. Unlike slave holders in the Caribbean, North American colonists encouraged their slaves to have children. Slaves were not viewed as an expendable commodity. Tobacco was one reason why the culture of the southern colonies was different from that of the northern colonies. Villages were less important in tobacco-growing areas because people had to live farther apart. Landowning families often controlled the local government, unlike in the more democratic communities in New England.

See also NATIVES OF NORTH AMERICA; SLAVE TRADE, AFRICA AND THE.

Further reading: Gately, Iain. *Tobacco: A Cultural History of How an Exotic Plant Seduced Civilization*. New York: Grove Press, 2001; Kulikoff, Allan. *Tobacco and Slaves: The Development of southern Cultures in the Chesapeake, 1680–1800*. Chapel Hill: University of North Carolina Press, 1986; Price, Jacob M. *Tobacco in Atlantic Trade: The Chesapeake, London and Glasgow, 1675–1775*. Aldershot, Hampshire, UK: Ashgate Publishing, Limited, 1996; Tobacco News and Information, Timeline. Available online. URL: www.tobacco.org/resources/history/Tobacco_History (cited December 2005).

NANCY PIPPEN ECKERMAN

Tokugawa *bakuhan* system, Japan

The Tokugawa shoguns were the de facto rulers of Japan from 1603 to 1867, when emperors, symbolic rulers of the country, bestowed the title of shogun on the Tokugawa clan. After the BATTLE OF SEKIGAHARA in 1600, the first shogun, Ieyasu, instituted a form of government that established the dominance of the Tokugawa family completed under his grandson Iemitsu. They enacted laws to control Japan's polity, society, and economy under the Tokugawas' centralized authority. The center of the Tokugawa power was the Kanto Plain around EDO (Tokyo). The *bakufu* that they instituted unified Japan after the Warring States Era, brought peace to the land for 250 years, and created a vibrant domestic economy that flourished in a strict hierarchical society.

SOCIAL ORDER

Ieyasu's policy to establish Tokugawa hegemony began with freezing the social order. Adapting China's Confucian system, Japanese society was organized into four classes, in descending order, scholar-officials (samurai),

peasants, artisans, and merchants. The samurai and their families composed about 6 percent of the population. Since peace prevailed, the samurai became educated to perform bureaucratic tasks of administration and tax collection.

They were the only men allowed to carry a sword, which became a symbol of their social superiority. They were paid a stipend according to their rank by the lord, or *daimyo*, in whose domain they lived. Samurai were supposed to cultivate and follow a strict ethical code of behavior called BUSHIDO, of duty to the shogun, disciplined lifestyle, and frugal living. Peasants were to live and work on the land and could not marry with samurai. Peasants were not allowed to sell their land. Artisans worked their crafts orgainized in guilds, and merchants belonged at the lowest levels of society, despised for an unproductive life. There was some mobility between artisans and merchants. Tokugawa Ieyasu created their strictly hierarchical society to preempt social chaos and rebellion. Their stability may have been welcomed by the Japanese themselves as it created stability after a protracted period of warfare.

GOVERNMENT STUCTURE

The basis of Tokugawa power was control of the land. Under the shogun were *daimyo* or feudal lords, who governed land given to them by the shogun, called *han*. Since powerful *daimyo* could pose challenges to the Tokugawa, Ieyasu immediately set about shuffling the domains of various *daimyo*; these numbered 295 but after the reallocation of lands there were reduced to 267.

About a quarter of the han lands were put under direct Tokugawa family control. Ieyasu redistributed the remainder among the *daimyo* on the basis of their allegiance to him. Ieyasu, Hidetada, and Iemitsu then created a structure by which Tokugawa hegemony was ensured. *Daimyo* were classified into three categories: (1) *shimpan* were members of the Tokugawa family, (2) *fudai* (hereditary nobles) were those *daimyo* who had been allied with the Tokugawa before the Battle of Sekigahara, and (3) the *tozama* (outside nobles) were those who had surrendered to Tokugawa dominance after the battle. Since *tozama* were least reliable, their *han* were strategically placed the farthest from Edo or between two *fudai* domains; the intent was to watch for any signs of rebellion.

The Buke Sho-Hatto, or Ordinances for the Military Houses, was first passed by Ieyasu in 1615 and then firmly reiterated by Iemitsu in 1635. These ordinances were a code of conduct for the *daimyo*. They included the *sankin kotai* system, which required that every *daimyo* live in Edo every other year for a full year; if he could not do so then he had to send his family to Edo. Also, a *daimyo*'s chief wife and heir had to be left in Edo at all times as permanent hostages. The requirement was expensive for the *daimyo* because they had to travel back and forth with large retinues and also had to maintain two residences, one in their own domains, another in Edo. Marriages between *daimyo* families could not take place without the shogun's permission. The impressive castle-towns in which the *daimyo* resided, called the *jokamachi*, were put under shogunal surveillance and repairs or improvements to the castles needed permission from the shogun. Notably, the *tozama daimyos* were excluded from playing any active role in the *bakufu*.

The *daimyo* were required to model their government on that of the *bakufu*. A collective form of government developed. The shogun was assisted by councilors in administration. Usually four or five roju were selected from among the fudai *daimyo* who controlled the finances, made policy decisions, and dealt with officialdom. Theoretically, the *daimyo* were free to manage their local affairs and retain their own vassals, who received stipends in kind from them. Initially, the bakufu closely supervised the *daimyo*. In the first 50 years of Tokugawa rule, there were 281 cases of *daimyo* moved from one han to another, and 213 of domain confiscation because of misrule or lack of an heir. Later, the *daimyo* replicated the shogunal system of government in their han. The *bakufu*'s interference in the *hans* was reduced.

The main task of the civil officials in both *bakuhan* was to collect taxes. Rice was the primary form of taxation; the unit of rice, called *koku*, was equal to 4.97 bushels. The *bakufu*'s landholdings yielded 7 million koku out of the total 30 million koku produced nationwide; hence it enjoyed the most revenue. The common people lived on five *koku* of rice per capita per annum. The *bakufu* reserved the right to control all matters related to foreign affairs, minting and distribution of gold and silver coins, and interhan transportation. The machinery for collecting taxes was small and efficient. The *bakuhan* levied taxes on an entire village; it was decided within the village what each household paid as taxes. Junior-ranking samurai oversaw the collection of taxes. Nearly all the taxes were deposited to the *bakufu* and *han* treasuries.

The *bakufu* is military force. It consisted of samurai recruited from Tokugawa lands. These were divided into two categories: 5,000 standard-bearers who

enjoyed high rank, and 18,000 middling rank and footsoldiers. In addition, the *daimyo* were required to provide armies and ammunition whenever the shogun needed them, which was infrequent. Samurai were used more for policing than as active warriors throughout the era. Fudai and Shimpan *daimyo*, and their samurai, kept watch over the *tozama* domains for a possible challenge to Tokugawa authority.

The *bakuhan* system remained largely unchanged from the 1600s into the 1860s, an era of stability, economic growth, and peace internally and externally. There were only local rebellions, easily suppressed. However, the shogunate was never able to tame the *tozama daimyo* and it was the *han* of Choshu, Satsuma, and Tosa who eventually challenged the Tokugawa in the 1860s, bringing the Edo era to an end.

See also Tokugawa Ieyasu.

Further reading: Duus, Peter. *Modern Japan*. Boston: Houghton Mifflin Company, 1998; Hane, Mikiso. *Modern Japan: A Historical Survey*. Boulder and London: Westview Press, 1986; Reischauer, Edwin O. *Japan: The Story of a Nation*. New York: McGraw-Hill, 1990; Sansom, George. *The History of Japan*, *Vols. 2 and 3*. Stanford, CA: Stanford University Press, 1986; Totman, Conrad D. *Politics in the Tokugawa Bakufu, 1600–1843*. Berkeley: University of California Press, 1988.

Jyoti Grewal

Tokugawa Hidetada
(1579–1632) *Japanese ruler*

The second shogun of the Tokugawa family, Hidetada lived in his powerful father's shadow until the latter's death in 1616. He was Tokugawa Ieyasu's third son; his two older brothers had died, making him Ieyasu's successor. Hidetada nominally assumed the title of shogun in 1605 when his father voluntarily retired, but as long as Ieyasu lived, Hidetada's role was to learn from and implement the policies of his father. He was a careful student, who watched his father build his realm for the family and the *bakuhan* system. Among Hidetada's achievements were the continued organizing of the Bakufu and development of domestic commerce. Both of these ensured the Tokugawa family's political and economic dominance in Japan.

In 1614–15, Hidetada helped his father in leading a victorious campaign against Osaka castle that ended the residual power of the Toyotomi family. From 1616 onward, he boldly tamed the domains of vassals who might challenge his authority. Domestic commerce grew with the expanded control of Hidetada's government. However, he was highly suspicious of foreign traders, missionaries, and those Japanese who had converted to Christianity.

Tokugawa Hidetada reinforced Ieyasu's ban on Christianity. In 1617, he had four missionaries executed. He later ordered the execution of 120 missionaries and Japanese Christians and banned any import of books related to the Christian religion. Hidetada's severe reservations about all things foreign extended to their trading ships as well. In order further to regulate foreign presence, he ordered all foreign ships, other than Chinese, to dock only in the ports of Nagasaki and Hirado.

The British had already pulled out of Japan because of nonprofitable trade relations. Hidetada severed all relationships with the Spanish, of whom he was highly suspicious because of their Christian influence. Hidetada effectively isolated Japan, a stance his son terminated when he became shogun.

Hidetada had established a relationship with the imperial family through the marriage of his daughter to a member of the royal family. This relationship further solidified the base of the Tokugawa family. In 1623, Hidetada abdicated in favor of his son Iemitsu but continued to influence policy of the *bakufu* as retired shogun until his death.

See also ships and shipping; Tokugawa *bakuhan* system, Japan; Tokugawa Ieyasu; Toyotomi Hideyoshi.

Further reading: Craig, Albert M. *The Heritage of Japanese Civilization*. NJ: Prentice-Hall, 2003; Reischauer, Edwin O. *Japan: The Story of a Nation*. New York: McGraw-Hill, 1990; Sansom, George. *The History of Japan*, Vols. 2 and 3. Stanford, CA: Stanford University Press, 1986.

Jyoti Grewal

Tokugawa Ieyasu
(1542–1616) *Japanese ruler*

Tokugawa Ieyasu was granted by the Japanese emperor, the title of shogun in 1603; his family was to rule Japan until 1867. In 1605, his son, Tokugawa Hidetada, officially took the office of the shogun, but Ieyasu remained the ruler from behind the scenes until his death. Reared in an atmosphere of unrelenting civil war among different clans of Japan during the Warring States Era,

Ieyasu was a remarkable unifier of competing interests among warring vassals, and a leader who brought relative peace to a land torn by centuries of civil war.

Ieyasu is remembered for his brilliant stratagems, his compassion for those enemies who accepted his authority, his skill in managing the rivalries of his generals, his commitment to keep Japan united, and his patience. He laid the foundations of a political, economic, and social system that was to lead to a century of dynamic growth in Japan.

Ieyasu started his political career as a vassal of Toyotomi Hideyoshi, from whom he learned about governance, military planning, and management of state affairs. After Hideyoshi's death, Ieyasu led a coalition of vassals against a rival group in the bloody Battle of Sekigahara, where he was victorious in 1600. He later got rid of Hideyoshi's young heir. He already was the master of vast tracts of military holdings in eastern Japan. Entirely ignoring the authority of the imperial court, he established his central headquarters in edo (Tokyo); thus, the Tokugawa period is also known as the Edo era in Japanese history. He built a massive fortified castle with huge concentric moats in Edo; it is the Imperial Palace today. From here, Ieyasu used his military strength to reorganize Japan and to establish a government system called the *bakufu*.

CENTRALIZED RULE

The system of rule that Ieyasu established was begun by his two predecessors in the 16th century. Because it was based on centralized control over *daimyo* (vassal) domains, it is called a feudal structure, though uniquely Japanese.

Ieyasu sought stability for Japan and dominance for himself among the landed aristocracy. He demonstrated administrative skill that matched his military abilities. First, he redistributed the lands of the vassals. His enemies' lands were confiscated and distributed to his allies as rewards in an organized way. He kept about a quarter of the confiscated domains under his family, the remainder distributed depending on the seniority and allegiance to other clans. The reallocation of about 265 domains ensured allegiance to the Tokugawa clan and stability.

Moreover, he placed his most trusted vassals to keep a close eye on others whose allegiance was undependable. Ieyasu issued a code of behavior called Buke Sho-Hatto, or Ordinances for the Military Houses, which limited the power of the feudatories in personal, civil, and economic spheres. It required them to seek permission from the shogun or his representative for all important activities.

Shogun Ieyasu amassed a huge fortune for the Tokugawa clan. This included property rights over commercial cities and trading ports such as Nara, Nagasaki, Osaka, Kyoto, Edo, and Yamada. He also owned profitable gold and silver mines and controlled the circulation of all the gold and silver coinage in the country. In a surprising turn of events between 1611 and 1614, Ieyasu issued ordinances prohibiting all teaching and practice of Christianity in Japan, deeply affecting political and economic relations of the Japanese, Portuguese, and Dutch, and moved toward seclusion. However, this seclusion did not hurt Japan's economy, as domestic commerce was robust and vigorous.

Tokugawa Ieyasu was a wealthy but frugal man. His sense of discipline directed his efforts in ensuring calm and peace for Japan after the civil war. By the time he died at 74, he had established his family's de facto rule, which was to last for over two centuries. In so doing, he completed the process of reestablishing national unity by a combination of military and civilian talent that amounted to genius.

See also Tokugawa *bakuhan* system, Japan; Tokugawa Hidetada.

Further reading: Craig, Albert M. *The Heritage of Japanese Civilization*. Upper Saddle River, New Jersey: Prentice-Hall, 2003; Reischauer, Edwin O. *Japan: The Story of a Nation*. New York: McGraw-Hill, 1990; Sansom, George. *The History of Japan*. Stanford, CA: Stanford University Press, 1986; Totman, Conrad D. *Politics in the Tokugawa Bakufu, 1600–1843*. Berkeley: University of California Press, 1988.

Jyoti Grewal

Toledo, Francisco de

(c. 1520–1584) *Spanish viceroy of Peru*

The most important reformer of Spanish administration in the newly conquered Andean highlands during the early colonial period, Francisco de Toledo, in his capacity as viceroy of Peru (1569–81), was instrumental in the transition from the violence and tumult of conquest to the emergence of a mature settler society. Described by supporters and detractors alike as indefatigable, forceful, and ambitious, Toledo arrived in Peru just as the last of the civil wars among Spaniards were ebbing. His most enduring accomplishment in his 12 years as

viceroy was to strengthen and unify the colonial state under a grand design intended to consolidate Spanish rule and lay the foundations for continuing Spanish domination of the Andes and its native inhabitants.

DISTINGUISHED HERITAGE

Born in Andalusia, Spain, around 1520, Toledo hailed from one of the country's most distinguished noble families. After effectively serving CHARLES V and PHILIP II, he was selected as viceroy (supreme administrator and direct representative of the king) of the newly conquered territories of New Castile (Peru). One of his first acts as viceroy was to launch a bold five-year *visita*, or tour of inspection, of all the Andean dominions subjugated by Spain.

Accompanied by the pomp and majesty appropriate to his office, Toledo undertook a census of the entire colony; ordered the *reducción* (forced resettlement) of surviving Indian communities into Spanish-style towns under the rule of Spanish and native authorities; directed the collection of testimonies on the injustice and tyranny of Inca rule with the intention of ratifying the morality of the Spanish invasion and conquest; abolished the Inca system of *MITA* LABOR IN THE ANDEAN HIGHLANDS and in its stead imposed a new and even more onerous system of obligatory native labor and tribute; reorganized and streamlined the territory's bureaucracy and administration; revitalized the emergent mining economy, particularly the vast silver mines of POTOSÍ and the mercury mines of Huancavelica; and issued a vast corpus of laws and decrees that effectively limited the autonomy of colonial officials, *encomenderos*, and other elites while linking their fortunes ever more tightly to the well-being of the colonial state.

Intolerant of dissent or sustained challenge to Spanish rule, he also directed the invasion and destruction of the neo-Inca state of Vilcabamba, hidden for decades in one of the remotest and most inaccessible corners of the eastern highlands. His decision to execute by beheading the kingdom's captured ruler, Tupac Amaru, a sentence carried out on September 24, 1572, in CUZCO, remains among his most controversial actions, even prompting a mild rebuke from King Philip, who declared in a letter to Toledo that "some things about the execution would have been better omitted."

All of these and related measures, commonly referred to as the Toledo reforms, had the effect of centralizing and strengthening the colonial state and laying the groundwork for a mature colonial economy and society that for the next two and a half centuries would ensure Spanish domination and funnel untold riches into Spain, thus marking Toledo as one of the most important actors in all of Peruvian history. In 1581, at the conclusion of his tenure as viceroy, Toledo returned to Spain. He died in Seville three years later.

See also *ENCOMIENDA* IN SPANISH AMERICA; PERU, CONQUEST OF; PERU, VICEROYALTY OF.

Further reading: Hemming, John. *The Conquest of the Incas*. New York: Harcourt Brace Jovanovich, 1970; Stern, Steve J. *Peru's Indian Peoples and the Challenge of Spanish Conquest: Huamanga to 1640*. Madison: University of Wisconsin Press, 1982; Zimmerman, Arthur Franklin. *Francisco de Toledo: Fifth Viceroy of Peru 1566–1881*. Caldwell, ID: The Caxton Printers, Ltd., 1938.

MICHAEL J. SCHROEDER

Tordesillas, Treaty of

A modification of the papal BULL OF DEMARCATION issued in 1493 by Pope Alexander VI, the Treaty of Tordesillas (June 7, 1494) divided the recently discovered New World between its two signatories, Spain and Portugal. The treaty created an imaginary pole-to-pole meridian in the Atlantic Ocean 370 leagues west of the Cape Verde Islands, granting all lands west of the demarcation line to Spain, and all lands east of it to Portugal.

In this era of uncertain geographic knowledge, both sides recognized that the division was imprecise and unlikely to prevent future conflict. Spain reckoned that the newly discovered Indies (Caribbean) fell well within its sphere of dominion, while Portugal was mainly interested in securing its sea route to Asia around Africa's Cape of Good Hope.

Notably, the treaty was concluded six years before the Portuguese, under PEDRO ÁLVARES CABRAL, discovered Brazil (1500), though once Brazil was on the map, there was little doubt that the land fell under Portugal's jurisdiction.

Thornier problems arose once it became clear that the Indies (Americas) lay between Europe and Asia, a fact that became clear after Portuguese navigator VASCO DE GAMA's journey to India and back in 1497–99, Spanish explorer Vasco Núñez de Balboa's discovery of the Pacific Ocean in 1513, and Portuguese navigator FERDINAND MAGELLAN's journey to the Pacific around the southern tip of South America in 1520 in the service of Spain. In the wake of these advances in Europe's knowledge, Portugal refused to abide by a treaty that essentially granted all of Asia to its Iberian rival.

Thus, following a series of armed conflicts in the Moluccas and elsewhere in the Pacific, the Treaty of Tordesillas was modified in 1529 in the Treaty of Zaragoza, which continued the meridian established in 1494 onto the other side of the globe, to a position of 145 degrees east. Still, the reality remained that military might effectively determined who got what—illustrated for example by the case of the Philippines, which clearly fell within Portugal's sphere, yet the Spanish first colonized and refused to relinquish until the United States took the island-colony in 1898. Seen in a broader context, the Treaty of Tordesillas represents the earliest instance of European powers' carving up the globe among themselves in pursuit of their own domestic, strategic, and imperial designs, a tradition that continued well into the 19th century and after.

See also VOYAGES OF DISCOVERY.

Further reading: Bakewell, Peter. *A History of Latin America*. Oxford: Blackwell, 1997; Parry, John H., and Robert G. Keith, eds. *New Iberian World: A Documentary History of the Discovery and Settlement of Latin America to the Early Seventeenth Century*. New York: Times Books and Hector & Rose, 1984.

MICHAEL J. SCHROEDER

Toyotomi Hideyoshi

(1536/37–1598) *Japanese general*

Toyotomi Hideyoshi was a Japanese lord who completed the unification of Japan begun by ODA NOBUNAGA and launched two invasions of the Korean Peninsula.

Hideyoshi was born the son of a peasant and became a soldier in the army of Oda Nobunaga and fought in many of his major battles. In 1573, after destroying two *daimyo*, Nobunaga made him a lord of Nagahama, in Omi province. In 1587, he assumed a surname, *Toyotomi*, which means "wealth of the nation." He continued to serve with distinction in Oda's campaigns.

Oda was assassinated by a lieutenant in 1582, followed by a power struggle during which Hideyoshi defeated his rivals in successive campaigns, winning final victory in 1590. As a result, Japan became a unified nation after centuries of divisive wars and an ineffectual shogunal government. Despite his power, Hideyoshi did not assume the title of shogun because by tradition that office had been held by a member of the Minamoto clan. However, with a faked geneology, he assumed high court posts, including that of chancellor, ruling from Kyoto, but also building a formidable castle at OSAKA.

Hideyoshi next decided to attack Korea as a base to invade China. In 1592, he launched his first invasion of Korea, landing his forces at Pusan. The Koreans were taken by surprise and offered only token resistance. Seoul, the capital, and Pyongyang in the north fell in rapid succession. Korea was saved by the MING government, which eventually sent about 200,000 soldiers to repel the Japanese invaders. Korean admiral Yi Sun-sin, who built the world's first metal-plated ships, wreaked havoc on Japanese supply lines, compelling Hideyoshi to abandon his invasion. Since peace negotiations failed, Hideyoshi renewed his attack in 1597, but with his sudden death, the invading forces withdrew in 1598.

Hideyoshi left a young son, Toyotomi Hideyori. Hideyoshi attempted to ensure the boy's survival by appointing a council of five regents. But by 1600, one regent, TOKUGAWA IEYASU, had defeated his rivals to become shogun and in 1615 exterminated all of Hideyoshi's heirs.

Hideyoshi implemented several important domestic policies. One was to take a general survey of the land as basis to assign jobs to his allies and supporters. To prevent future civil wars he ordered the confiscation of all swords from peasants and ordered that all Japanese remain in their current occupation (warriors, peasants, advisers, merchants). He also issued a ban on Christianity and attempted to regulate foreign trade; these policies would be made effective by his successor.

See also BUSHIDO, TOKUGAWA PERIOD IN JAPAN.

Further reading: Berry, Mary Elizabeth. *Hideyoshi*. Cambridge, MA: Harvard University Asia Center, 1989; Dening, Walter, and Sir Maberly Esler Dening. *The Life of Toyotomi Hideyoshi*. Whitefish, MT: Kessinger Publishing Company, 2006; Sansom, George. *A History of Japan 1334–1615*. London: The Cresset Press, 1961; Turnbull, Stephen R. *Samurai Armies 1550–1615*. London: Osprey, 1979.

JUSTIN CORFIELD

Trent, Council of

The Council of Trent was the longest, and one of the most significant, of the General Councils of the Catholic Church. It met at Trent in northern Italy between 1545 and 1563 (with significant interruptions).

While there had been calls on many sides for a reforming council of the church to meet since the 15th century, this call took on new urgency with the advent of the Protestant Reformation. The Emperor Charles V, in his negotiations with the Protestant princes of Germany, had promised to work for a council, which they demanded should be held in German territory. The pope and many of the cardinals resisted holding such a meeting, arguing that the Protestants would not accede to its decisions. Moreover they tended to be suspicious of the whole idea of a council, seeing it as a threat to papal authority.

When Paul III (r. 1534–49) became pope, he began in earnest to prepare for a council. In 1536, he commissioned a group including Cardinals Gasparo Contarini (1483–1542), Reginald Pole (1500–58), Gian Pietro Carafa (1476–1559), and Jacopo Sadoleto (1477–1547) to study the problems confronting the church. Their report, the *Consilium de emendanda ecclesiae*, presented in 1537, advised reform of the papal curia, better discipline for bishops, and reform of the religious orders. The pope proposed holding the council at Mantua, and issued a bull summoning it to meet there in 1537. This proved impossible, owing to objections by the duke of Mantua, and the council was summoned instead to Vicenza in 1538. King Francis I of France, as well as the Protestant princes of Germany, objected to this proposal, and only six bishops traveled to Vicenza. The pope therefore postponed the council once again and entered into negotiations with the French king and the emperor.

Trent was selected as the location for the council because while it was in Italy and easily accessible to Rome, it was in Imperial territory, meeting the objections of both the French and German rulers to a council too much subject to papal influence. War between France and the Empire delayed the opening of the council until after peace was concluded in 1544, when Francis I also promised to allow French bishops to attend the council. The bull *Laetare Jerusalem*, issued November 19, 1544, called the council to meet at Trent on March 15 (Laetare Sunday) 1545. The opening was delayed, however, and the council was not actually opened until December 13, 1545 (Gaudete Sunday). Cardinal Pole was one of the three legates who served as presidents for the first sessions, together with Cardinal Gian Maria del Monte (1487–1555) and Cardinal Marcello Cervini (1501–55).

The first session of the council included about 40 bishops and heads of religious orders, who would be the voting members, and about 50 theologians. Most of the bishops were from Italy and Spain; in spite of the king's earlier promise, French bishops were prevented from attending. The delegates decided to deal with decrees concerning the reform of the church's government and practices at the same time as those concerning doctrine. Although 25 formal sessions were held during the life of the council, only 12 of them produced substantive decrees, the rest being concerned only with procedure.

During the first period of the council, most of the influential theologians were members of the Dominican order, in particular Domingo de Soto (1494–1560), as well as the general of the Augustinians, Girolamo Seripando (1493–1563). The decrees issued during these sessions concerned the definition of the canon of Scripture, original sin, justification, and the sacraments, in particular baptism and confirmation.

The council defined the canon of Scripture as containing the Deuterocanonical books rejected by Protestants and declared that the church recognized both the written Scriptures and unwritten traditions. With respect to justification, the council condemned both the semi-Pelagianism of some late medieval Scholastics and the Lutheran doctrine of justification by faith alone, upholding the necessity for the cooperation of free will and charity. Disciplinary decrees passed during this time mandated preaching by all bishops and other clergy with pastoral offices, demanded that bishops reside in their dioceses, and forbade the holding of more than one office involving pastoral care by the same person.

In early 1547, a plague broke out in Trent, and on March 8, the council voted to move to Bologna in the Papal States. The emperor and a number of bishops supporting him refused to agree to this move, and the sessions held in Bologna produced no decrees. The council was suspended on September 14, 1547, and was still awaiting disposition when Paul III died on November 10, 1549.

Cardinal Del Monte, who had presided over the council, was elected pope as Julius III, and on November 14, 1550, he issued a bull recalling the council. The council resumed at Trent on May 1, 1551. During the next two sessions, the council issued decrees concerning the sacraments of the Eucharist, penance, and extreme unction, and reform decrees dealing with the authority of bishops over the clergy in their dioceses.

Two Jesuit theologians, Diego Lainez (1512–65) and Francisco Salmerón (1515–85), who had begun to participate in the earlier sessions, were influential during this period. The council offered safe conduct to Protes-

tants who desired to attend, but the Protestant ambassadors made demands the council would not agree to, including that it withdraw its earlier teaching. On April 28, 1552, as the war between Elector Maurice of Saxony and the emperor threatened to engulf the city of Trent, the council voted to suspend for two years.

Before Julius III could recall the council, he died on March 23, 1555. His successor was another former president of the council, Cardinal Cervini, who took the name Marcellus II. He died, however, after a reign of only 22 days. Cardinal Carafa was elected to succeed him and reigned as Pope Paul IV from 1555 to 1559 but did not recall the council. His successor, Pius IV, issued a bull recalling the council on November 29, 1560.

To bring about an actual meeting required careful diplomatic negotiations with Emperor Ferdinand I and other monarchs, which were carried out by the pope's nephew and secretary of state, Cardinal Charles Borromeo (1538–84), later renowned for implementing the council's reforms as archbishop of Milan.

COUNCIL REOPENED

The council finally reopened April 28, 1562, and the final sessions included many more bishops than had attended earlier, including a number of French bishops who had been previously forbidden to attend by their monarch. Seripando, now a cardinal, was one of the legates, and the theologians Salmerón and Lainez continued to be influential, along with a younger Jesuit, Peter Canisius (1521–97), who was particularly concerned with the church in Germany. During the last period of the council, decrees were issued concerning the celebration of Mass, the sacraments of holy orders and matrimony, purgatory, the use of images and relics, indulgences, and fasting.

As with earlier sessions, these decrees mostly upheld traditional teaching that had been attacked by Protestants. The decrees concerning marriage embodied the most significant change in the church's teaching, holding that marriage contracted without at least two witnesses was invalid, and that families could not force couples to marry or invalidate their marriages.

REFORMING DECREES

Among the reforming decrees of this period was the requirement that bishops establish seminaries for the training of priests. The application of this provision had far-reaching implications for the shape of the Catholic Church as it entered the modern period. Other decrees regulated the lives of monks, friars, and nuns; provided for the establishment of an Index of Forbidden Books; called on the pope to issue a catechism and revisions of liturgical books; forbade dueling; and abolished the preaching of indulgences for the collection of alms, the practice that had occasioned Luther's protest in 1517.

The council held its final session over two days, December 3–4, 1563. The final acts were signed by 255 bishops and heads of orders. Pope Pius IV confirmed the acts of the council in the bull *Benedictus Deus*, January 26, 1564. The council's disciplinary reforms were implemented only slowly, since they involved overcoming the resistance of many entrenched institutions and required the cooperation of secular rulers, many of whom saw the provisions of the council as threats to their own power and influence over the church. Over the next century, however, the application of the decrees of the Council of Trent led to a radical transformation of the Catholic Church.

See also Counter-Reformation (Catholic Reformation) in Europe; Luther, Martin.

Further reading: Bungener, L. F., and John McClintock, eds. *History of the Council of Trent*. Whitefish, MT: Kessinger Publishing Company, 2006; Görresgesellschaft, ed. *Concilium Tridentinum: Diariorum, actorum, epistularum, tractatum nova collectio*. Frieburg im Breisgau, Germany: Herder, 1901–38; Jedin, Hubert. *A History of the Council of Trent*. London: Thomas Nelson, 1961; Schaff, Phillip, the Reverend, and Johann Jakob Herzog. *Scaff-Herzog Encylopedia of Religious Knowledge*. Grand Rapids, MI: Baker Publishing Group, 1984; Schroeder, H. J., trans. *Canons and Decrees of the Council of Trent*. Rockford, IL: Tan Books & Publishers, 1978.

D. Henry Dieterich

Tudor dynasty

The Tudor dynasty includes the reigns of the following monarchs: Henry VII (1485–1509), Henry VIII (1509–47), Edward VI (1547–53), Queen Mary I (1553–58), and Elizabeth I (1558–1603).

The Tudor dynasty began with the clandestine marriage between Owen Tudor and Catherine of Valois and continued the Plantagenet line, although in a much modified form. This marriage produced a son, Edmund Tudor, who was made 13th earl of Richmond in 1453. His son, Henry, was eventually crowned Henry VII after his victory at the Battle of Bosworth, ending the Wars of the Roses and bringing the Tudors to power.

The Tudor dynasty, spanning from Henry VII's reign in 1485 to the death of Elizabeth I in 1603, served as the catalyst for England's maturation from a weak country in the Middle Ages into a powerful Renaissance state and encompassed some of the most dynamic and progressive changes in English history. Although marked by intermittent religious strife, this dynasty also brought the restructure of English society, the spread of capitalism, intellectual and cultural advancements, the Protestant Reformation, economic stability, the growth of nationalism, the beginnings of the Renaissance, and the birth of the Church of England. The 15th and the 16th centuries were a watershed time in English history because of a multitude of events, and the Tudor dynasty played a crucial part within the larger scope of both English and world history.

The dynasty's symbol, the Tudor rose, combined the red and white roses of the Lancastrian and Yorkist Houses and symbolized the union of the two factions, which was cemented by Henry VII in January 1486 when he married Elizabeth of York, eldest daughter of Edward IV. The Tudors began their rule among bloodshed and treason but left England a more peaceful and confident nation. As Henry VII claimed the throne of England, he was acutely aware that his succession was not absolute. Although pretenders attempted to stake claim to the throne during his rule, Henry VII managed to remain in power. His son, Henry VIII, succeeded him with no dispute regarding his right to rule.

Henry VIII's reign was highlighted by his necessity to secure the Tudors' claim to the throne through a male heir and is remembered for his wives. He married six times, producing one son and two daughters. After Henry VIII's death, his young and feeble son Edward VI ascended to the throne and ruled for a short time, dying of tuberculosis at 15 years old. Before Edward VI died, he named Lady Jane Grey, who married the duke of Northumberland's son, as heir to the English throne. She ruled for nine days until she was deposed by Mary I, imprisoned, and eventually executed.

Queen Mary's rule was punctuated by her insistence on reinstating Catholicism and her quest to have a child. A devout Catholic and wife of PHILIP of Spain, Mary returned England to Catholicism after the Protestant reigns of Henry VIII and Edward VI, reinstated the heresy laws, and commenced with burning Protestant bishops and others at the stake.

This violent act only served to rally more Englishmen to adopt the Protestant faith. At two different times Mary believed she was pregnant; however, she bore no children. Her signs of pregnancy, a swollen stomach and nausea, were believed to be either a stomach or an ovarian tumor, and she eventually died in 1558, after naming Elizabeth heir to the throne.

Elizabeth I, the last of the Tudors, found England in disarray when she ascended the throne in 1558. Her 44-year rule provided her with the longevity and the ability to solidify England's dominance in world affairs through its development of a formidable navy that eventually defeated the SPANISH ARMADA in 1588.

By the end of her rule, religious strife had largely dissipated. The Crown possessed absolute supremacy over Parliament, but the two operated in relative cooperation. She refused to marry throughout her life, although she was inundated with marriage proposals from numerous suitors. Hours before she died, Elizabeth named James VI of Scotland to succeed her, ending the Tudor rule and ushering in JAMES I of England and the STUART dynasty.

Tudor monarchs were known as politically gifted and quite charismatic; these traits were reflected in the years that they ruled. Henry VIII and Elizabeth I most accurately embodied these characteristics within their respective rules. As Henry VIII struggled to produce a male heir, he created the CHURCH OF ENGLAND and was made both political and religious leader of England with the Act of Supremacy (1534). The Church of England was established by 1536, but its power and future were severely threatened by Mary's reign. The Elizabethan Religious Settlement, drafted in two parliamentary acts, deftly settled this continuing religious feud. The Act of Supremacy (1559) reestablished the Church of England's independence from Rome. The Act of Uniformity (1559) set the order of worship to be used in the English BOOK OF COMMON PRAYER and required every man to attend church once a week or face a monetary fine. The Tudor dynasty changed England from a disjointed nation into a cohesive international power.

See also STUART, HOUSE OF.

Further reading: Delderfield, Eric R. *Kings and Queens of England and Great Britain.* Devon: David and Charles, 1990; Fraser, Rebecca. *The Story of Britain from the Romans to the Present: A Narrative History.* New York: W. W. Norton, 2003; Guy, John. "The Tudor Age." *The Oxford Illustrated History of Britain.* Kenneth O. Morgan, ed. London: Oxford University Press, 1992; Schama, Simon. *A History of Britain at the Edge of the World.* New York: Hyperion, 2000.

BRIAN DE RUITER

V

Valdivia, Pedro de

(c. 1500–1553) *Spanish conquistador*

Pedro de Valdivia, a Spanish conquistador, is best known as the conqueror of Chile. He was born about 1500 at La Serena, Estremadura, Spain. He joined the Spanish army at a time of near constant warfare in Europe. As a soldier in the army of Charles V of Spain, Valdivia fought for the Habsburg empire in the Italian Wars. He saw action at Flanders and at Pavia in 1525. The Battle of Pavia is particularly notable as the first major modern battle, illustrating the shift from knights in armor and crossbowmen to cannoneers.

Valdivia went to the New World in 1535. He took part in the prolonged conquest of Venezuela and then joined Francisco Pizarro, the conqueror of Peru, in 1532. Conspicuous among the conquistadores for his learning and conceit, Valdivia became the most distinguished officer and the highest in rank in Pizarro's government. He commanded Pizarro's forces at the 1538 Battle of Las Salinas, a struggle between Pizarro and other conquistadores for control of the city of Cuzco.

Pizarro was a notoriously difficult man to the point where he was eventually assassinated by his fellow Spaniards, but Valdivia displayed an ability to get along with the conqueror and became his favorite. He received the title *maestro del campo*, or chief officer of staff, and appeared set for a prosperous life in Peru. However Valdivia had an ambitious nature. He wanted both an independent position and a territory of his own. He picked Chile for reasons that baffled the other Spaniards. Chile had such a bad reputation after the failed expedition of Diego de Almagro that public opinion in Peru held that the land could not feed 50 Spaniards; there was no wealth to be had in Chile. Nevertheless, Valdivia sought Pizarro's support to explore and conquer the land. In exchange, he surrendered his valuable *encomienda* and a silver mine at Porco.

In 1539, Pizarro named Valdivia as lieutenant governor of Chile and Valdivia set out to claim his territory. Valdivia had great trouble recruiting men to accompany him in part because he possessed little property. The commander of an expedition in this era had to pay all the expenses involved with the movement of troops. Since Valdivia had little money, he could afford only a small force. He left Cuzco in January 1540 with betweeen five and 20 Spanish soldiers, his mistress Inés de Suárez, and a Native American auxiliary force of about 1,000 men. Along the route to Arequipa, other Spaniards joined him. At Tarapacá, Valdivia waited for additional reinforcements, but when the army finally set out across the Atacama desert, it numbered fewer than 100 Spaniards including two priests. Valdivia marched south with the items deemed most useful for colonization—European grains, principally wheat; domestic animals, especially pigs and fowl; and a collection of agricultural implements.

After 11 months of hardship, skirmishes with Indians, and internal conflicts, Valdivia's forces arrived in the valley of the Mapocho. Almost immediately they were attacked by an Indian army led by the local chief,

Michimalonco. The Spaniards eventually drove off the Indian warriors. At Copiapó, seven months after Valdivia's journey had begun, he took possession of Chile in the name of the Spanish Crown. Soon after, he convinced the local Indians to aid in the construction of Chile's first European-style city, Santiago, in February 1541. Less than a month later, Valdivia created a *cabildo* (governing council), which in turn, called upon Valdivia to make himself governor of Chile in the name of the king of Spain rather than as Pizarro's lieutenant. After perfunctory objections, Valdivia agreed. Unfortunately for the Spaniards, on September 11, 1541, the Araucanian Indians (Southwestern South America)attacked Santiago and burned it to the ground.

The war for Chile would consume the remainder of Valdivia's life. He spent the next years pushing south from Santiago, warring against the Araucanians, and establishing a number of fort towns including Concepcion, La Imperial (present-day Carahue), Valdivia, and Villarrica. With the creation of each city, Valdivia handed out *encomiendas* to selected conquistadores, thereby granting them authority to collect tribute from the Indians in their jurisdiction and take charge of the process of Christianizing the Native Americans. Religious orders were also granted *encomiendas* by the conquistador. Since the indigenous Chileans had little accumulated wealth, tribute typically took the form of forced labor in the mines or gold washings.

Not surprisingly, the Indians put up a fierce resistance to enslavement. In 1548, Valdivia received aid and reinforcements from Peru, raising the number of Spaniards in Chile to 500 men. It would not be enough, since the Spanish troops were stretched so thinly throughout the country. On December 25, 1553, the Araucanians were under the command of Lautaro, a former groom of Valdivia's who had acquired knowledge of Spanish tactics and weaknesses during his time as a slave. Lautaro lured Valdivia into a trap. The Araucanians defeated the Spaniards in the Battle of Tucapel, killing Valdivia and all 50 of the men who had accompanied him. Although legend holds that the Indians captured Valdivia and poured molten gold down his throat in reference to the wealth that he so brutally sought, it is more likely that his decapitated head ended up on the point of an Araucanian lance. This was the Indians' customary treatment of conquered enemies.

Following Valdivia's death, most of the Spaniards fled southern Chile for Santiago. The Spanish remained a presence only at the fort of Valdivia. Chile remained in a constant state of war until the 17th century.

See also Habsburg dynasty; Peru, conquest of; silver in the Americas; Potosí (silver mines of Colonial Peru).

Further reading: Graham, R. B. Cunninghame. *Pedro de Valdivia: Conqueror of Chile*. New York: Harper and Brothers, 1927; Loveman, Brian. *Chile: The Legacy of Hispanic Capitalism*. New York: Oxford University Press, 2001; Valdes, Gerardo Larrain. *Pedro de Valdivia: Biografia*. Santiago, Chile: Editorial Luxemburgo, 1996; Vernon, Ida W. *Pedro de Valdivia, Conquistador of Chile*. Westport, CT: Greenwood Publishing Group, 1986.

Caryn E. Neumann

Valois dynasty

The branch of the Capet family who ruled France from 1328 to 1589, the Valois, descended from 1285 when Philip III gave the county of Valois to his brother Charles. Charles's son succeeded to the throne of France when the direct male line of the Capets failed in 1328. The succession was challenged by the English king Edward III, who claimed a closer link to the Crown via his mother, the sister of the last king. This was one direct cause of the Hundred Years' War.

There were three branches of Valois kings. The first was the direct line, reigning 1328–1498. The second was the Orleans branch, which reigned in the person of just one monarch, Louis XII. This branch dates to 1392 when the younger son of Charles V, noted poet Louis, was given the Duchy of Orleans. His descendant, Louis XII (1498–1515), succeeded in 1498.

The third branch, the House of Angoulême, which reigned from 1515 to 1589, also descended from Duke Charles of Orleans. When the male line of this family ended, it went to another branch of the royal family, the Bourbon dynasty, under Salic Law, which limited the royal succession to a paternal male relative.

The first king of the Valois family, Philip VI (1328–50), was unfortunate as he faced the great defeat of Crecy followed by the Black Death that took approximately one-third of France's population. The second king, John the Good (1350–64), was captured at the Battle of Poitiers (1356) and spent the rest of his time as a prisoner of the English. This was a low point for France, as much of the country was occupied and facing civil unrest.

The later kings of the first branch proved more capable. Charles V (1364–80), often called the wisest of the Valois, was able to win back most of the English conquest but died young. His successor, Charles VI (1380–1422), succeeded as a child, gave promise of ability, but succumbed to insanity in 1392. Thereafter, the French realm slid back into anarchy and eventual

English invasion by Henry V, whose victory at Agincourt and intrigue by the House of Burgundy eventually led to a treaty in 1420 that made the English king, as the husband of Catherine of France, the heir. Perhaps half of France fell under English control.

The next king, Charles VII (1422–61), was not a great king but was called "the well-served" because of his advisers and aides. A series of events led to the eventual expulsion of the English from France during Charles VII's reign. First, Joan of Arc inspired the French in her quest to rid her country of England. Then Charles's relatives persuaded him to establish the first standing army so as to reduce dependence on unreliable nobles. Additionally, the financier Jacques Coeur established a tax system to support the army. Together, these factors empowered the French to shake off English rule altogether.

Louis XI (1461–83), who along with Charles V, is considered the ablest of the Valois kings, faced a threat from Burgundy, which was an offshoot of the royal line of France. The duchy and county of Burgundy (Franche-Comté) together with much of the Netherlands were under the control of this family. Other nobles joined Charles to flout Louis XI's authority. Louis established a new civilian administration and gradually reduced the huge territories of the nobles. He was assisted by the defeat and death of his greatest rival, Charles of Burgundy, in 1477 so that with the exception of Brittany, the major fiefs of France had been annexed by his death. The marriage of his son Charles VIII (1483–98), who married the heiress of Brittany in 1498, completed the policy of consolidation.

On Charles's death in 1498, the direct line ended, and Louis XII succeeded. He retained Brittany by marrying the widow of Charles VIII. He also continued the Italian Wars started by his predecessor. On his death in 1515, he was succeeded by his cousin and son-in-law Francis I. A true Renaissance prince, Francis I spent the bulk of his reign struggling against the hegemony of the Habsburg dynasty as exemplified by charles v and I of Germany and Spain. His successor, Henry II, continued his policies. The French abandoned Italy at the end of his reign but gained the Lorraine territories of Metz, Toul, and Verdun. The last kings of the Valois (Francis II, 1559–60; Charles IX, 1560–74; and Henry III, 1574–89) had their reigns overshadowed by the Wars of Religion between devout Catholics on the one hand and the Protestant Huguenots on the other. When the last of the kings was murdered by a religious fanatic motivated by revenge, the line ended after a tumultuous 261 years of rule.

Further reading: Cameron, Keith, ed. *From Valois to Bourbon*. Exeter: University of Exeter Press, 1989; Holte, Mack P. *The French Wars of Religion*. Cambridge: Cambridge University Press, 1960; Kendal, Paul M. *Louis XI: The Universal Spider*. Phoenix, AZ: Phoenix Press, 2001; Lewis, Wyndham. *King Spider, Some Aspects of Louis, France and Their Companions*. London: Norwood, 1985; Tyrell, Joseph. *Louis XI*. New York: Twayne, 1980.

Norman C. Rothman

Vasa dynasty

The Swedish Vasa ruled Sweden directly from 1523 to 1654, and their descendants ruled through the female line until 1818. They also were kings of Poland 1587–1668.

The people of Sweden had long resented the Union of Kalmar that had united Denmark, Norway, and Sweden (which then included Finland). Throughout the 15th century, there had been sporadic attempts to break away under Swedish claimants. The kings of Denmark held the other countries as glorified satrapies (provinces). Parts of former Swedish territory in the south were held by Denmark and Norway, while trade was in the hands of the German Hanseatic League.

Against this background, the massacre of leading Swedish nobles who belonged to the National Party (the Stockholm bloodbath of 1520) by Christian II of Denmark provoked a national reaction, and in 1523 a young nobleman called Gustav Ericcson, who took the surname *Vasa*, was elected king. After a number of years of fighting, the deposition of Christian II by the Danes ultimately led to peace although for centuries Sweden was included on the Danish royal arms. In 1537, a peace between Lubeck, the leading Hanseatic power, and Sweden was arranged. As the archbishop of the Swedish church was an opponent of the new king, Gustav (1523–60) took advantage of this to establish the new Lutheran Church.

After his death, the next 50 years saw the rule successively of three of his sons. Erik XXV (1560–68) had ability but lapsed into insanity. His delusions of grandeur led to war with Denmark, Lubeck, and Poland. By 1567, his insanity had increased to such an extent that leading men feared for their lives. He had some of the foremost nobles imprisoned; others were assassinated and one was alleged to have been murdered. He was deposed in 1568, imprisoned, and died in 1577.

His successor, John III (1568–92), was pleasant but ineffectual. He made peace with the powers at war with Sweden, and ultimately Estonia was put under Swedish

control, marking the beginning of Sweden's access to great power status. From this time forward (ca. 1570), Sweden was considered the equal of Denmark, its great rival for the next two centuries. John vacillated between Lutheranism and Catholicism, as his wife was a Catholic, and his son was a potential heir to Poland. The son, Sigismund, adopted the Catholic faith and in 1587 became king of Poland. Sigismund's faith led to his deposition in the by now strongly Lutheran country, and his pronouncedly Protestant uncle, Charles II (1599–1611), took over. Thus until 1668, when the Polish Vasa line died out, there was conflict between the senior Catholic branch ruling Poland and the junior Protestant branch ruling Sweden.

Sweden's rise to great power (1630–1723) began in the next reign, when Gustav Adolphus, Sweden's great ruler, assumed the Crown. His first success was a treaty with Russia whereby eastern Karelia and Ingria (the area of present-day St. Petersburg) were given to Sweden so as to connect it with Estonia. In 1630, Gustav came to the aid of German Protestants and secured a series of brilliant victories between June 1630 and his death in battle in 1632. Nevertheless, under the able chancellor of state Axel Oxensteirna, the Swedes continued their success under Queen Christina Vasa, who succeeded as a minor.

By the Treaty of Westphalia (1648) Sweden acquired large possessions in north Germany, some of which she was to hold until 1810, and part of Livonia (present-day Latvia). Christina came of age in 1644 and was brilliant, but also impulsive. Becoming interested in Catholicism, she decided to abdicate in 1654. She then converted to Catholicism and settled in Rome, where for many years she engaged in various intrigues. Her death in 1689 marked the end of the Vasa dynasty. In 1654, her cousin, a Vasa but also a Wittelsbach and a Protestant, succeeded her as king.

See also Counter-Reformation (Catholic Reformation) in Europe; Luther, Martin; Reformation, the.

Further reading: Akerman, Susan, *and* May Ellen Wraithe, eds. "Kristina Wasa, Queen of Sweden." *A History of Women Philosophers*. Boston: Kluwer Academic Publishers, 1991; Lockhart, Paul. *Sweden in the Seventeenth Century*. London: Palgrave Macmillan, 2000; MacMunn, George Fletcher. *Gustavia Adolphus, the Lion of the North*. New York: R. M. McBride, 1951; Roberts, Michael. *Gustavus Adolphus*. New York: Longman, 1992; Singleton, Esther, ed. "Christina, Queen of Sweden." *Famous Women*. New York: Dodd, Mead, & Co., 1907.

Norman C. Rothman

Vespucci, Amerigo

(1454–1512) *Florentine explorer*

An innovative explorer, pioneering cosmographer, and highly effective self-promoter during the age of discovery, Amerigo Vespucci was the first to recognize that the lands encountered by Christopher Columbus and Pedro Álvares Cabral represented an entirely "New World," a term he coined in his collection of letters and documents titled *Paesi novamente retrovati*, published in Italy in 1507.

During that same year, a Latinized version of Vespucci's given name—*America*—was applied to these lands for the first time in a map published by an obscure French clergyman named Martin Waldseemüller in his collection of documents titled *Cosmographiae introductio*. Thus an explorer not involved in the initial discovery of the lands of the Western Hemisphere had the singular distinction of having two continents bear his name.

His career as an explorer and cosmographer was actually Vespucci's second, as he had built his fortune as a merchant and agent for the Medici interests in Italy. Launching his second career in 1499 at the age of 45, Vespucci joined the expedition of Spanish navigators Alonso de Ojeda and Peralonso Niño in 1499 in their exploration of the coasts of northern South America. By prior agreement, Vespucci separated from Ojeda and Niño and sailed south, exploring the mouth of the Amazon as well as various Caribbean islands.

In 1500, he returned to Spain and in 1501 switched patrons. He served under King Manuel of Portugal when he explored nearly 10,000 kilometers of the southern coastline of South America and made many discoveries, including the Rio de Janeiro in Brazil. Sailing as far south as 50 degrees south latitude, south of the mouth of the Río de la Plata, Vespucci kept detailed notes, revisions of which were published in 1507. As did other explorers of his day Vespucci emphasized the most extraordinary and titillating features of the natives he encountered, describing them as perpetually naked ("just as they spring from their mother's wombs so they go until death"), sexually promiscuous ("they marry as many wives as they please; and son cohabits with mother, brother with sister, male cousin with female, and any man with the first woman he meets"), without property of any kind ("neither do they have goods of their own, but all things are held in common"), without religion ("they have no church, no religion"), and horribly deformed by "unwonted and monstrous" ornamentation on their bodies and faces.

Amerigo Vespucci greets Natives as he lands in the New World. Vespucci was the first to recognize that the lands encountered by previous explorers represented an entirely "New World," a term he coined in his collection of letters and documents.

In addition to his discoveries and publications, Vespucci was a pioneer in the art and science of cosmology, developing a method for computing nearly exact longitude (which up until then had been determined by dead reckoning). He also calculated the circumference of the Earth to within 80 kilometers of its actual dimensions.

For centuries, most scholars discounted Vespucci's accomplishments as secondary and derivative, a perception that was only corrected with the work of Italian scholar Alberto Magnaghi in the 1920s and 1930s. Vespucci died in 1512 at age 58, from malaria contracted during his explorations.

See also SCIENTIFIC REVOLUTION; VOYAGES OF DISCOVERY.

Further reading: Boorstin, Daniel J. *The Discoverers*. New York: H. N. Abrams, 1991; Dor-Ner, Zvi. *Columbus and the Age of Discovery*. New York: William Morrow & Co., 1991; Pohl, Frederick J. *Amerigo Vespucci, Pilot Major*. New York: Columbia University Press, 1944.

MICHAEL J. SCHROEDER

Virgin of Guadalupe

A fascinating synthesis of Roman Catholicism and pre-Columbian indigenous religious beliefs, the Virgin of Guadalupe (or queen of Mexico) represents a religious icon, a national myth, and Mexico's most important, popular, and recognizable patron saint. The origins of this dark-skinned virgin are conventionally attributed to a vision experienced by the Indian Juan Diego on the hill Tepeyac, just outside Mexico City, in the year 1531, only a decade after the Spanish destruction of the Aztec capital of Tenochtitlán and CONQUEST OF MEXICO. The question of why this particular apparition eventually reached canonical status in contrast to many other religious apparitions and visions reported by other Indians in the decades after the conquest remains a matter of scholarly debate.

Indeed the Virgin of Guadalupe was not the only syncretic folk religious icon to which the newly conquered indigenous peoples of New Spain directed their prayers and faith in the decades following the tumult and violence of the conquest. Similarly constituted sacred icons,

images, and shrines, combining both Roman Catholic and indigenous beliefs, included the Virgin of Zapopán (c. 1531), the Virgin of San Juan de los Lagos (c. 1542), the Virgin of Talpa (c. 1590), the Lord of the Conquest (or Lord of Miracles, c. 1585), the Lord of Villaseca (or the Black Christ, late 1500s), and Our Lady of Atocha and the Christ Child of Atocha (1700s), among many others. Understanding the proliferation of popular sacred icons and shrines in postconquest New Spain requires understanding the pantheon of pre-Columbian gods worshiped by Mexico's indigenous peoples; the Roman Catholic tradition of venerating saints, relics, and icons representing various manifestations of God, Jesus, Mary, and the Holy Trinity, in particular the Virgin of Guadalupe of Extremadura (Spain), the patron saint of the conquistadores; and the social and cultural devastation generated by the conquest and its aftermath of forced labor, compulsory religious conversion, and epidemic diseases, which together created a social environment ripe for the emergence of apocalyptic and messianic beliefs and doctrines.

Tenacious in their retention of their ancient religious beliefs and practices, which included magic, sorcery, and divine intervention in every aspect of human affairs (commonly denigrated as superstition by Spanish religious authorities), the indigenous peoples of the Basin of Mexico and beyond responded to the destruction of the conquest by reinterpreting their ancient beliefs in the light of the newly imposed religious doctrines of the conquerors. The Virgin of Guadalupe represented one such syncretic spiritual creation. According to the French historian Jacques Lafaye, in an interpretation that has come to be broadly accepted within the scholarly community, the cult of the dark-skinned Virgin of Tepeyac (Guadalupe) emerged over decades as the synthesis of Indian folk beliefs and learned Spanish-creole writings, the most important of the latter including a book published in 1648 by the creole Miguel Sánchez, and the poems and plays of Sor Juana Inés de la Cruz. According to Lafaye, to the Indians she represented a transmutation of the Aztec goddess Tonantzín, whose traditional dwelling place was also the hill of Tepeyac.

Whatever the precise combination of spiritual impulses that together forged the cult of the Virgin of Guadalupe, by the early 1700s the cult was in full flower, her image associated not only with miracles but with a burgeoning sense of national identity among Mexico's creoles. Among the most arresting examples of this fusion can be seen in the campaigns of the hero of Mexican independence Miguel Hidalgo in 1810, whose ragtag army adopted as its emblem a banner bearing the Virgin's image. Transmuted over centuries from an indigenous god into a syncretic Christian cult, the Virgin of Guadalupe remains to this day one of the most distinctive and important symbols of the Mexican nation.

See also epidemics in the Americas.

Further reading: Durand, Jorge, and Douglas S. Massey. *Miracles on the Border: Retablos of Mexican Migrants to the United States*. Tucson: University of Arizona Press, 1995; Lafaye, Jacques. *Quetzalcóatl and Guadalupe: The Formation of Mexican National Consciousness, 1531–1813*. Chicago: University of Chicago Press, 1976.

Michael J. Schroeder

voyages of discovery

Since ancient times, mariners have traveled large distances, usually in search of opportunities for trade or military expansion. The Phoenicians are believed to have sailed from modern-day Lebanon to England for tin, and accounts by the Romans and later the Vikings show the great skills in seamanship. The adventurer Thor Heyerdahl showed that it was possible to sail in relatively simple vessels across the Pacific in his epic voyage in the raft *Kon-Tiki*. A later expedition on the *Tigris* grew from a stone carving of Queen Hatshepsut, who commissioned the first visual record of a voyage of discovery in 1493 b.c.e.

However the voyages of discovery from the 15th century were a concerted effort by European powers to map as much of the world as possible, as well as expand trade, make Christian converts, and carve out an empire. Although the most well documented, the European voyages were not the first with some of these objects in mind. In 1421, the great Chinese admiral Zheng He headed one of the largest fleets ever when he set out from China to travel around Southeast Asia and the Indian Ocean. There is also the possibility that some of his ships reached New Zealand and even the American continent. When he returned owing to palace machinations Zheng He was never able to repeat his voyage, and China entered a period of self-isolation, never again sending a large fleet to sea.

Curiously this change in Chinese policy coincided with a move by European countries to begin journeys of exploration. The Portuguese were the first to take up this challenge. Under Henry the Navigator (1394–1460), following the Portuguese capture of the Moroccan city

of Ceuta, Henry encouraged seafarers to travel around the coasts of Africa. The Italian Marco Polo in 1271–95 and a few other intrepid adventurers had reached China by land, but with the Ottoman Turks in control of much of the Middle East and Central Asia, the cost of importing spices into Europe was very high and Henry was in the position to encourage many people to embark on great voyages, even if he himself never traveled farther than Morocco.

DIAS AND COLUMBUS

In 1434, Portuguese ships reached Cape Bojador in West Africa, and it was another 26 years before they reached modern-day Senegal. Some 22 years after that, Portuguese mariners were off the coast of modern-day Angola, and in 1488 the navigator Bartolomeu Dias (c. 1450–1500) passed the Cape of Good Hope and found a route to the Indian Ocean. Being on the westernmost part of the European mainland had put the Portuguese in an ideal position to begin the European age of voyages of discovery, but other mariners from other countries had already achieved some enormous feats. English ships sailed regularly to Scandinavia and the Baltic.

There are also references in English court records to a ship returning from "Brazil" in the 1470s. This does not necessarily mean the country of that name, but scholars have conjectured, more plausibly, that this might be Newfoundland, where some English sailors probably went in search of fish. Arab sailors were also involved in voyages down the east coast of Africa and around the Indian Ocean. Many settled in places like Zanzibar, the Maldives, and Sumatra. One of the great Arab travelers of the period was Ibn Batuta, who, between 1325 and 1353, traveled around north Africa, into Mali, down the east coast of Africa, throughout the Middle East and Central Asia, into parts of Russia, and around the coasts of India, and modern-day Myanmar (Burma), Malaysia, and Vietnam to China, keeping a detailed record of the voyages.

When Christopher Columbus (1451–1506), an Italian in the service of Spain, set sail across the Atlantic Ocean in 1492 and returned in the following year, news of his voyage and discovery of the Americas swept across the capitals of Europe like wildfire. By this period, most people accepted that the world was a sphere, and some had even worked out, correctly, its size. For this reason it was thought that a voyage from Europe to China, India, or Japan would be far too long and it would be impossible to equip a ship for that voyage. Columbus believed that the world was smaller, and hence it was possible to reach China or Japan, and this idea gave him enough confidence to lead his men on their first voyage.

One of the results of the first voyage of Columbus was that the Treaty of Tordesillas in 1494 was signed between Portugal and Spain by which they divided the world at a line 370 leagues west of the Cape Verde Islands. The land to the west went to Spain, and that to the east to Portugal. As a result, Portuguese seafarers limited themselves to Africa, to the Indian Ocean, and to establishing of the Portuguese Empire in Africa and Asia. It was only later that Brazil was discovered and found to be in the Portuguese sphere. Spain, on the other hand, sent ships to the Americas. An Italian in the service of Spain, Amerigo Vespucci (1454–1512), sailed to modern-day Brazil in the late 1490s and had the honor of America's being named after him. In 1513, Vasco Núñez de Balboa (c. 1475–1519) was the first European to sight the Pacific Ocean and realize that Columbus was wrong in his estimation of the size of the world.

CORTÉS AND PIZARRO

As well as voyages purely of discovery, the Portuguese were able to trade extensively and their ships brought back large quantities of spices, and also slaves. The initial Spanish voyages found very little in the way of gold or silver until 1521, when Hernán Cortés (1484–1547) sacked the Aztec capital of Tenochtitlán, and 13 years later Francisco Pizarro (c. 1475–1541) plundered and destroyed the Inca Empire. This wealth suddenly made Spain the richest country in Europe. Many of the early explorers also found much agricultural land, and in August 1535, one of the largest expeditions to leave Spain for the New World during that century sailed from Cádiz. Led by Pedro de Mendoza, it had 11 ships, more than 1,000 men, 100 horses, pigs, and cattle. The voyages of discovery had led to a desire to colonize the Americas. This expedition sailed up the river Plate and then the Río Paraguay in search of the Inca kingdoms. In a bend in the river they established the city of Asunción (now the capital of Paraguay). Within 50 years of Columbus's first voyage, the kings of Spain had carved out an empire nearly 23 times the size of Spain itself.

The Portuguese had also embarked on more ambitious voyages, and their great navigator Vasco da Gama (c. 1469–1525) was able to take a fleet on a two year voyage the 13,000 miles to Calicut in India, from which he was able to take back spices. The next of the great explorers was Ferdinand Magellan (c. 1480–1521) from Portugal, who sailed in the service of the king of Portugal from 1505 until 1512 and then in the service of the king of Spain from 1519. He sailed down the eastern coast of South America until he found what were later named the Straits of Magellan. Sailing through them, he

was able to reach the Pacific. His voyage was the first to circumnavigate the world, although he was killed in the Philippines, halfway through the journey. By this time the Portuguese under Afonso de Albuquerque (1453–1515) had started to carve out a colonial empire in Asia taking the cities of Ormuz, Goa, and Malacca.

The English had tried to embark on a few voyages but never had much success. With Italian-born John Cabot (c. 1450–98) and later his son, Sebastian Cabot (c. 1476–1557), the English had tried to find the Northwest Passage—a route to the Pacific north of the Americas. They found no gold, although they did discover areas rich in fish, and eventually Sebastian Cabot joined the service of Spain. The next major English effort was through the Muscovy Company sailing to Russia. This had more success and led to the mapping of north coast of Scandinavia and some of the Russian coastline. However there was great interest in these voyages in England with Richard Hakluyt (1552–1616), a lawyer to the Muscovy Company, publishing a large number of accounts of the early voyages in his *Principal Navigations, Voyages and Discoveries of the English Nation* (1589).

DRAKE AND LA SALLE

When England and Spain went to war, many English privateers set to sea. These were privately owned ships with the queen of England's authority to attack Spanish possessions and ships around the world. The Spanish viewed them as pirates, the English as heroes. One of these, Sir Francis Drake (ca. 1540–96), in 1577 set out in his ship *Pelican* (later renamed *Golden Hind*), which, in the next three years, circumnavigated the world. He was able to map out parts of the coast of Chile, reaching modern-day California, before heading across the Pacific. His return not only was a feat of seamanship, but carrying many spices, a massive financial windfall for investors. The fortunes to be made encouraged further English voyages including Henry Hudson's making another attempt for the Northwest Passage.

The French had not been involved in the earlier voyages of discovery but with Samuel de Champlain (1567–1635) managed to map the St. Lawrence River in modern-day Canada and founded Quebec in 1608. He became lieutenant-governor of New France from 1613 until 1625. Another French voyager, trained in a Jesuit seminary, René Robert Cavelier, sieur de La Salle (1643–87), sailed to the Americas several times, navigating the St. Lawrence and Ohio Rivers, and later the Mississippi River. With settlers he founded what became French Louisiana.

During the 17th century, the Dutch became particularly active and took control of a part of Java, in modern-day Indonesia. Their military skills in the 1630s and 1640s ensured that they were able to capture a number of the Portuguese settlements and establish their own colonial empire. By this time, Portuguese power had waned and the Dutch took Ceylon (Sri Lanka) and Malacca from them. Some early Dutch seamen also mapped parts of modern-day Australia and New Zealand.

By the early 18th century, the Russians were beginning to fund explorers. The Bering expedition in 1728, led by a Danish mariner, Vitus Jonassen Bering (1681–1741), was the first to include a number of scientists. After traveling across Siberia, a feat in itself, he sailed from Russia to modern-day Alaska, with the Bering Sea named after him. Bering died during the voyages, and only many years later was good use made of the reports by scientists from his voyages.

The last part of the world to be explored by ship was the Pacific. Englishman William Dampier (1652–1715) and Abel Tasman (c. 1603–59) had mapped some of the coast of modern-day Australia. Louis de Bougainville sailed the Pacific and his book, when published back in France, became an immediate bestseller. When Captain James Cook (1728–79) sailed the Pacific, using better instruments than Dampier and Tasman, he was able to map the coastline of Australia more accurately. He kept a very detailed journal and did not allow his crew to keep a journal so that his book, when published, would be the only accurate account of the voyage. Cook was killed in Hawaii in 1779, but his example was followed by several other mariners including one of his former officers, William Bligh (1754–1817), who tried to sail to the Pacific via Cape Horn but was forced to turn back, unable to fulfill his ambition of circumnavigating the world. He was also subject to a mutiny in 1789, which he managed to survive.

See also mercantilism; slave trade, Africa and the.

Further reading: Castlereagh, Duncan. *The Great Age of Exploration*. London: Aldus Books, 1971; Heyerdahl, Thor. *The Ra Expeditions*. London: George Allen & Unwin, 1971; Hordern, Nicholas, et al. *The New World*. London: Aldus Books, 1973; Landström, Bjorn. *The Quest for India*. London: Allen & Unwin, 1968; Ley, Charles David, ed. *Portuguese Voyages 1498–1663*. London: Dent, 1965; Menzies, Gavin. *1421: The Year China Discovered the World*. London: Bantam, 2003; Parry, J. H., ed. *Discovery.* Sydney: Reader's Digest, 1978.

Justin Corfield

Wanli (Wan-Li)

(1563–1620) *Ming dynasty emperor*

Zhu Yizhun (Chu I-chun) was born in 1563 and ascended the throne as Emperor Wanli on his father's death when he was nine years old; his temple name, conferred after his death, was Shenzong (Shen-tsung). His reign (1573–1620) was the longest of the MING DYNASTY (1368–1644), but his personal qualities made it an irreversibly disastrous one, which his weak and incompetent successors were unable to reverse.

Because he was a child and did not rule personally, the first 10 years of Wanli's reign went well as his birth mother and his father's empress cooperated with Grand Secretary Zhang Zhuzheng (Chang Chu-cheng) to supervise his education and direct the government. All changed for the worse when Zhang died in 1582. Wanli would never appoint strong and capable men to high positions again. In fact as his reign progressed, he let many positions unfilled when their incumbents died or retired, crippling the government.

Wanli became more unpredictable and self-absorbed with time. Between 1589 and 1615 he never appeared at imperial audiences, leaving his ministers and foreign envoys to kowtow before an empty throne. He attended no public ceremonies after 1591, not even his own mother's funeral. Instead he relied on eunuchs to inform him about affairs and to act as intermediaries between him and his ministers. He refused to read government reports and official memorials, leaving the state in chaos and upright officials in despair. He was moreover extravagant, spending lavishly on his palaces, clothes, entertainment, and a magnificent mausoleum for his body after death, bankrupting the treasury. Adding to the burden of the treasury was the by now huge imperial family scattered throughout the land, all supported by lavish grants from the treasury. Wanli was also addicted to food, alcohol, and sex and became so fat that he could not stand unsupported. The dynasty never recovered because his son and successor survived him by only a month. The next ruler (his grandson) was slow-witted and only interested in carpentry, so he entrusted the government to eunuchs and finally left the throne to his younger brother Chongzhen (Ch'ung-chen, r. 1628–44). Chongzhen never had a chance and committed suicide as rebel forces swept into Beijing (Peking), ending the dynasty.

Military problems abounded. Mongols attacked in the north, ethnic minority groups revolted in the southwest, and between 1593 and 1598 the Japanese invaded Korea, a campaign that was only thwarted after China sent a large army. A more serious threat appeared in the northeast with the rise of the nomadic Jurchens under NURHACI. Adopting a new name, *Manchu*, and a new dynastic title, the QING (CH'ING), these prior frontier vassals would later replace the Ming dynasty.

On the wider scene, the Wanli reign signaled the emergence of a new economy and society. Crops from the New World increased food production, commercial and manufacturing enterprises expanded, and with the

coming of the Europeans via sea, new trading connections would be formed. Finally Christianity was reintroduced into China under the Jesuit Matteo Ricci.

See also Jesuits in Asia.

Further reading: Chan, Albert. *The Glory and Fall of the Ming Dynasty.* Norman: University of Oklahoma Press, 1982; Huang, Ray. *1587 a.d. Year of No Significance, The Ming Dynasty in Decline*. New Haven, CT: Yale University Press, 1981; Twitchett, Denis, and Frederick W. Mote, eds. *The Cambridge History of China, Volume 8, The Ming Dynasty, 1368–1644,* Parts 1 and 2. Cambridge: Cambridge University Press, 1988 and 1998.

Jiu-Hwa Lo Upshur

William III

(1650–1702) *king of England, Scotland, and Ireland*

William III, king of England and prince of Orange–Nassau, is famous in history as the ruler who rallied the forces of Europe against French hegemony under Louis XIV, king of France. Overcoming adversity was a lifelong task for William. He was born the only son of William II, prince of Orange and stadtholder of the Dutch Republic (an elective not hereditary office in the United Provinces, the official name of the Dutch Republic between 1578 and 1815), and Mary Stuart, daughter of Charles I.

William's birth occurred eight days after his father's death. The death came a week after a failed coup wherein his father had sought to strengthen his position. His mother's family was in exile during this the period of the Commonwealth (1649–60). The result of the death and failed coup d'etat was that the anti-Orange faction, the oligarchy of rich merchants primarily based in Holland and led by the De Witt brothers, seized control and abolished the office of stadtholder.

William saw his mother's family restored to power in England in 1660 but lost his mother later that year. Now an orphan, he awaited his chance. It came when Louis XIV made a sudden attack on Dutch territory in revenge for Dutch diplomatic attempts to block his aggrandizement in the Netherlands. The De Witt regime was overthrown, and William was made stadtholder, captain-general, and admiral for life. In the struggle for survival, although France had the military advantage, he had the diplomatic triumph of securing aid from Brandenburg, Austria, and Spain. The breakthrough came when England switched sides and he married his cousin Mary, daughter of the duke of York, in 1677. Although France made gains elsewhere, the Dutch Republic and most of the Netherlands were saved from the French.

William organized the League of Augsburg in opposition to French annexations in Germany and the Low Countries. His major triumph came when the English opposition to his father-in-law (now James II) approached him in 1687. In return for supporting the rights of Parliament and opposing the pro-Catholic religious policies of James II, they promised him the throne. William landed in England in 1688, overthrew James II, and defeated his adherents at the Battle of the Boyne in 1690. The political result was the Glorious Revolution of 1688, which led to the formal supremacy of Parliament. Thereafter, he and his wife, Mary, third and first in the line of succession, were declared sovereigns as William III and Mary II. His position had become so secure that he was able to rule after the death of Mary in 1694, even though her sister Anne was closer in line of the succession.

William's domestic policies were not especially successful, as he remained focused on external affairs. The major blot on his record during the 1690s was the massacre of the MacDonald clan in Glencoe, Scotland, wherein the perpetrators were rewarded. His achievements during the 1690s were in the Wars of the League of Augsburg, which lasted from 1689 to 1697 and forced Louis to give up all acquisitions gained during the war.

The prospect that Spain and all its possessions would fall to France on the death of Charles II in 1700 threatened to undo his efforts to create a balance of power in Europe. Once again, he rallied much of Europe against France to prevent Louis XIV from becoming a new Charles V. The subsequent War of the Spanish Succession (1702–13) did eventually accomplish this result. William, however, was not there to see it, as he died in March 1702 after a fall from his horse.

Rarely successful in war, but almost always in diplomacy, he had as his main achievement the idea of a balance of power as necessary for European security. William was the author of a precursor to the idea of collective security but did not live to see its first application in the Peace of Utrecht in 1713.

See also Counter-Reformation (Catholic Reformation) in Europe; Holy Roman Empire; Reformation, the.

Further reading: Baxter, Stephen B. *William III and the Defense of European Liberty*. Westport, CT: Greenwood, 1976; Chacks-

field, K. Merle. *The Glorious Revolution*. London: Winconton Press, 1988; Claydon, A. M., and Tony. *William III*. New York: Longman, 2002; Macaulay, William B. *History of England to the Death of William III*. London: Heron Books, 1967; Ogg, David. *William III*. New York: Collier Books, 1967.

Norman C. Rothman

Williams, Roger

(c. 1603–1683) *Puritan dissenter*

Roger Williams was born in London, about 1603, and showed promise at an early age. He graduated from Pembroke College, Cambridge, and was ordained an Anglican clergyman in 1629. He married that same year, served briefly as a chaplain to a Puritan family in Essex, and in 1630 sailed for New England.

Originally welcomed for his piety, Williams soon became controversial. Most importantly he believed in separatism, the concept that the Anglican Church was beyond reforming, and that true Christians should separate themselves from it. He considered serving the church at Salem, but Massachusetts authorities intervened to prevent it. He was briefly in Plymouth, an avowedly separatist colony, but returned to Salem in 1634 and served as teacher, or assistant clergyman, in defiance of the wishes of the colony's leaders. At Salem, he preached a set of ideas that eventually led to his banishment. In addition to separatism, he maintained that each person had the right to choose his or her own religion, and therefore neither civil nor ecclesiastical authorities had any power to enforce religious doctrine. It was an idea totally unacceptable to a people who knew they were right and were dedicated to seeing that everyone conformed to their view of God's truth.

Williams also believed that Christian charity extended to the native population, a position that forced him to argue that the Indians were the rightful owners of the land and that the king had no right to grant it to other Englishmen. It was an unacceptable challenge to the very legitimacy and even existence of the colony. Its leaders decided he must be stilled. In the fall of 1635, the General Court voted to banish Williams, and upon learning that he might establish a settlement on Narragansett Bay, sent troops to arrest him. Warned by a friend, possibly John Winthrop, he escaped to the south, and the following year established Providence, Rhode Island's first settlement. Beyond the jurisdiction of Massachusetts, Rhode Island became a haven for those driven out of Plymouth and Massachusetts and welcomed the disgruntled and unhappy in search of a freer and more tolerant environment, particularly Baptists, Jews, and Quakers. To gain control over the inevitable unruliness of the Narragansett Bay region and thwart a possible encroachment by Massachusetts, Williams sailed to England and secured a patent for the Providence Plantations in 1644. While there, he published his most famous defense of religious liberty, *The Bloudy Tenet of Persecution*. His efforts to unite the colony were challenged by William Coddington in Newport, and Williams returned to England to have Coddington's power rescinded. Williams also continued his defense of his views with the publication of *The Bloudy Tenent yet More Bloudy*, a rebuttal to John Cotton's response to his original work.

Upon his return, Williams reunited Rhode Island, served as its president, and continued to permit religious dissenters, including Anne Hutchinson, to settle there. He also continued to ally with the native population and in the 1660s successfully defeated an attempt by William Harris to defraud the Narragansetts of their land. When King Philip's (Metacom's) War (1675–1676) broke out in 1676, however, the Narragansetts sided with their fellow natives, and Williams became captain of the Providence militia. He died at Providence in 1683. A tolerant and forgiving man, although one stern in his personal religious views, Williams is best remembered for his support of religious toleration and the separation of church and state, as well as his advocacy of human equality.

Further reading: Gaustad, Edwin S. *Roger Williams*. New York: Oxford University Press, 2005; Morgan, Edmund S. *Roger Williams: The Church and the State*. New York: Harcourt, Brace & World, 1967.

H. Roger King

Winthrop, John

(1588–1649) *Puritan colonial leader*

John Winthrop was born in January 1588 in Suffolk County, England, the only son of a prosperous landowner. He studied at Trinity College, Cambridge, but did not earn a degree. By family arrangement, he married at 17 and devoted himself to managing family estates. He also studied law and was admitted to Gray's in 1613. He became a justice of the peace in 1617 and appointed an attorney in the Court of Wards in 1627, by which time he had become an ardent Puritan.

Beset with a large family to provide for, troubled by the widespread corruption of the Court of Wards, and deeply disturbed by the government's religious and political practices, he threw in his lot with the fledgling Massachusetts Bay Company. When the company agreed to turn control of itself over to the residents of the colony it was about to establish, Winthrop agreed to be one of those residents, and the company elected him governor. He sailed in April 1630, leaving many of his family in England. Winthrop set the character of early Massachusetts in a sermon preached on board the *Arabella*. In that sermon, he argued that the colony would be created as a covenant with God with civil and ecclesiastical power consolidated in the hands of the colony's leaders. He devoted his political life, both in and out of office, to that principle. He also maintained that Massachusetts should be "a city upon a hill," chosen by God to serve as an example to England of what God intended for his people.

Despite his best efforts, Massachusetts was not the docile, benign autocracy Winthrop had envisioned. The individualistic Roger Williams, with his separatism and his attacks on both the colony's ownership of its land and its claim to enforce religious conformity, was a sore trial for Winthrop. Although Winthrop liked Williams personally, he understood that Williams's continued residence in Massachusetts was detrimental to the future of the colony and supported his banishment in 1635. No sooner than the Williams affair had been settled, Winthrop had to deal with a similarly destructive issue in the antinomian crisis surrounding Anne Hutchinson. Hutchinson's view that salvation was gained only through God's grace, and not through the performance of works, challenged clerical leadership and church discipline and had unacceptable implications for social order and the authority of the established government. Perhaps because she was a woman, he showed far less consideration for her than he had for Williams when she was banished from the colony and later excommunicated from her church.

In both cases, Winthrop certainly showed no sympathy toward those who had challenged the colony's mission, but his goal was the survival of the colony, and in this he did what he believed to be necessary. He remained active in the life of the colony after these confrontations, serving as governor, deputy governor, magistrate, and diplomat in negotiating the formation of the United Colonies in 1644. He was its first president. His *History of New England, 1630–1649* is a major source for the early history of both Massachusetts and New England. It reveals little about Winthrop's personal life, but it does show a man who put the greater good of his colony's survival above all else.

Further reading: Bremer, Francis. *John Winthrop: America's Forgotten Founding Father.* New York: Oxford University Press, 2003; Morgan, Edmund S. *The Puritan Dilemma: The Story of John Winthrop*. Boston: Little, Brown, 1958; Rutman, Darrett. *Winthrop's Boston: A Portrait of a Puritan Town*. New York: W. W. Norton, 1972.

H. Roger King

witchcraft

Since early medieval times there had been persecution of women deemed to be witches throughout Europe, but the period from 1450 until 1750 perhaps saw the greatest number of people identified as witches being killed. With the fear of witchcraft beginning about 1450, many countries started enacting laws against witches. These involved targeting older women who uttered curses, lived with black cats, or embarked on "strange" practices.

The persecution took place all over Europe, both in heavily Roman Catholic areas such as Spain and southern Germany, and in Protestant England and Denmark. As witches were deemed to be heretics, their penalty was to be burned at the stake, usually after confessions had been extracted under torture. If the women confessed their sins, in some places they were garroted before their body was burned. In most cases the women suffocated from the smoke long before being burned. In 1577, it was recorded that 400 witches were burned in the French city of Toulouse alone.

In 1487, two Dominican monks, Jacob Sprenger and Heinrich Kramer, wrote the *Malleus maleficarum* or *The Witches' Hammer*, which was initially submitted to the Faculty of Theology at the University of Cologne. This book was an attempt to have a "scientific" method of identifying witches, as the authors both were inquisitors. The book went through 29 editions until the printing of the Lyon edition of 1669, with the Spanish Inquisition, in 1538, cautioning people that not everything in the book was true. King James VI of Scotland (later King James I of England) also became interested in witches after a visit to Denmark. In 1597, he wrote about them in his book *Daemonologie*. He

saw all witches as equally guilty of a crime against God. As late as 1687, another ruler, King Louis XIV of France, also published an edict against witches. However by that time interest in "witch hunting" had declined, and the last witch to be executed in western Europe was killed in 1775 at Kempten in Germany.

COLONIAL AMERICA

Witchcraft in colonial New England has captured the American imagination for centuries and remains open to interpretation. Although New England was not the only place in early America where people were accused of familiarity with the devil, it was here that religion, gender, and politics resulted in hysterical outbreaks and the execution of 35 people.

In 1542, England's parliament first declared witchcraft a capital offense, and in 1626 a Virginia woman named Wright was accused of being a witch. Although witchcraft could mean heresy, most colonists who leveled such charges alleged "maleficium": doing someone else harm by supernatural means. When the Puritans settled New England in the 1630s, they took these ideas with them. Intent on establishing the New Israel in America, they were perennially on the watch for any signs that the devil might be threatening their mission. To these early New Englanders, the devil could possess a Native American, a black cat, or a fellow colonist at will.

The first accusation of witchcraft in New England was leveled in 1638 at Jane Hawkins, a midwife and associate of Anne Hutchinson. Hawkins's radical religious beliefs and connection with Hutchinson probably contributed to her accusation, as did suspicions about her midwifery. "It was credibly reported that, when she gave medicines," wrote Governor John Winthrop, "she would ask the party, if she did believe, she could help her." The first New Englander to be executed for witchcraft was Alice Young of Windsor, Connecticut, in 1647. Over the next century, nearly 350 people were accused of maleficium, about 35 of these being hanged for their crimes. Although prosecutions ended with the 17th century, as late as 1724, Sarah Spenser of Colchester, Connecticut, was accused of being a witch.

Four of every five New Englanders accused of witchcraft were women, a statistic that reveals how intimately maleficium and gender were linked in the minds of the Puritans. They believed women to be weaker creatures than men and thus more susceptible to satanic temptation. Among women, those who were over 40 and lived alone were most likely to be accused, especially if they owned property. In terms of timing, more than half of all accusations and two-thirds of executions took place during three outbreaks. In 1662, eight-year-old Elizabeth Kelly of Hartford, Connecticut, suffered possession during which she cried out the name of a neighbor, Goodwife Ayers. Although Ayers was tried, the incident soon snowballed and over the next year, 12 more were accused and four executed. A similar outbreak occurred in Fairfield, Connecticut, in the 1690s, but these outbreaks pale in comparison to what transpired in Salem.

By 1692, the Puritans' goal of creating a New Israel seemed to be lost. Everywhere the devil seemed to be winning: the Crown had revoked Massachusetts's charter, Indians were raiding towns on the Maine frontier,

Woodcut showing punishments for witches from Tengler's Laienspiegel, *Mainz, 1508*

and young people appeared uninterested in religion. Economic change was also unsettling the region, with coastal settlements like Salem town becoming wealthy and attracting non-Puritans, much to the dismay of poorer agricultural settlements on the interior, like Salem village. In this climate, witchcraft found popular acceptance. In February 1692, Betty Parris, the nine-year-old daughter of Salem village minister Samuel Parris, began experiencing fits along with her 11-year-old cousin Abigail Williams. An investigation revealed that the girls had been engaging in occult practices to determine who their future husbands would be. The girls blamed Parris's Caribbean Indian slave Tituba for instructing them and accused Sarah Good and Sarah Osborne of tormenting them.

In late February, local magistrates investigated the situation and jailed Tituba, Good, and Osborne, but this did not solve the problem. Over the next few months, other young women began to experience fits and by May more than two dozen people had been accused. At this point, Governor Sir William Phips appointed a special Court of Oyer and Terminer to try the cases. Headed by Lieutenant Governor William Stoughton, the court quickly became a spectacle with accusers screaming when they confronted the defendants and the accused being submitted to bodily searches to see whether they possessed a teat for suckling Satan's offspring.

Flouting many of the conventions of English and Massachusetts law, the court allowed the admission of "spectral evidence": testimony about maleficium from a demonic creature in the form of an accused witch. By June 1692, the outbreak had spread to nearby towns of Andover, Haverhill, Topsfield, and Gloucester, and by October the list of the accused included the wives of Governor Phips and several leading ministers. In late 1692, Phips finally put a halt to the proceedings, and in May 1693, he ordered the last of those imprisoned to be freed. By this point, however, 185 people had been accused and 19 executed.

See also King Philip's (Metacom's) War (1675–1676); Massachusetts Bay Colony.

Further reading: Boyer, Paul, and Stephen Nissenbaum. *Salem Possessed: The Social Origins of Witchcraft*. Cambridge, MA: Harvard University Press, 1974; Karlsen, Carol F. *Devil in the Shape of a Woman: Witchcraft in Colonial New England*. New York: W. W. Norton, 1987; Norton, Mary Beth. *In the Devil's Snare: The Salem Witchcraft Crisis of 1692*. New York: Knopf, 2002.

John G. McCurdy

Wu Sangui (Wu San-kuei)

(1612–1678) *Chinese general*

Wu Sangui was the commander of a powerful Ming army stationed at Sanhaiguan (Sanhaikuan), the pass of the Great Wall of China at its eastern terminus. In 1644, faced with a rebel army that had captured Beijing (Peking), and the last Ming emperor dead from suicide, he opened the pass and welcomed the Manchu army under Prince Dorgon into northern China; together they freed Beijing of the rebels. The result was the creation of the Qing (Ch'ing) (Manchu) dynasty in China.

Wu Sangui was raised in Liaoxi (Liaohsi) in Manchuria, the son of a general. In 1644, his retired father and family were living in Beijing while he was stationed in southern Manchuria at the head of 80,000 troops. In April, he received orders to move his troops 100 miles south to Shanhaiguan (Shan-hai Kuan), the easternmost pass of the Great Wall that separated northeastern China from Manchuria, so that he could be in better position to relieve Beijing from threatening rebels. This move left all Manchuria, to the rapidly expanding Manchus. At the end of April, he received further orders to march to defend Beijing against the rebel forces of Li Zicheng (Li Tzu-ch'eng), but the city had fallen before he could reach it and he retreated to Sanhaiguan to await further orders.

Meanwhile the last Ming emperor had committed suicide, and Wu's family had been taken prisoner. The rebel leader then forced the elder Wu to persuade his son to surrender, and when he refused, all the Wu family were tortured and killed. Trapped between two dangers, the rebel army advancing from the south and the Manchus moving in the north, Wu negotiated with the Manchus, who had been Ming vassals for over 200 years. Prince Dorgon, regent for the boy Manchu ruler Fulin (Fu-lin), accepted Wu's offer jointly to rid the rebels.

Li Zicheng's army was no match for the coalition, and he fled Beijing for Sha'anxi (Shensi) province after an orgy of killing, burning, and looting. While the people of Beijing expected Wu to restore the Ming dynasty, what they got was Prince Dorgon, who promptly announced the Manchus as saviors of the people against the bandits and proclaimed the establishment of the Qing dynasty on behalf of his young nephew.

Wu's forces destroyed the remnant rebels in 1645 and he was rewarded with the title Prince Pacifier of the West and after serving in Shaanxi and Sichuan (Szechuan) for several years, he was sent to Yunnan province as hereditary governor with full civil and mil-

itary powers. One of his sons was married to a daughter of Manchu emperor Shunzi (Shun-chih). A Ming pretender had earlier established himself in Yunnan in 1656. Wu set out to destroy his power in Yunnan, finally chasing him into Burma, capturing him and his court, and killing him and his son.

Fearing the power and ambition of three Chinese generals who had helped establish Manchu power in 1644 (called the Three Feudatories because they had been granted hereditary fiefs in southern China) and suspicious of Wu, Emperor Kangxi (K'ang-hsi) ordered all three to resign in 1673. Wu responded by declaring himself emperor of a new Zhou (Chou) dynasty in 1674 and began an offensive that pushed northward to the Yangzi (Yangtze) valley, winning many adherents. The tide turned in 1677, when the other two feudatories surrendered. Wu died of dysentery in 1678, leaving his throne to a young grandson who committed suicide in 1681 as his movement crumbled.

Wu Sangui left a mixed legacy. Ming loyalists regard him as a traitor because the Manchus could not have captured power in 1644 without him. His motivation was personal, and probably he did not understand the consequences of his action. By the time he rebelled, he was old and Qing power was established under a vigorous young Kangxi emperor.

Further reading: Hummel, Arthur W., ed. *Eminent Chinese of the Ch'ing Period*. Washington, DC: United States Government Printing Office, 1943–44; Kessler, Lawrence D. *K'ang-hsi and the Consolidation of Ch'ing Rule, 1661–1684*. Chicago: University of Chicago Press, 1976; Spence, Jonathan D., and John E. Willis, Jr., eds. *From Ming to Ch'ing: Conquest, Region and Continuity in Seventeenth-Century China*. New Haven, CT: Yale University Press, 1979.

Jiu-Hwa Lo Upshur

Y

Yi dynasty (early)

The Choson or Yi dynasty was founded by General Yi Songgye (1335–1408; r. 1392–1408). Yi was a successful general of the declining Koryo dynasty that had ruled Korea for about 500 years. He staged a coup against his government in 1388 and four years later, with the support of the reform-minded Confucian scholars, proclaimed himself King Taejo of a new dynasty.

With the approval of the newly established Ming dynasty in China, to whom he rendered vassalage, he chose the dynastic name *Choson*, which means "morning serenity," and moved his capital from Kaesong to Hanyang (present-day Seoul).

Besides the founder, the dynasty was well served by its third king, T'aejong (r. 1400–1418), and his son, Sejong (r. 1418–50), under whom it reached its zenith. The founders of the dynasty were firmly committed to Neo-Confucianism of the Zhu Xi (Chu Hsi) school that had been adopted as official in China since the Song (Sung) dynasty, 961–1289. Korean Neo-Confucian scholars, who were the mainstay of the dynasty, aimed to create in Korea the idealized state exemplified by China's sage rulers of the golden age, Kings Yao, Shun, Yu, and the founders of the Shang and Zhou (Chou) dynasties.

Much was achieved in the first half century of the dynasty in many fields. Learning and scholarship were esteemed and talented men were encouraged to enter government service. A National Academy was established in Seoul and state endowed schools were established in every county.

Three levels of state-supervised examinations based on Confucian texts and according to Neo-Confucian interpretations were held nationwide and most officials were chosen from the ranks of successful candidates. As in China, the study of history was highly esteemed and the state sponsored the writing of official histories.

Because of the high cost of importing block-printed books from China, Koreans invented movable type, the first in the world. Koreans had until now no written script and had used the Chinese written form exclusively, but because the structure of the Korean language was different from that of Chinese, King Sejong instigated the invention of a Korean alphabet, which was strictly phonetic, proclaimed in 1446. It was then called Hunmin Chongun and in the 21st century Hangul.

The Yi dynasty's commitment to Neo-Confucian principles would gradually transform Korean society and end the dominance that Buddhism had exercised over Korean life during the Koryo era. The inadequacies of Buddhism and the mismanagement of government and society under Buddhist influence were blamed for the economic and moral decline of Koryo. As a result Buddhism suffered severe decline during the Yi dynasty. Instead leaders actively inculcated Confucian moral principles.

They emphasized the proper rites and rituals of ancestor worship, filial piety, loyalty, proper social relationships, the patrilineal line of descent, and proper relationship between men and women. The union between a husband and wife was regarded as the mainspring of a stable society. Whereas upper-class men previously could have several wives, who were not subject to a specified ranking order, under Confucian teachings, only one woman could be wife and mother of her husband's heir, relegating other women of the household to concubines and their children to lesser importance. Though subject to her husband, the wife had charge of the domestic sphere, and responsibility of providing the government with loyal subjects and the family with devoted sons. The public sphere was the husband's domain.

In science and technology this era saw the invention or refinement of the sundial, the automatic water-driven clock, armillary spheres (miniature representations of the Earth, Moon, and planets in the form of skeletal globes), and the rain gauge. Medical books that included new knowledge were published and made widely available. Since Confucians honored farmers as the backbone of society, farming was encouraged. Land reform and redistribution and the introduction of new agrarian methods from China greatly increased food production. Innovations included the introduction of new manure, crop rotation instead of letting fields lie fallow, irrigation, and autumn plowing. Commerce played a decidedly secondary role in the early Yi era. Attempts by the government to introduce paper money and copper coins proved unpopular and people preferred the old method of using a type of cloth and grain as mediums of exchange. This remained true until the early 17th century, when increased commerce led to the acceptance of metal coins.

The policies and practices instituted by the founders of the Yi dynasty established the firm foundations that led to a period characterized by brilliant cultural and technical achievements. They also explain its longevity despite later setbacks.

Further reading: Choy, Bong-youn. *Korea, a History.* Rutland, VT: Charles E. Tuttle Company, 1971; Lee, Ki-back. *A New History of Korea*, trans. Edward W. Wagner. Cambridge, MA: Harvard University Press, 1984; Lee, Peter H., ed. *Sourcebook of Korean Civilization,* Vol. 1, *From Early Times to the Sixteenth Century*. New York: Columbia University Press, 1993.

Jiu-Hwa Lo Upshur

Yongzheng (Yung-Cheng)

(1678–1735) *emperor of China*

Yongzheng (r. 1723–35) was born as Yinchen (Yinchen), the fourth son of the emperor Kangxi (K'anghsi) and not his father's original heir. After removing his original choice for gross misconduct, Kangxi did not name a new heir, and no one knew that Yinchen would succeed Kangxi until his will was read aloud on his deathbed. Yongzheng was stern, hardworking, and extremely capable. He consolidated imperial power and made many reforms.

Yongzheng began his reign by eliminating possible challengers. He removed princes from military commands and took personal control of all eight Manchu banner army units (whereas his father had only commanded three). He was indefatigable, personally reading and responding to reports and memorials sent by officials. Assisted by spies, he checked on the performance of officials, punishing those who were corrupt and derelict and rewarding upright ones. To ensure that officials were not tempted by graft, he granted them additional stipends to their salaries from an anti-corruption fund." He also rationalized and simplified the taxation system. In a humane move, he abolished hereditary servitude and the designation of persons of certain professions such as beggars as "mean people." He promoted learning and supervised education by issuing textbooks that promoted orthodoxy and correct historical interpretations as he saw them.

Despite Kangxi's efforts, problems persisted with Russia because of an undefined border area that allowed the Olod Mongols to raid Chinese lands and then take refuge in Russia. Thus Yongzheng sent a diplomatic mission to St. Petersburg to seek Russian neutrality in his quest to deal with the Olod and to fix the Mongolian-Siberian border between the two empires. Extended negotiations between them produced the Treaty of Kaikhta in 1737. Besides delineating the border the treaty opened a new trading station at Kaikhta and defined the terms of trade, provided for the extradition of deserters and criminals, and allowed Russia to maintain an Orthodox church and religious mission in Beijing (Peking). The treaty with Russia allowed Yongzheng to continue prosecuting the war with the Olod, but they were not finally defeated until the reign of his son Qianlong (Ch'ien-lung).

Yongzheng made two institutional changes in government. Because the Manchu rulers did not practice primogeniture in the selecting of a successor (as had the Ming), and rivalry between brothers could be destabiliz-

ing, he ordered that the name of the heir be deposited at several designated secure locations to be opened on the death of the reigning sovereign. He created the Grand Council of five or six top officials; some were always in attendance wherever the emperor was to help him make important policy decisions. Yongzheng was stern, efficient, and autocratic, but he was also conscientious and diligent. In a short reign, he was able to tame the ambitions of the Manchu imperial clan and nobility. He also strengthened the bureaucracy and molded it to work in the interest of the state. As a result, its members enjoyed high morale, were not troubled by factionalism, and served with efficiency and accountability so that imperial authority reached every corner of the empire. He consolidated Qing (Ch'ing) power and governed as an effective and paternalistic despot.

See also Qing (Ch'ing) dynasty, rise and zenith; Ricci, Matteo.

Further reading: Huang, Pei. *Autocracy at Work, a Study of the Yung-cheng Period, 1723–1735*. Bloomington: Indiana University Press, 1974; Peterson, Willard J., ed. *The Cambridge History of China, Vol. 9, Part One: The Ch'ing Empire to 1800*. Cambridge: Cambridge University Press, 2002.

Jiu-Hwa Lo Upshur

Yucatán, conquest of the

The Spanish invasion and subjugation of the Maya peoples of the Yucatán Peninsula, the highlands of Chiapas, and the lowlands stretching into the Guatemalan Petén contrasted sharply with their swift defeat of the Aztec Empire in 1519–21. Lacking a centralized political structure, Maya polities and communities in these regions resisted Spanish incursions for decades, some for centuries. In the absence of gold, silver, or other riches, the region became a colonial backwater and was never fully conquered. The result was a far more ambiguous, incomplete, and partial conquest than in the Basin of Mexico, Peru, and even Central America.

The first Spanish encounters with Yucatán's Maya inhabitants came in 1502, when Christopher Columbus, on his fourth voyage, traded with coastal merchants. In the next decade, at least one shipwreck left several Spaniards stranded on Yucatán; at least two survived, one of whom, Jerónimo de Aguilar, became Hernán Cortés's interpreter. Further contacts occurred in 1517–18 with the expeditions of Francisco Hernández de Córdoba and Juan de Grijalva, respectively, that culminated in the conquest of Mexico. As elsewhere, these initial encounters brought virulent European diseases to Yucatán and beyond, killing tens of thousands of natives years before military incursions began.

SUBJUGATION EFFORTS

The first major effort to subjugate Yucatán's inhabitants began in 1527 under Francisco de Montejo, chartered by the Crown to pacify the peninsula. After some initial failures, between 1529 and 1534, Montejo and his men had explored much of Yucatán's north and center. What they found was very unlike what Cortés had found in Mexico—a diversity of ethnolinguistic groups spread out in towns and villages across a flat, riverless, and to Spanish eyes, featureless landscape, with no large city, no political center on which to focus their assault. The boundaries between towns and provinces appeared fuzzy and hard to discern, while the inhabitants' receptions of the invaders often seemed fickle and capricious. Frustrated, Montejo and his crew abandoned Yucatán in 1534, reporting to the Crown that "no gold had been discovered, nor is there anything [else] from which advantage can be gained."

For the next five years, no Spaniard set foot on the peninsula. They returned in 1540, mainly to enslave the inhabitants, as native labor was considered the region's most valuable marketable commodity. Founding the town of Mérida in 1542 atop the ruins of the Maya city of Tihó, after a prolonged conflict with thousands of local Maya, the Spanish soon founded a second, Valladolid. In response Maya communities adopted the hit-and-run tactics of guerrilla war, to which the Spanish responded with massacres and enslavement. By the mid-1540s, Spanish *encomenderos*, granted Indians in *encomienda* by the Crown, began settling in the two towns and their rural districts. During this same period, in 1544, the first group of eight veteran Franciscan missionaries arrived in Yucatán to direct the religious conversion of the natives.

THE GREAT MAYA REVOLT

Two years later, on November 8, 1546, came what was later called the Great Maya Revolt, when natives of seven provinces launched a coordinated attack on Valladolid and its environs, populated by some 200 to 300 Spaniards. After slaughtering numerous Spaniards and their native allies and nearly sacking the town, the rebels retreated in the face of a withering counterattack, which by spring 1547 had effectively quelled the insurgency. An eyewitness account by Franciscan friar Lorenzo de Bienvenida details the murders, mutilations, and other

The temple of Kukulcán at Chichén Itzá, built by the Maya, is located in the northern center of the Yucatán Peninsula. The conquest of Yucatán was never fully achieved, and as late as 1680 the Spanish occupied only the northwestern third of the peninsula.

atrocities inflicted by the Spanish in their suppression of the rebellion. At the time fewer than 1,500 Spaniards lived in the northwestern corner of the peninsula.

In 1549, nine more friars, including one Diego de Landa, arrived. Courageous and indefatigable, the 37-year-old Landa set off into the interior to convert the natives. In the coming years, Landa would play a central role in the political and religious life of the peninsula, while centuries later his writings on all aspects of Maya culture would serve as an invaluable resource for Maya scholars. By this time, friction had developed between *encomenderos*, who insisted on exploiting Indian labor to the greatest extent, and friars, whose principal concern was the natives' religious conversion and basic physical well-being. Similar tensions between religious orders and settlers erupted throughout the Spanish-conquered territories. The Franciscans proposed congregating (or "reducing") scattered Indian hamlets into larger nucleated settlements, or *reducciones*, a proposal fiercely resisted by *encomenderos* but implemented in many areas. By 1557, the Franciscans established their first missions and schools.

In 1561, the General Chapter of the Franciscans in Spain combined the missions of Guatemala and Yucatán into a single province. Soon after, the friars of the new jurisdiction elected Diego de Landa as their first provincial, or leader. By 1562, 12 monasteries had been founded, while some 200 churches and schools were scattered throughout the interior. Also in 1562, a chance encounter led to the discovery of ongoing idolatry among the friars' native charges. The discovery prompted Provincial Landa to launch a major investigation. Arresting thousands of natives suspected of idolatry, Landa supervised the torture of more than 4,500 people over the course of three months; many were tortured to death.

On July 12, 1562, at the Maní mission, Landa oversaw a huge auto-da-fé, a public spectacle meant to demonstrate the superior moral and political power of

the Christian Church. Huge piles of idols were set to the torch and many convicted idolaters were put to the lash. Soon after, Landa uncovered evidence suggesting that the natives were still practicing ritual human sacrifice. The inquisitions and tortures continued, as did the destruction of idols. Many of the so-called idols were Maya sacred books. Only three survived the fires. Scholars consider the destruction of these sacred Maya texts among the most tragic losses of accumulated human knowledge in world history.

The sacred writings continued in secret, as Maya priests and elders produced new books to preserve their collective knowledge. Over time, some 14 of these sacred books came into the possession of outsiders, and some of these into the hands of scholars. Collectively they are known as the BOOKS OF CHILAM BALAM (books of the spokesmen of the jaguar lords). The best known is the Book of Chilam Balam of Chumayel.

The conquest of Yucatán and adjacent highlands and lowlands was never fully achieved. As late as 1680, the Spanish occupied only the northwestern third of the peninsula, while numerous polities, most notably the Itzá kingdom, endured in the jungles of the Maya lowlands to the south. A major offensive into the southern lowlands in 1697 conquered the Itzá while failing to eliminate or reign in autonomous indigenous communities outside the orbit of Spanish control. In short, many parts of the Maya zone were never conquered.

See also AZTECS (MEXICA); AZTECS, HUMAN SACRIFICE AND THE; CENTRAL AMERICA, CONQUEST OF; COLUMBIAN EXCHANGE; EPIDEMICS IN THE AMERICAS; PERU, CONQUEST OF.

Further reading: Clendinnen, Inga. *Ambivalent Conquests: Maya and Spaniard in Yucatan, 1517–1570*. Cambridge: Cambridge University Press, 1987; de Landa, Diego, Fray, and William Gates, ed and trans. *Yucatán before and after the Conquest*. Merida, Yucatan, Mexico: Ed. San Fernando, 1993; Restall, Matthew. *The Maya World: Yucatec Culture and Society, 1550–1850*. Stanford, CA: Stanford University Press, 1997; Roy, Ralph L., ed. *The Book of Chilam Balam of Chumayel*. Norman: University of Oklahoma Press, 1967.

MICHAEL J. SCHROEDER

Z

Zenger, John Peter

(1697–1746) *publisher, free press advocate*

John Peter Zenger was an American publisher, editor, and journalist. Zenger is most famous for printing the first mathematics book in the New York colony. He is also known widely for helping to establish the idea of press freedom in the colonies with the aid of attorney Andrew Hamilton.

Zenger was born on October 26, 1697, in present-day Germany and immigrated to the United States at age 13 with his father and brother. During the trip, his father died, and Zenger, needing money, became an apprentice to William Bradford, who owned the *Gazette*. Zenger worked for Bradford for eight years before beginning his own weekly journal.

In 1719, Zenger married his first wife, Mary White, and moved to Chestertown, Maryland, but she died shortly after. Zenger was left with a baby son. After returning to New York, Zenger married Anna Maulist in 1722. They had five children together.

In 1725, Zenger and Bradford became business partners, but their partnership did not last. Many of the books Zenger published were religious English and Dutch texts and polemical tracts. In 1730, he also printed *Venema's Arithmetica*, the first mathematics book in the New York Colony. Three years later, he was offered the opportunity to be printer and editor of the *New York Weekly Journal*, founded by James Alexander, a prominent lawyer. The journal expressed opposition toward the policies of the governor of the New York colony, William Cosby, who frequently imprisoned or disbarred those opposed him.

Wealthy New York lawyers and politicians such as William Smith and James Alexander had Zenger publish oppositional articles in his journal. Alexander wrote many of the editorials against Cosby. Zenger himself did not write many of the articles, but he knew the potential consequences for publishing them. In 1734, as a result of his publication, Zenger was charged with seditious libel by the governor and imprisoned for nearly 10 months. During this time, Zenger's wife ran the paper, which rallied support for Zenger's case. Both Smith and Alexander defended Zenger for the articles that were printed in the *New York Weekly Journal*. When the two attorneys accused Cosby of handpicking the two judges and the jury, their right to practice law was revoked.

The trial ended on August 5, 1735, when defense attorney Hamilton came to Zenger's aid. Hamilton proved that Zenger could not be guilty of the charges because many of the accusations written in his journal about Cosby, although indeed seditious, were true. In this manner, Hamilton gained the sympathy of the court.

Zenger died on September 28, 1746, poor and leaving his wife to continue the paper. His eldest son, John, took over the paper from 1748 to 1751. It is believed that Zenger is buried in an unmarked grave in New York City at the Trinity Church cemetery.

Further reading: Putnam, William Lowell. *John Peter Zenger and the Fundamental Freedom*. Jefferson, NC: McFarland & Company, 1997; Zenger, John Peter. *A Brief Narrative of the Case and Tryal of John Peter Zenger, Printer of the New York Weekly Journal*. Finkleman, Paul, ed. Clark, NJ: Lawbook Exchange Ltd., 2000.

NICOLE DECARLO

Zheng Chenggong (Cheng Ch'eng-Kung)

(1624–1662) *Chinese general, political leader*

Zheng Chenggong (or Koxinga) led the longest and most sustained opposition to the Qing (Ch'ing) conquest of China, first from the southern Chinese coast, later from Taiwan after he expelled the Dutch from their forts on the island. His sons held on to Taiwan against Qing forces until 1683.

The Ming dynasty (1368–1644), long in decline, collapsed in 1644, when the last emperor and his family killed themselves rather than suffer capture by the rebel forces of Li Zicheng (Li Tzu-ch'eng). General WU SANGUI (WU SAN-KUEI), the Ming general guarding the eastern terminus of the GREAT WALL OF CHINA, then asked the Manchus in the northeast to help him to oust the rebels. As Wu pursued the rebels, the Manchu leader, Prince DORGON, installed his nephew on the vacant throne as Emperor Shunzi (Shun-chih) of the Qing dynasty. While northern China was quickly pacified, Ming loyalists resisted tenaciously in the Yangzi (Yangtze) River valley and throughout southern China. Several Ming princes were elevated to be emperors or "caretaker rulers" to rally loyalists against the alien rule. The era up to 1662 is called the Southern Ming when the last Ming pretender was killed.

An important supporter of the first Southern Ming emperor was Zheng Zhilong (Cheng Chih-lung), who controlled a powerful mercantile empire and large fleet that operated along the southern coast of China and Japan. One of his sons by a Japanese mother so impressed the Ming prince of Tang (T'ang) who became the Longwu (Lung-wu) emperor that in 1646 he conferred on him the imperial surname *Zhu* (*Chu*) and also gave him the name *Chenggong* which means "successful." He came to be known as Lord of the imperial surname, from which the Dutch derivation *Koxinga* comes. In China he was called Zheng Chenggong. Zheng Zhilong defected to the Manchus in 1646, but his son remained faithful to his pledge to defend the Ming.

With his base in Amoy and the nearby island of Jinmen (Quemoy), Zheng gained control of Fujian (Fukien) province. He also expanded his trading empire to raise revenue for his cause. In 1658, his fleet of 1,000 ships and 130,000 soldiers raided the coast of Zhejiang (Chekiang) province. It sailed up the Yangzi River in 1659 to attack Nanjing (Nanking), the southern capital of the Ming dynasty, hoping that the action would rally Ming loyalists to rise up in rebellion. It did not happen and facing Qing counterattack he withdrew across the sea to Taiwan. There he forced the DUTCH EAST INDIA COMPANY (INDONESIA BATAVIA) to surrender its Fort Zeelandia in southern Taiwan, ending its presence on the island. Zheng died in 1662 (his father and some relatives who had surrendered to the Qing were executed in 1661 for failing to persuade him to surrender), but his son Zheng Ching continued to resist. To deprive the Zheng forces from obtaining supplies from the mainland coast the Qing had to adopt draconian measures, forcing inhabitants in Fujian to relocate at least 20 miles inland and forbidding ships to take off from southern coastal ports. In 1683, Taiwan was conquered by the Qing and made a part of Fujian Province. With the fall of Taiwan the Qing dynasty completed the conquest of China.

Zheng Chenggong, or Koxinga, is honored in Chinese and Japanese folklore as a brave commander. He is also respected as a Ming loyalist.

See also ALTAN KHAN; QING (CH'ING) DYNASTY, RISE AND ZENITH.

Further reading: Croizier, Ralph C. *Koxinga and Chinese Nationalism: History, Myth, and the Hero*. Cambridge, MA: Harvard University Press, 1977; Struve, Lynn A. *The Southern Ming, 1644–1662*. New Haven, CT: Yale University Press, 1984.

JIU-HWA LO UPSHUR

Zwingli, Ulrich

(1484–1531) *religious reformer*

Ulrich Zwingli was a Protestant reformer who lived in Zurich, Switzerland. Often called the "third reformer," Zwingli was a contemporary of MARTIN LUTHER and JOHN CALVIN and is remembered as the reforming theologian who died on the battlefield.

Zwingli was born to prosperous farming parents in Wildhaus, Switzerland, on January 1, 1484. At age 10, he was sent away for his education to Berne, Switzerland; then Vienna, Austria; and finally Basle, Switzerland, where he studied philosophy and theology. When the main priest for the town of Glarus, Switzerland, died in 1506, his relatives arranged for him to be ordained a priest and assigned to that church.

As was Martin Luther, who was farther north in Germany, Zwingli was interested in the intellectual developments occurring during this time, particularly the writings of Desiderius Erasmus of Rotterdam, which he (and Luther) began reading around 1510. Erasmus advocated a return to the original languages that the Bible was written in, but also a return to the notion that divine truth most fundamentally resided in the Bible. From 1514 to 1519, Zwingli read many of the works of Erasmus and other humanists, often studying late into the night. At the same time, he devoted himself to reading the Bible in the original Hebrew and Greek. Reflecting back on the time, Zwingli wrote, "In the year 1516 I began to preach in such wise that I never mounted the pulpit without taking personally to heart the Gospel for the day and explaining it with reference to Scripture alone."

In 1515, Zwingli moved to the church in nearby Einsiedeln. Shortly after moving, he had an affair with a young woman. Zwingli had been struggling with the requirement of priestly celibacy but also knew that many fellow priests were either secretly or openly living with mistresses. In 1518, the city of Zurich, Switzerland, requested Zwingli to serve in the main church of the city, the Great Minster Church. Rumors of his affair in 1515 caused some difficulty in the decision but were not a serious impediment because of the general acceptance of such behavior. Zurich was one of the principal cities in Switzerland, and Zwingli became increasingly well known and popular as a preacher and leader.

Soon after Zwingli's move to Zurich, news of the Reformation controversy had spread. Reading Luther's writings, he found that he agreed with much of Luther's position, particularly Luther's approach to the Bible. From 1518 to 1522, Zwingli did not associate himself with Luther or the Lutherans but did substantial preaching on biblical texts. While such a preaching style was similar to Luther's, it was not so unusual that it caused substantial problems. Thus Zwingli remained in good standing with the Roman Catholic Church during this time.

In February 1522, some men of Zurich ignored the normal Lenten rule against eating meat on Fridays and had some sausages served to them in a public setting with Zwingli. This raised the eyebrows of some of the town leaders (there was no separation of church and state at this time). While such occurrences were not rare, Zwingli took it upon himself to preach on the principle of Christian liberty and fasting a few weeks later. Such a sermon looked suspiciously like that of a Protestant-leaning priest and was the beginning of what would brew into a major controversy. Also in March 1522, Zwingli secretly married a widow named Anna Reinhart and petitioned his bishop to allow such marriages (the petition was summarily rejected).

Accused of heresy, Zwingli defended himself with clear statements about the centrality of the Bible and what he viewed as problematic practices in the church. This did not satisfy his opponents, but his response was received well by leading men of the city. After a few months of charges and countercharges, a date in January 1523 was fixed for a public debate. In preparation, Zwingli published 67 theses, which were similar in character to the Ninety-five Theses of Martin Luther. A few of the theses follow:

1. All who say that the Gospel is invalid without the confirmation of the church err and slander God.

19. Christ is the only mediator between God and ourselves.

49. I know of no greater scandal than that priests are not allowed to take lawful wives but may keep mistresses if they pay a fine.

57. The true Holy Scriptures know nothing of purgatory after this life.

On January 29, 1523, Zwingli made his arguments and the town council decided to support Zwingli, calling on all priests of the territory to preach in a manner similar to that of Zwingli. A time of revolution in the churches in portions of Switzerland had begun. During the next few years, many changes occurred in church practice. Most visible were the removal of all statues and pictures from the churches. A simplified service was substituted for the Catholic Mass. Monasteries were closed, and clergy were allowed to marry. Much of what can be seen in modern-day Protestant churches (especially those coming from the Reformed tradition) had their origins in these years.

While Zwingli admired Luther, he did not agree with him on many theological points. Luther had criticized Zwingli's theology in writing and Zwingli had responded in kind. Nevertheless, some princes and political leaders in both Germany and Switzerland hoped for

unity between these two leaders, which would support military alliances allowing them to stand against the Catholic emperor CHARLES V. One of these, Philip of Hesse (or Philipp of Hessen), persuaded both Luther and Zwingli to travel to Marburg in Germany for theological discussions, hoping for a signed agreement between the two leaders. Traveling secretly, Zwingli and several other Swiss reformers arrived in late September 1529. From October 1 to October 4, there were discussions and debates on the interpretation of key Bible passages from early morning till late at night. The tone was often sharp and heated, especially on the nature of the Lord's Supper or Communion. Zwingli held that the bread and wine used in the Lord's Supper were intended by Christ as a memorial, whereas Luther held that Christ was actually present in the bread and wine.

The result of the Marburg Colloquy was a simple statement signed by Luther, PHILIP MELANCTHON, Zwingli, Johannes Oecolampadias, Martin Bucer, and others. The statement affirmed their agreement on the fundamentals of the Christian faith, including JUSTIFICATION BY FAITH, but at the end noted their continued differences regarding the nature of the Lord's Supper.

By 1531, the political situation in Switzerland had deteriorated. The Protestant cantons began a partial economic blockade of the Roman Catholic cantons, causing all to contemplate war. Many expected the emperor to send troops to aid the Catholic cantons as they contemplated war. Zwingli took an increasingly political approach to solving the difficulties, negotiating secretly with other cantons and the duke of Milan for support, as well as assuming an ever larger role in Zurich itself. By October, the Catholics began amassing troops outside Zurich in area of the Abbey of Cappel. Zurich sent out a small number of troops, but these were insufficient. At a council of war on October 11, 1531, in Zurich, Zwingli volunteered to go out to support the troops who had been struggling that day. It is unclear whether he was armed, but he certainly was dressed as a soldier. In the late afternoon, Zwingli was caught in a retreat of the Zurich soldiers as they lost a battle and was mortally wounded.

See also HUMANISM IN EUROPE.

Further reading: Lindberg, Carter, ed. *European Reformations Sourcebook*. Oxford: Blackwell Publishers, 1999; Locher, Gottfried W. *Zwingli's Thought: New Perspectives*. Leiden: E. J. Brill, 1981; Rillet, Jean. *Zwingli, Third Man of the Reformation*. Knight, Harold, trans. Philadelphia: Westminster Press, 1964; Schuler, Melchior, and Johannes Schulthess, eds. *Zwingli's Collected Works, 8* Vols. Zurich, 1828–1842.

BRUCE D. FRANSON

Resource Guide

Books

Ashley, Mike. *A Brief History of British Kings and Queens*. New York: Carroll and Graf, 2005.

Bireley, Robert. *The Refashioning of Catholicism, 1450–1700*. Washington, DC: Catholic University of America Press, 1999.

Block, Joseph S. *Factional Politics and the English Reformation, 1520–1540*. Rochester, NY: Boydell Press, 1993.

Boorstin, Daniel J. *The Discoverers*. New York: H. N. Abrams, 1991.

Bossy, John. *Christianity and the West, 1400–1700*. Oxford, New York: Oxford University Press, 1985.

Bovill, Edward W. *The Golden Trade of the Moors: West African Kingdoms in the Fourteenth Century*. Princeton, NJ: Markus Wiener, 1995.

Boxer, C. R. *The Christian Century in Japan, 1549–1650*. Berkeley: University of California Press, 1967.

Burkholder, Mark A., and Lyman L. Johnson. *Colonial Latin America*. Oxford: Oxford University Press, 1990.

Burns, E. Bradford. *A History of Brazil*. New York: Columbia University Press, 1970.

Cameron, Roderick. *Viceroyalties of the West: The Spanish Empire in Latin America*. London: Weidenfeld & Nicolson, 1968.

Carpenter, Christine. *The Wars of Roses: Politics and Constitution in England, c. 1347–1509*. Cambridge: Cambridge University Press, 1997.

Chan, Albert. *The Glory and Fall of the Ming Dynasty*. Norman: University of Oklahoma Press, 1982.

Coe, Michael D. *The Maya*. London: Thames and Hudson, 2005.

Cohen, Mark I., and Lorna Hahn. *Morocco: Old Land, New Nation*. New York: Praeger, 1966.

Cohn, Norman. *The Pursuit of the Millennium*. New York: Oxford University Press, 1970.

Columbus, Ferdinand. *The Life of Admiral Christopher Columbus by His Son Ferdinand*. New Brunswick, NJ: Rutgers University Press, 1959.

Collinson, Patrick. *The Birthpangs of Protestant England: Religious and Cultural Change in the Sixteenth and Seventeenth Centuries*. New York: St. Martin's Press, 1988.

Cook, Noble David. *Born to Die: Disease and New World Conquest, 1492–1650*. New York: Cambridge University Press, 1998.

Daniel-Rops, H. *The Church in the Seventeenth Century*. New York: E. P. Dutton, 1963.

Denevan, William E., ed. *The Native Population of the Americas in 1492*. Madison: University of Wisconsin Press, 1992.

Diffie, Bailey W., and George D. Winius. *Foundations of the Portuguese Empire, 1415–1580*. Minneapolis: University of Minnesota Press, 1977.

Dor-Ner, Zvi. *Columbus and the Age of Discovery*. New York: William Morrow & Company, 1991.

Durand, Jorge, and Douglas S. Massey. *Miracles on the Border: Retablos of Mexican Migrants to the United States*. Tucson: University of Arizona Press, 1995.

Duffy, Eamon. *Saints & Sinners: A History of the Popes*. New Haven, CT: Yale University Press, 2002.

Duffy, James, and Vincent Ricci. *Czars: Russia's Rulers for over One Thousand Years*. New York: Barnes and Noble, 1995.

Edwards, Michael. *Plassey: The Founding of an Empire*. London: Hamish Hamilton Limited, 1969.

Elliott, Mark C. *The Manchu Way, The Eight Banners and Ethnic Identity in Late Imperial China*. Stanford, CA: Stanford University Press, 2001.

Elton, G. R. *Reformation Europe 1517–1559*. Oxford: Blackwell Publishers, 1999.

Eraly, Abraham. *The Mughal Throne: The Saga of India's Great Emperors*. London: Weidenfeld & Nicolson, 2003.

Fage, J. D. *A History of West Africa: An Introductory Survey*. New York: Cambridge University Press, 1969.

Fairbank, John K., ed. *The Chinese World Order: Traditional China's Foreign Relations*. Cambridge, MA: Harvard University Press, 1968.

Faroqhi, Suraiya. *Subjects of the Sultan: Culture and Daily Life in the Ottoman Empire*. London: I. B. Tauris, 2005.

Fausto, Boris. *A Concise History of Brazil*. Cambridge: Cambridge University Press, 1999.

Findley, Carter Vaughn. *The Turks in World History*. Oxford: Oxford University Press, 2004.

Firstbrook, Peter L. *The Voyage of the Matthew: John Cabot and the Discovery of North America*. San Francisco: KQED, 1997.

Freidel, David, and Linda Schele. *A Forest of Kings: The Untold Story of the Ancient Maya*. New York: HarperCollins, 1990.

Friel, Ian. *The Good Ship: Ships, Shipbuilding and Technology in England, 1200–1520*. Baltimore, MD: Johns Hopkins University Press, 1995.

Fuson, Robert H., trans. *The Log of Christopher Columbus*. Camden: International Marine Publishing Co., 1987.

Galeano, Eduardo. *Open Veins of Latin America: Five Centuries of the Pillage of a Continent*. London: Monthly Review Press, 1973.

Gardiner, Samuel Rawson. *The Thirty Years' War: 1618–1648*. New York: Charles Scribner's Sons, 1903.

Gately, Iain. *Tobacco: A Cultural History of How an Exotic Plant Seduced Civilization*. New York: Grove Press, 2001.

Gaukroger, Stephen. *Francis Bacon and the Transformation of Early-Modern Philosophy*. Cambridge: Cambridge University Press, 2001.

Gibson, Charles. *The Aztecs under Spanish Rule*. Stanford, CA: Stanford University Press, 1964.

Gibson, Charles, ed. *The Black Legend: Anti-Spanish Attitudes in the Old World and the New*. New York: Knopf, 1971.

Haboush, JaHyun Kim. *A Heritage of Kings, One Man's Monarchy in the Confucian World*. New York: Colombia University Press, 1988.

Haigh, Christopher. *English Reformations: Religion, Politics, and Society under the Tudors*. Oxford: Oxford University Press, 1993.

Hallenbeck, Cleve. *Álvar Núñez Cabeza de Vaca: The Journey and Route of the First Europeans to Cross the Continent of North America*. Glendale: Arthur H. Clark, 1940.

Hattendorf, John B. *Maritime History in the Age of Discovery: An Introduction*. Melbourne, FL: Krieger, 1995.

Hayes-McCoy, G. A. *Irish Battles: A Military History of Ireland*. New York: Barnes and Noble, 1997.

Hemming, John. *Red Gold: The Conquest of the Brazilian Indians*. London: Papermac, 1978.

Hemming, John. *The Conquest of the Incas*. New York: Harcourt Brace Jovanovich, 1970.

Hernández-Músquiz, Rowena. *Economy and Society in Medieval and Early Modern Seville 1391–1506*. New York: Columbia University, Ph.D. Thesis, 2005.

Hirst, Derek, *Authority and Conflict: England 1603–1658*. Cambridge, MA: Harvard University Press, 1986.

Holmes, G. *Florence, Rome, and the Origins of the Renaissance*. Oxford: Oxford University Press, 1986.

Hordern, Nicholas, et al. *The New World*. London: Aldus Books, 1973.

Hughes, Michael. *Early Modern Germany, 1477–1806*. Philadelphia: University of Pennsylvania Press, 1992.

Iliffe, John. *Africans: The History of a Continent*. New York: Cambridge University Press, 1995.

Jagchid, Sechin, and Van Jay Symons. *Peace, War, and Trade along the Great Wall, Nomadic-Chinese Interaction through Two Millennia*. Bloomington: Indiana University Press, 1989.

Lagasca, Pizarro. *From Panama to Peru: The Conquest of Peru by the Pizarros, the Rebellion of Gonzalo*

Pizarro and the Pacification by La Gasca; an Epitome of the Original Signed Documents to and from the Conquistadors, Francisco, Gonzalo, Pedro, and Hernando Pizarro, Diego de Almagro, and Pacificator Las Gasca, Together with the Original Signed Ms. Royal Decrees. London: Maggs Bros., 1925.

Knaut, Andrew L. *The Pueblo Revolt of 1680: Conquest and Resistance in 17th-Century New Mexico*. Oklahoma City: University of Oklahoma Press, 1995.

Kulikoff, Allan. *Tobacco and Slaves: the Development of Southern Cultures in the Chesapeake, 1680–1800*. Chapel Hill: University of North Carolina Press, 1986.

MacLeod, Murdo J. *Spanish Central America: A Socioeconomic History, 1520–1720*. Berkeley: University of California Press, 1973.

Machiavelli, Niccolò. *History of Florence and of the Affairs of Italy from Earliest Times to the Death of Lorenzo the Magnificent*. Gloucester: Peter Smith, 1974.

Man, John. *Gutenberg: How One Man Remade the World with Words*. New York: John Wiley & Sons, Inc., 2002.

Matthew, Iain. *The Impact of God*. London: Hodder & Stoughton, 1995.

McFarlane, Anthony. *The British in the Americas, 1480–1815*. New York: Longman, 1994.

Merriman, John. *A History of Modern Europe, Volume 1: From the Renaissance to the Age of Napoleon*. New York: W. W. Norton & Company, 1996.

Milton, Giles. *Big Chief Elizabeth: The Adventures and Fate of the First English Colonists in America*. New York: Farrar, Straus and Giroux, 2000.

Morgan, David. *Medieval Persia, 1040–1797*. London: Longman Group, 1988.

Moseley, Michael E. *The Incas and Their Ancestors*. London: Thames & Hudson, 2001.

Oliver, R., and J. D. Fage. *A Short History of Africa*. London: Penguin Books, 1975.

Ogot, B. A., editor. *General History of Africa from the Sixteenth to the Eighteenth Centuries*. Berkeley: University of California Press, 1981.

Padden, Robert Charles, and John E. Kicza, eds. *The Indian in Latin American History: Resistance, Resilience, and Acculturation*. Wilmington: Scholarly Resources, 1993.

Ping-ti, Ho. *The Ladder of Success in Imperial China: Aspects of Social Mobility, 1368–1911*. New York: Columbia University Press, 1962.

Prodan, Mario. *An Introduction to Chinese Art*. London: Spring Books, 1958.

Pryor, John H. *Geography, Technology and War: Studies in the Maritime History of the Mediterranean, 649–1571*. Cambridge: Cambridge University Press, 1988.

Reischauer, Edwin O. *Japan: The Story of a Nation*. New York: McGraw-Hill, 1990.

Riasanovsky, Nicholas. *A History of Russia*. Oxford: Oxford University Press, 1977.

Richards, J. F. *The Mughal Empire*. Cambridge: Cambridge University Press, 1993.

Samuel, Robert T. *The Samurai: The Philosophy of Victory*. New York: Barnes and Noble, 2004.

Schwartz, Stuart B. *Sugar Plantations in the Formation of Brazilian Society. Bahia, 1550–1835*. Cambridge: Cambridge University Press, 1985.

Smith, Lacey Baldwin. *This Realm of England: 1399 to 1688*. Lexington: D. C. Heath, 1996.

Stannard, David E. *American Holocaust: Columbus and the Conquest of the New World*. New York: Oxford University Press, 1992.

Stern, Steve J. *Peru's Indian Peoples and the Challenge of Spanish Conquest: Huamanga to 1640*. Madison: University of Wisconsin Press, 1982.

Struve, Lynn A. *The Southern Ming, 1644–1662*. New Haven, CT: Yale University Press, 1984.

Subrahmanyam, Sanjay. *The Portuguese Empire in Asia 1500–1700*. London: Longman, 1993.

Tedlock, Dennis, ed. *Popol Vuh: The Definitive Edition of the Mayan Book of Life and the Glories of Gods and Kings*. New York: Simon and Schuster, 1985.

Turnbull, Stephen R. *The Book of the Samurai: The Warrior Class of Japan*. New York: Bison Books, 1982.

———. *Warriors of Feudal Japan*. Oxford: Osprey, 2005.

———. *Samurai Warriors*. Poole: Blandford Press, 1987.

Washington, Peter. *Bach's Everyman Library*. New York: Knopf, Inc., 1997.

Journals

Comitatus: Journal of Medieval and Renaissance Studies
Explorations in Renaissance Culture
Georgetown Journal of International Affairs
International Journal of African Historical Studies
Journal of African History
Journal of Asian Studies
Journal of Economic History
Journal of Southeast Asian Studies
The Journal of Political Economy
Journal of World History

New Zealand Journal of Asian Studies
Osprey Military Journal
Renaissance Forum
Renaissance Quarterly
Colonial Williamsburg Journal

Online Resources

Africans in America, 1450–1750 — www.pbs.org/wgbh/aia/part1/narrative.html
American Colonist's Library — www.freerepublic.com/forum/a3a6605427caf.htm
Archiving Early America — www.earlyamerica.com
The Atlantic Slave Trade and Slave Life — hitchcock.itc.virginia.edu/Slavery
Book of Common Prayer — justus.anglican.org/resources/bcp
Chinese Literature — www.renditions.org/renditions/authors/caoxue.html
Colonial America — www.americasstory.com/cgi-bin/page.cgi/ib/colonial
Colonial Black Life — csmweb2.emcweb.com/durable/1997/10/29/feat/feat.1.html
Early American and Colonial Literature — falcon.jmu.edu/~ramseyil/amlitcol.htm
Founding the American Colonies — www.timepage.org/spl/13colony.html
Great Plague — www.answers.com/topic/great-plague
HistoryWorld — www.historyworld.net
Mayflower History — www.mayflowerhistory.com
Modern History Sourcebook — www.fordham.edu/halsall/mod/modsbook.html
Pilgrims and Plymouth Colony — www.rootsweb.com/~mosmd/index.htm#part1
Salem Witch Trials — etext.lib.virginia.edu/salem/witchcraft
Virginia Colonial Records — www.lva.lib.va.us/whatwehave/gov/vcrpabout.htm
Virtual Jamestown — www.virtualjamestown.org
World History Archives — www.hartford-hwp.com/archives/
World History Compass — www.worldhistorycompass.com
The WWW Virtual Library (History) — www.vlib.org/History

Index

Note: Page references in **boldface** refer to article titles. Page references including an *M* refer to maps. Map titles are in **boldface.**

A
Abahai Khan, 1–2, 111**,** 112**,** 319
Abbas III (shah of Persia), 262
Abbasid dynasty, 230, 291
Abbas the Great of Persia (Abbas I)**, 2,** 181, 293, 340, 341
Abbott, Elizabeth, 178
Abnaki/Abenaki, 138, 267
Abraham (biblical patriarch), 195
absolutism, European, 2–5, 70
academic classicism, 38
Accord of Toros de Guisiando, 132
activism, 108
Act of Attainder, 71
Act of Settlement, 148, 233, 234
Act of Succession, 149
Act of Supremacy, 70, 120, 163, 233, 330, 390
Act of Test, 79
Act of Toleration, 317
Act of Uniformity, 79, 119, 390
Acts of Appeals, 330
Adams, John, 160
Adil Shah, 262, 356
Adoe, Captain, 115
Adrian VI (pope), 211
Afonso I (king of Kongo), 7, 204
Afonso II (king of Kongo), 204
Afonso V (king of Portugal), 12, 132, 133
Afonso VI (king of Portugal), 48, 49
Afonso X (king of Portugal), 354
Africa, xxiii, xxvii
  Ashanti kingdom in, **23–24**
  Kongo kingdom of, **204,** 281**,** 361
  Portuguese in, **5–7**
Africa and the Mediterranean Region—Major Empires and Kingdoms, 1500–1850, M93
African diaspora, 372
African Slave Trade, The, 15th–19th Centuries, M95
Afrikaners, 116
Afshar dynasty, 262
Afzal Khan, 356
age of coal, xxix
age of discovery, 5
age of empires, xxviii
age of faith, 108
age of oil, xxix
Agnesi, Mona, 343
Agra, 35**, 102–103,** 354
agreements of capitulation, 289
Agricola, Rudolphus, 329
agricultural haciendas, 159
agriculture, xxiii, xxv, xxvi, 8, 345
Aguilar, Jerónimo de, 228–229, 245, 247, 409
Aguirre, Lope de, 280
Ahmed, Shaykh, li
Ahmad Shah Durrani (Afghan ruler), 262
Ahmed III, 262
Ahmed Khan (Mongol ruler), 182
Ahuitzotl (Aztec ruler), 31
Aix-la-Chapelle, Treaty of, 30
Akan states of West Africa, 7–9, 23
Akbar (Mughal emperor of India), 10, 28**,** 102–103**,** 185**,** 257**,** 295**,** 328**,** 360
Akechi Mitsuhide, 284
Akwamu (Akan ruler), 9
Alais, Peace of, 335
Alawi dynasty in Morocco, 10–11
Albany, Treaty of, 315
Albert Achilles (elector of Brandenburg), 166
Alberti, Leon Battista, 20, 173
Albert of Brandenburg, 166
Albert of Germany, Prince, 223
Albuquerque, Afonso de, 11–12, 151**,** 225**,** 227, 400
Alcaçova, Treaty of, 132
al-Din, Shaikh Safi, 342
d'Alembert, Jean Le Rond, 254
Aleppo, Syria, 291
Alexander IV (pope), 56
Alexander VI (pope), 43, 56, 66, 86, 195, 211, 226, 330, 342, 387
Alexander VII (pope), 77, 135

Alexander, James, 413
Alexander the Great (king of Macedon), 241
Alexei (czar of Russia), 91, 302, 305
Algonquian Indians, 138, 188, 267, 315
Ali, 342
Ali Beer, 366
Allen, William, 41
Almagro, Diego de, 12–14, 15, 20, 63, 101, 299, 310, 393
Almagro the Younger, 310
Almeida, Francisco de, 12, 226
Almohads, 41
alpaca, 85
alphabets, Latin, 74
Altan Khan, 14, 248
Alvarado, Pedro de, 13, **14–15,** 68, 74, 105, 246, 247, 300, 312
Álvares, Diogo, 50
Álvaro I (king of Kongo), 204
Amba Sel, Battle of, 177
Ambrose, Saint, 126
American Philosophical Society for Promoting Useful Knowledge, 346
American Revolution, xxxiii, 46, 124–125, 160, 179, 346
Americas, xxvii–xxviii
Americas, epidemics in, 122–125, 250
Amherst, Jeffrey, Lord 219
Amman, Jacob, 16
amoebic dysentery, 85
Anabaptism, 15–16, 42, 255, 256, 296
Andagoya, Pascual de, 299
Andean religion, 16–18
Andes, xxvi, xxviii, xxxiii, 16–17, 63, 82, 99, 333, 360
Andros, Edmund, 238
Anglican Book of Common Prayer, 41
Anglican Church, 19, 188, 234
Anglo-Chinese War(s), 324
Anglo-Dutch War(s), 114
Angola, 204
Angoulême, House of, 392
Annam, 323
Anne (queen of Great Britain), 19, 278
Anne of Austria, 217, 306
Anne of Cleves, 163
Anne of Denmark, 69
Anselm of Canterbury, 103
Antigua, 373
Antiquera, José de, 45
Apache Indians, 263, 316
Apoko, Osei, 23
Apology to the Augsburg Confession, 26–27
Apostles Creed, 126
Aquinas, Thomas, 92, 135, 216
Arabella, 404
Arad, Sayfa, 209
Araucanian Indians (southwestern South America), 19–20
Arawak Indians, 65, 67
Archimedes, 143, 174
architecture, 20–23
Argentina, 38, 56
Argyll, duke of, 149
Argyll Rebellion, 150
Arias de Ávila, Pedro, 105
Aristotle, 216, 344, 353
Arjan Dev, 360
Arkwright, Richard, 347
art, 20–23
Articles of Piracy, 384
Asantehene, 23
Ashanti kingdom in Africa, 8, **23–24**
Ashikaga Shogunate, 76, 205, 284
Ashikaga Yoshiaki, 284
Asia in 1700, M83
asiento, 363
Asiento Privilege, 29
Askia Daud (Songhai ruler), 366
Askia Ishaq II (Songhai ruler), 341, 366
Askia Muhammad Touré, 366
astronomy, 103, 143–144, 201, 344, 345, 346
Atahualpa (Inca emperor), xxviii, 13, **24–25,** 63, 64, 299, 300, 310
Atamans, 90
Athanasius, 126
Atlantic islands of Spain and Portugal, 25–26
audencias, 44–45, 275
Augsburg, Diet of, 27
Augsburg, League of, 218, 402
Augsburg, Peace of, 26–27, 73
Augsburg, Treaty of, 158
Augsburg Confession, 27–28, 242
Augustus II the Strong of Saxony (king of Poland), 194, 219, 303
Augustine, 126, 196
Augustinian Order, 92, 276
Augustus, George, 149
Aurangzeb (Mughal emperor), 28–29, 81, 257, 295, 329, 356, 358, 359, 360, 380
Austin of Bordeaux, 22
Austria, 230–231
Austrian Succession, War of the, 29–30, 55, 149, 158, 167, 219, 311
auto-da-fé, 207, 410
Axayácatl, 31, 250
Axel Oxensteirna, 396
Ayers, Goodwife, 405
Azov, Battle of, 303
Aztecs, xxx, xxxi, xxxii, 14, **30–32,** 49, 61, 89, 105, 123, 228, 229, 244, 245, 247, 250–251, 263, 264, 312, 411
  ritual human sacrifice by, **32–33**
Aztec Triple Alliance, 33

B
Babington Plot, 121
Babur (Mughal emperor), 10, **35,** 102, 174, 261, 295, 328
Bach, Carl Philipp Emanuel, 259
Bach, Johann Sebastian, 39, 258, 259
Bacon, Sir Francis, 36, 252, 345, 346
Bacon, Nathaniel, 37
Bacon's Rebellion, xxvi, **37,** 55, 179
Baden, Treaty of, 370
Baghdad, 291
Bahadur, 175
Bahri rulers, 229
Bairan Khan, 295
Bakewell, Robert, 347
Bakongo (ethnic group), 7
Balam, Justo, 75
Balboa, Vasco Núñez de, 68, 310, 388, 399
Balkan Wars, 293
Baltimore, first baron (George Calvert), 54, 234
Balue, Cardinal, 195
***bandeirantes,* in Brazil, 37–38,** 51
Bantu (ethnic group), 6
Barbados, 365, 372, 373
Barbarossa (Ottoman admiral [Khair ad Din]), 292
Barbary Company, 341
Barebone's Parliament, 96
Barker, Robert, 41
Barnet, Battle of, 338, 339
baroque tradition in Europe, 38–39
Barrera Vásquez, Alfredo, 75
Barrow, Isaac, 277
Barry, Madame du (Jeanne Bécu), 219
Basamov, Peter, 152
Bashō, Matsuo, 147, 215
Basin of Mexico, 31
Bassi, Laura, 345
Bati Del Wambara, 178
Batu Mongke (Mongol ruler), 14
Bayan Khan, 14
Baybars (Mamluk sultan), 230
Bayezid II (Ottoman sultan), 291
beans, 83, 266, 279
Beaton, Cardinal (David), 202, 203
Beaufort, Edmund, 338
Belalcázar, Sebastián de, 193
Belarus, 52
Bella Coola, 170

Bellini, Gentile, 241
Beltran, Louis, 110
Benalcázar, Sebastián de, 13, 15, 279, 300
ben Hayyim, Jacob, 39
Benin, 7, 127
Bentham, Jeremy, 215
Berendt, Carl Hermann, 75
Bering, Vitus Jonassen, 400
Berkeley, William, 37
Bernardo I (king of Kongo), 204
Bernini, Giovanni Lorenzo, 20, 39
Bernoulli, Johann, 279
Betanzos, Pedro de, 136
Beteta, Gregorio de, 110
Beza, Theodore, 40, 65, 135, 147
Bhai Gurudasin, 360
Bible traditions, 39–40
Bible translations, 40–41
biblicism, 108
Biel, Gabriel, 92
Bienvenida, Lorenzo de, 411
Bienville, Jean-Baptiste Le Moyne, sieur de, 272
Bill of Rights, 19
Bioho, Domingo, 232
biology, 344
Bishops' Bible, 40
Bismarck, Otto von, 166
Black Christ, 388
Black Death, xxiv, 230, 394
"Black Hole of Calcutta," 81, 311
"Black Legend," 208
Blenheim, Battle of, 369
Bligh, William, 400
"Bloodless Revolution," 150–151
Bloody Assizes, 188
Boabdil (Muhammad XI) (king of Granada), 41–42
Bobadilla, Nicolas, 190
Bockelson, Jan, 15, 255, 256
Bodin, Jean, 3
Bogotá, Colombia, 192
Boleyn, Anne, 80, 120, 163, 233
Bolio, Antonio Mediz, 75
Bolivia, 136, 137
Bologna, Concordat of, 332
Bomberg, Daniel, 39
Bonaparte, Joseph, 44, 46
Bonaparte, Napoleon. *See* Napoleon I
Book of Common Prayer, 40, **42,** 70, 78, 119, 120, 317, 318, 392
Book of Concord, 27
Bora, Katherina von, 223
Bordebois, 232
Borgia, Cesare, 43, 195, 214, 226
Borgia, Giovanni, 43
Borgia, Lucretia, 43
Borgia, Rodrigo, 43
Borgia family, 43–44
Borromeo, Charles, 93, 390
Borromini, Francesco, 39
Bossuet, Jacques-Bénigne, 3, 4, 131, 132, 325
Bosworth, Battle of, 339
Bothwell, earl of (James Hepburn), 121, 186
Bougainville, Louis de, 400
Bourbon dynasty, 218, 230, 369, 394
Bourbon dynasty in Latin America, 44–46, 277
bow and arrow, 49
Boyle, Richard, 22
Boyle, Robert, 215, 346
Boyne, Battle of the, 46–48, 402
Bradford, William, 317, 415
Braganza (Bragança)**, House of, 48–49,** 115
Brahe, Tycho, 201, 345
Brandenburg, Hohenzollern dynasty in, 166–167
Brandon, Charles, 236
Brazil, xxiv, xxvi, xxvii, xxviii, 114, 227, 231, 328, 363, 372, 373
  bandeirantes in, **37–38**
  conquest and colonization of, **49–52**
  Pernambuco state in, **298–299**
brazilwood, 61, 298
Breda, Treaty of, 115
Breitenfeld, Battle of, 382
Brest, Council of, 52
Brinton, Daniel, 75
British Colonies in America, 1607–1763, M89
British East India Company, 52, 81, 138, 140, 180, 219, 257, 296, 311
British, French, and Spanish Possessions in North America, 1713, M88
British North America, 52–56, 124, 383
Brömsebo Treaty, 77
Brunelleschi, Filippo, 20
Bruno, Giordano, 88, 347
bubonic plague, 67, 123, 124
Bucer, Martin, 418
Buckingham, duke of (George Villiers), 335
Buddhism, 57
Bull of Demarcation, 56
Bunyan, John, 40, 212
Bure, Idelette de, 65
Burgos, Laws of, 122
Burgundy, House of, 72, 395
Burji rulers, 229
Burma, 323, 379
Burroughs, George, 238
Busbecq, Ogier Ghiselin de, 374
Bushido, 57, 268, 337, 385
  Tokugawa period in Japan, **57**
Bushkovitch, Paul, 304
Byzantine Empire, 172

C
Cabeza de Vaca, Álvar Núñez, 59–60, 124
Cabot, John, 52, **60–61,** 400
Cabot, Sebastian, 60–61, 400
Cabral, Pedro Álvares, 49, **61,** 104, 388, 396
cacao (chocolate), 31, **61–62,** 83
caciques, in Latin America, 62–63, 66, 67, 68, 111, 246
Caçuto, 204
Cadillac, Antoine de la Mothe, sieur de, 272
Cádiz. *See* Seville and Cádiz
Caesar, Julius, xxix
Cajamarca (Peru), 13, 25, **63–64,** 299, 300
Cajetan, 109
Cakchiquel Indians, 68, 75
Calef, Robert, 239
calendrics, 74
Calixtus III (pope), 43
Callowhill, Hannah, 298
Calusa Indians, 267
Calvin, John, 64–65, 135, 146, 147, 171, 174, 203, 242, 332, 416
Calvinism, 114, 159, 318, 367, 381, 382
Cambrai, League of, 184
Cambridge Agreement, 237
camels, xxix
Caminha, Pêro Vaz de, 49, 61
Campbell, Colin, 21–22
Campeggio, Lorenzo, 26
Canada, 54, 137, 138, 270–273, 400
Canale, Antonio, 20
Canaletto, 20
Canal of Languedoc, 83
Canary Island, 86
Cancer, Luis, 109–110
Canisius, Peter, 93, 390
cannon, xxxvi, 357
Canterbury, archbishop of, 70, 80, 163, 188, 234, 370
Cão, Diogo (Diego Cam), 5, 204
Caonabo, 67
Cape of Good Hope, 61
Capet family, 394
capitalism, xxxii, xxxv, 243
Capuchin order, 80
Carafa, Gian Pietro (Pope Paul IV), 92, 389, 390

Caramurú. *See* Álvares, Diogo
Caravaggio, 38
caravels, xxx
Cárdenas, Lázaro, 97
Carey, Robert, 186
Caribbean, xxiii, xxiv, xxvi, xxvii, 231, 245, 327, 372
  conquest of, **65–67,** 85, 208, 299
Carmelite Order, 92, 380–381
Caroline of Anspach (queen of England), 149
Carracci, Annibale, 38
carracks, 357
Carroll, Charles, 234
Cartier, Jacques, 270, 271, 383
cartography, xxx–xxxi
Cartwright, Edmond, 347
Casas, Francisco de las, 68
Casimir V, 182
caste system, xxxii, 328, 360
Castro, Alvaro de, 231
Castro, Cristóbal Vaca de, 13, 300
Cateau-Cambrésis, Peace of, 304
Catherine of Aragon, 73, 80, 120, 133, 161, 162, 163, 233, 234, 236
Catherine of Valois (queen of France), 391
Catherine the Great (czarina of Russia), 91, 183, 199
Catholic Church, 18, 38, 52, 56, 74, 91, 126, 143, 171, 174, 196, 233–234, 252, 253, 254, 265, 276, 316, 331, 345, 347, 389, 417
Catholic League, 382
Catholic Reformation in Europe, 43, **91–94**
cattle, 84, 85
caudillismo, 63
caudillos, 63
Caupolicán, 20
Cavendish, Henry, 346
Cavendish, William, 165
Cayuga Indians, 267
Cecil, Robert, 187
Cecil, William, 120
Central America,
  conquest of, 14, 61, **67–69,** 105, 179, 299
  ethnic and linguistic groups in, 68–69
Cervantes, Miguel de, 213, 313
Cervini, Marcello, 389, 390
Chagas' disease, 85
Chalcuchima, 300
Challoner, Richard, 41
Champlain, Samuel de, 161, 272, 400
Charlemagne, 166
Charles I (king of England), 4, 54, **69–71,** 79, 94, 95, 170, 187, 215, 216, 234, 319, 335, 370, 402
Charles I (king of Spain). *See* Charles V
Charles II (king of England), 19, 54, **71–72,** 79, 96, 97, 107, 148, 150, 165, 169, 170, 187, 216, 218, 298, 319, 365, 369, 396, 402
Charles II (king of Spain), 158
Charles III (king of Spain), 45, 158
Charles V (Holy Roman Emperor and [as Charles I] king of Spain), 26, 27, 60, **72–73,** 80, 89, 90, 93, 101, 105–106, 110, 119, 122, 123, 133, 134, 154, 157–158, 162, 163, 193, 194, 235, 242, 245, 279, 292, 305, 306, 310, 332, 352, 353, 374, 388, 389, 393, 394, 402, 417
Charles VI (Holy Roman Emperor), 29, 158, 370, 394
Charles VII (king of France), 216, 395
Charles VIII (king of France), 154, 217, 240, 395
Charles IX (king of France), 160, 264, 395
Charles X Gustavus (king of Sweden), 77, 78
Charles XI (king of Sweden), 78
Charles XII (king of Sweden), 91, 304, 305
Charles of Anjou, 235
Charles the Bold (duke of Burgundy), 216, 376
Charter of Privileges, 298
chattel slavery, xxxiii
chemistry, 344, 346
Cherokee, 267
Chevalier, François, 159
Chichimeca peoples, 31
Chickasaw Indians, 267
Chikamatsu Monzaemon, 148, 214
Chilam Balam, Books of, 74–76, 411
Chile, 13, 19–20, 136, 137, 393
China, xxiii, xxiv, xxviii, xxxii, 111–112, 199–200, 214, 269, 334, 336–337, 410–411, 416
  Great Wall of, 111, **153–154,** 321, 406, 416
  rites controversy in, 336–337
China Foreign Relations, 15th–17th Centuries, M79
Chinchorro culture, 17
Chiricahua Indians, 263
Chmielnicki Uprising, 194
Choctaw Indians, 267
cholera, 67
Chongzhen (Ch'ung-chen), 401
Christ Child of Atocha, 398
Christian century in Japan, 76
Christian II, 73, 332–333, 395
Christian IV, 382
Christina Vasa (of Sweden), **77–78,** 104, 396
Chupas, Battle of, 13
Church, Benjamin, 202
Churchill, John (duke of Malborough), 19, 148, 150, 188, 367
Church of England, 36, 42, 70, 71, **78–80,** 96, 106, 119, 161, 163, 233, 255, 317, 318, 319, 332, 367, 391, 392
Church of Kiev, 52
Church of Scotland/the Kirk, 348, 371
Ciboney Indians, 67
Cicero, 172
Cieza de León, Pedro de, 123
Cisneros, Francisco Gonzalo Jiménez de, 92, 134, 135
Clarendon Code, 107, 319
Clausewitz, Carl von, xxxvi
Clavus of Pavia, 316
Clement VII (pope), 80–81, 92, 154, 163
Clement VIII (pope), 52, 161, 265
Clement X (pope), 110
Clement XIV (pope), 192
Clinton, Gervase, 165
Clive, Robert, 81, 140, 311
coca,
  in Africa, 24
  in Andes, **81–82,** 99, 383
cochineal, 62
Coddington, William, 403
Codex Ramírez, 97
codices, 75, 97, 312
Coeur, Jacques, 395
coffee, xxiv, 374
Cognac, League of, 80
cola nuts, 24
Colbert, Jean-Baptiste, 82–83, 138, 217
Colet, John, 92, 126
Coligny, Gaspard de, 160
colonialism, 243–244, 276–277, 327, 328, 329, 330
Colt, Jane, 254
Columbian exchange, xxiv, xxvii, xxxiv, 62, **83–85,** 122, 265
Columbus, Christopher, 18, 21, 56, 60, 65, 66, **85–87,** 109, 129, 132, 134, 135, 265, 279, 354, 362, 372, 396, 399, 411
Columbus, Diego, 66, 67
Comanche Indians, 263
Commonwealth of England, 87
Communero Revolt, 45

Compangnie des Indes, 219
Company of Pastors, 146, 147
Company of the Massachusetts Bay, 237
Concordat of Bologna, 332
Confucius, 268
Congo, Democratic Republic of the, 221
Congo Free State, 222
Constance, Council of, 331
Constantinople, xxxiii, 42, 52, 72, 172, 173, 241, 242, 290
Contades (Louis-Georges-Erasme), marquis de, 219
Contarini, Gasparo, 389
Continho, Fernando, 12
conversionism, 108
Coode, John, 234
Cook, James, 400
Cooper, Anthony Ashley (first earl of Shaftesbury), 215
Cop, Nicholas, 64
Copernicus, Nicolaus, 87–88, 103, 143, 201, 316, 345
copper, xxviii, 286
Córdoba, Francisco Hernández de, 68, 74, 105, 245, 411
corn, xxvii
Cornaro, Vincenzo, 212
Corneille, Pierre, 213, 336
Coronado, Francisco Vásquez de, 88–89, 286
Cortés, Hernán, 15, 67, 68–69, **89–90,** 97, 105, 228, 245, 251, 264, 279, 286, 299, 310, 312, 399
Corvinus, Matthias, 173
Cosby, William, 415
Cossacks, 90–91, 152
Cotán, Juan Sánchez, 39
Cotton, John, 175, 403
Cotton, Robert, 215
Council for New England, 237
Council of Constance, 331
Council of Florence, 52
Council of Indies, 208
Council of Mantua, 389
Council of the Indies, 45, 231, 274, 313
Council of Trent, 27, 43, 93, 126, 196, 242, 258, 333, 335, **389–391**
Counter-Reformation in Europe, 38, **91–94,** 134, 135, 158, 171, 212, 221, 333
Coutras, Battle of, 160
Covilhã, Pêro da, 6
Cranmer, Thomas, 40, 42, 78, 119, 163, 234
Creek Indians, 267
creoles, 277
Crespel, Emanuel, 138
Crompton, Samuel, 347
Cromwell, Oliver, 40, 54, 55, 71, 79, **94–97,** 187, 319, 371
Cromwell, Richard, 71
Cromwell, Thomas, 233
Crosby, Alfred W., 83
crucicentrism, 108
Crusades, 230
Cuautemoc (Aztec noble), 90, **97,** 247
Cuba, 67, 86, 89, 101, 114, 137, 232, 245, 355
Culloden Moor, Battle of, 30, 149
Cunha, Tristão da, 12
curacas, 62–63
Cuzco (Peru), xxviii, xxxi, 25, 46, 63, **98–99,** 299, 300, 388, 393
Cyprus, 350

D
Dadaji Kondadeb, 358
Dalai Lama, 14, 200, 322, 323
Damascus, 291
Dampier, William, 400
Dante, 212
Dara Shikuh, 356
Dare, Virginia, 53
Darnley, Lord, 186
Dasa, Purandara, 259
Dauphin, 4
David II, 209
Dávila, Gil González, 68
Dávila, Pedrarias, 68, 101, 105
Dawit II (emperor of Ethiopia), 209
Dawlet Gerei Khan, 184
Declaration of Indulgence, 150, 188
deductive methodology, 344
Defoe, Daniel, 149, 213
deforestation, xxix
Dehalle, Constantine, 138
deism, 346–347
Delaware Indians, 267
Delhi, 35, **102–103**
della Francesca, Piero, 20
Demarcation, Bull of, 56
Democratic Republic of the Congo, 221
demographic catastrophe, 123
Denck, Hans, 16
Denkyira, 9
Descartes, René, 77, **103–104,** 165, 277, 344–345, 346
De Soto, Hernando, 101–102, 110, 124, 267
Deule, Juan de la, 135
Devereaux, Robert (earl of Essex), 36, 121
De Witt regime, 402
Deza, Diego de, 109
dhows, 357
Dias, Bartolomeu, 104, 144, 399
Díaz del Castillo, Bernal, 90, 105, **105,** 228
Diderot, Denis, 254
Diego, Juan, 397
Diet of Augsburg, 28
Diet of Speyer, 332
Diet of Worms, 26, **105–106,** 223, 332
diggers, 96, 319
Digges, Thomas, 88
Din-I ilahi/Divine Faith, 10, 257
Di Nobili, 221
diphtheria, 123
Diplomatic Revolution, 219
Diriangén, 68
Discovery, 188
discovery, voyages of, 398–400
disease, 49–50, 67, 72, 85, **122–125,** 230, 250, 266, 307, 355, 362, 363, 390, 394
dissenters in England, 106–107
divine faith in Europe, 107–108, 186
Dmitri, 90
doctrinas, 138
Domingues, Pedro, 38
Dominicans/Dominican order, 109, 128, 208, 223, 330, 336, 337, 343, 352, 353, 389
  in the Americas, 109–111
Donaldson, Gordon, 348
Donne, John, 214
Dorgon, 111–112, 249, 321, 322, 406, 407, 416
Douai-Reims Bible, 40, 41
Douglas, Hugh, 202
Douglas, John, 348
Douglas, Thomas, 171
Dover, Treaty of, 72
Drake, Sir Francis, 112–113, 121, 228, 355, 367, 368, 400
Dreschel, Thomas, 15, 296
Dresden, Peace of, 30
Dryden, John, 215
Duarte (king of Portugal). *See* Edward
Dudley, Robert, 120, 121
Dumas, Alexandre, 335
Dunbar, Battle of, 96
Dunster, Henry, 159
Dupleix, Joseph-François, 81, 140, 311
Dürer, Albrecht, 22
Dutch, in Latin America, 114–115
Dutch in South Africa, 115–116
Dutch East India Company, xxxv, 7, 115, 118, 138, 180, 416
  in Indonesia/Batavia, **113–114**
Dutch golden age, 115
Dutch Reformed Church, 272
Dutch United Provinces, 218

Dutch War(s), 96
Dutch West India Company, 54, 273, 298
dysentery, 124

E
Eaglet, 169, 170
East Africa, Omani empire in, 285
Eastern Orthodox Church, 304
East India Company, 121
East Indian Trade Company, 2
Eaton, Nathaniel, 159
Eck, Johann Maier von, 117–118, 242
Ecuador, 136
Edict of Expulsion, 134
Edict of Nantes, 47, 160, 172, 218, **264–265,** 332, 335
Edict of Restitution, 382
Edict of Toleration, 337
Edo period in Japan, 118–119, 147, 337, 384
Edward (Duarte; king of Portugal), 5, 12
Edward III (king of England), 338, 394
Edward IV (king of England), 161, 216, 338, 339, 391
Edward VI (king of England), 42, 78, 106, **119–120,** 163, 164, 233, 332, 348, 391
Edwards, Jonathan, **214**
Effingham, Howard of, 112
Egbeka, 127
Egypt, Mamluk dynasties in, xxviii, 211, **229–230**
El Dorado, 280
Eleni, 209
elephants, xxix
El Greco, 21, 158
Eliot, John, 70, 202, 212
Elizabethan Age, 121
Elizabethan Religious Settlement, 392
Elizabeth I (queen of England), 42, 53, 54, 65, 69, 78, 106, 107, 112, **120–121,** 148, 152, 157, 163, 169, 170, 184, 186, 203, 233, 329, 348, 367, 368, 370, 383, 391, 392
Elizabeth of Valois, 306
empiricism, 344
***encomienda,* in Spanish America,** 13, 20, 62, 67, 89, 105, 109, **121–122,** 158, 208, 275, 276, 283, 300, 311, 333, 352, 361, 393, 411
Endicott, John, 237
England,
  civil war in, 4, 21, 71, 106, 107, 160, 165, 170, 187, 215, 234, 237, 317, 370, 371
  dissenters in, 106–107
English Channel, 367–368
English East India Company, 81
English Royal Navy, 367–368
English Trading Companies, c. 1550–1770, M72
Enlightenment, 108, 126, 212, 276, 347
epidemics, 85, 307, 363
  in the Americas, 122–125, 250
era of evangelism, 108
era of pietism, 108
Erasmus of Rotterdam, 40, 41, 64, 92, 117, **125–126,** 163, 173, 174, 212, 223, 254, 331, 352, 417
Ercilla y Zúñiga, Alonso de, 20
Ericcson, Gustav, 395
Erik XXV (king of Sweden), 395
Erlach, Johann Fischer von, 22, 39
Erskine, John, 148
Esen Khan, 248
Esigie (oba of Benin), 5
Estienne, Robert, 40
Estrée, Gabrielle d', 140
Etaples, Jacques Lefèvre, 92
Ethiopia, 6, 177, 209–210
Euclid, 277
Eugene (prince of Savoy), 369
Europe, xxvi
  absolutism in, **2–5,** 70
  baroque tradition in, **38–39**
  Catholic Reformation in, 43, **91–94**
  Counter-Reformation in, 38, **91–94,** 134, 135, 158, 171, 212, 221, 333
  divine faith in, **107–108**
  humanism movement in, **172–174**
  printing press and, 212, 258, **315–316,** 331
Europe, 1721, M91
European Colonial Holdings, c. 1700, M87
Europe in 1648 (Treaty of Westphalia), M84
Ewuakpe (oba of Benin), 127
Ewuare the Great (oba of Benin), **127–128**
exclusion laws in Japan, 128
Expansion of Prussia, 1683–1789, M92
Expansion of Qing dynasty, 1683–1760, M78

F
Fabulé, Francisque, 232
Fairfax, Thomas, 71, 95
Falkland Islands, 46
Falkland War, 56
False Dimitri (czar of Russia), 152
famine/starvation, 188, 189, 307, 314
Fanti peoples, 24
Farel, William, 64, 146
farming, xxiii, 347
Farnese, Giulio, 43
fathers of the church, 39
fatwas, 289
Federmann, Nikolaus, 193, 279
Fénelon, François de Salignac de la Mothe-, 131–132, 325
Feodor III (czar of Russia), 303
Ferdinand (prince of Portugal), 5
Ferdinand I (Holy Roman Emperor), 73, 158, 390
Ferdinand II (Holy Roman Emperor), 158, 240, 381
Ferdinand III (Holy Roman Emperor), 158, 354, 382
Ferdinand of Brunswick, 219
Ferdinand of Styria, 381
Ferdinand V of Spain, 20, 41, 56, 73, 86, 109, 129, **132–134,** 154, 157
Ferdinand VI (king of Spain), 45
Ferdinand VII (king of Spain), 44
Fermat, Pierre de, 104
Fernandez, Álvaro, 5
Ferrante of Naples, 240
Festival of the Dead, 18
feudalism, xxvii
Feversham, Lord, 150
Fielding, Henry, 149
Fifth Lateran Council, 92
fifth monarchism, 79, 96
Finland, 305
First Dutch War, 96
First Great Awakening, 107, 108
Fisher, John, Bishop, 126, 163
Flamsteed, John, 278
Fleury, Cardinal André Hercule de, 219
Flodden, Battle of, 236, 348
Florence, Council of, 52
Florida, 137
Florio, John, 252
"Flowery Wars," 32, 33
Foix, Germaine de, 134
food production, xxv–xxviii, 8
Fort Jesus, 6
Fouquet, Nicolas, 82
Fox, George, 297
France, xxxiii, xxxv, xxxvii, 140–141, 216–219, 236, 270–273
Francesco I (Sforza duke of Milan), 240
Francis Boria, St., 43
Francis, duke of Guise, 264
Franciscans/Franciscan order, 80–81, 92, 128, 132, 195, 207, 276, 330, 336, 337, 344, 412
  in the Americas, **135–138,** 267
Francisco I (king of Kongo), 204
Francisco de Aragón, 136
Francis de Sales, 134–135

Francis I (king of France), 27, 64, 73, 80, 119, 162, 164, 242, 270–273, 332, 374, 389, 395
Francis II (Holy Roman Emperor), 158, 264, 348
Franco-Prussian War, 167
Franklin, Benjamin, 346
Franz Josef ([Francis Joseph] Austro-Hungarian emperor), 158
Frederick I, 166, 167
Frederick II the Great (king of Prussia), 29, 30, 91, 150, 166, 167, 219
Frederick the Wise, 223
Frederick V (elector Palatine), 187, 381, 382
Frederick VI (margrave of Brandenburg), 166
Frederick William (elector of Brandenburg, duke of Prussia), 167
Frederick William I (king of Prussia), 167
Frederick William II (king of Prussia), 167
Frederick William III (king of Prussia), 167
Frederick William IV (king of Prussia), 167
French Academy of Science, 346
French and Indian wars, 55, 170, 219
French East India Company, 81, 83, **138–140**
French Revolution, xxxiii, 3, 218, 219, 383
French Revolutionary Army, 46
French West India Company, 83
Friedlingen, Battle of, 369
Froben, Johannes, 316
Frobisher, Martin, 121
Fronde, 140–141
Fu, prince of, 249
Fujiwara Seika, 268
Fulani (ethnic group), 375
Fulin (Fu-lin), 111, 407
fur trade, 169–171, 272
Fust, Johann, 315

G

Galawdewos (king of Ethiopia), 177, 210
Galdan, 199
Galen, 174
Galileo Galilei, 87, 103, **143–144,** 165, 345, 346, 347
Gallegos, Juan, 110
galleys, 357
Gálvez, Jose de, 46
Gama, Christovao da, 210
Gama, Vasco da, xxxiii, 6, 61, **144–146,** 177, 195, 225, 226, 388, 399
Garcés, Julián, 109
Garcia II (king of Luanda), 282
Garza, Mercedes de la, 76
Gasca, Pedro de la, 301
Gaston, duc d'Orléans, 336
Gastone, Gian, 241
gauchos, 38
Gay-Lussac, Jean, 345
Geneva, 146–147
Geneva Bible, 40
Genghis Khan, 14, 35, 102, 153, 184, 261, 262
Genroku period in Japan, 147–148
geography, xxx–xxxi
geology, xxx–xxxi
George I (king of Great Britain), 19, 79, 120, **148–149**
George II (king of Great Britain), 30, 54, 148, **149–150**
George III (king of Great Britain), 216
George of Denmark, 19
Gerbillon, Jean-Francois, 269
German Bible, 40
German Hanseatic League, 395
Germany, 73, 296–297
germ warfare, 124
Gernicki, Otto von, 346
Ghana, 375
Ghiberti, Lorenzo, 20
Gibbon, Edward, 215
Gibson, Charles, 124, 275
Gilbert, Humphrey, 53, 329
Giovanni, Lorenzo, 211
Glorious Revolution, 5, 46, 47, 55, 79, 80, 148, **150–151,** 216, 218, 234, 238, 318, 319, 402
Goa, colonization of, 146, **151,** 190, 194, 257, 334, 355, 400
Godolphin, Sidney, 19
Godspeed, 188
Godunov, Boris, 151–152
Golconda Sultanate, 359
gold, xxviii, 6, 7, 8, 56, 69, 86, 279, 287, 292
Gold Coast, 24
Golden Hind, 112, 400
Golden Horde, 182, 183, 184
Golovin, Fedor A., 269
Good, Sarah, 406
Gordon, George B., 75
Gorges, Ferdinando, 237
Gothus, Johannes Matthiae, 77
Governors and Company of Adventurers Trading, 170
Govind Singh, 360
Go-Yozei, 57, 356
Gozzoli, Benozzo, 20
Grand Canyon, 89
Grant, Cuthbert, 171
Gravelines, Battle of, 112, 368
Great Awakening, 107, 108, 160, 214
Greater Antilles, xxvi, 65
Great Fire of London, 21, 72
Great League of Peace, 267
Great Maya Revolt, 411
Great Northern War, 262, 304
Great Protestation, 370
Great Schism, 52
Great Wall of China, 14, 111, **153–154,** 321, 406, 416
Great Zimbabwe, 22
Grebel, Conrad, 15, 16
Gregory, David, 278
Gregory, James, 278
Grenville, Richard, 329
Grey, Lady Jane, 120, 391
Grijalva, Juan de, 15, 105, 245, 411
Grocyn, William, 254
Groseilliers, Médard Chovart, sieur des, 169
Grotius, Hugo, 77
Growth of Russia, The, 1551–1700, M75
Guadalupe, Virgin of, 397–398
Guale Indians, 137, 267
Gualpa, Diego, 313
Guanajuatos, 277
Guatemala, 69
Guei (Kuei), 249
guerrilla warfare, 68, 367, 411
Guicciardini, Francesco, 154–155, 331
Gujrat, 10
gunpowder, xxxvii–xxxviii, 128, 190
Gunpowder Plot, 79
Guru Angad, 360
Guru Nanak, 359–360
Guru Tegh Bahadur, 360
Gusmão, Luísa de, 48, 49
Gustavus Adolphus (king of Sweden), xxxvi, 77, 382, 396
Gustavus Vasa, 333
Gutenberg, Johannes, 39, 212, 315, 331
Gutenberg Bible, 315
Guyon, Jeanne-Marie, 131, 324, 325

H

Habsburg dynasty, 48, 73, 133, **157–158,** 217, 230, 293, 306, 367, 369, 376, 381, 395
Habsburg Expansion and Contraction, 1700–1814, M94
Habsburgs in Central Europe, 1618–1700, M85
Habsburg-Ottoman Frontier, The, 16th Century, M69
hacienda, in Spanish America, 122, **158–159,** 276
Hadiya, 209
the Hague, Treaty of, 369
haiku, 215

Haiti, 373. *See also* Hispaniola, Saint-Domingue
Hakluyt, Richard, 178, 400
Half-Way Covenant, 318
Hallenbeck, Cleve, 59
Halley, Edmund, 278
Hamilton, Andrew, 415
Hamilton, James, 348
Hampton Court Conference, 187, 318
han, 385
Hancock, John, 160
Handel, George Frideric, 39, 258
Han dynasty, 323
Hanover, House of, 149
Hanseatic League, 60
Hardouin-Mansart, Jules, 21, 39
Hargovind, 360
Hargreaves, James, 347
Harriot, Thomas, 104
Harris, William, 403
Harvard, John, 159
Harvard College, 159–160, 176, 238
Harvey, William, xxix, 346, 347
Hasan Pasha, 292
Hassan El Wazzan, 211
Hatshepsut (queen of Egypt), 398
Hawkins, Jane, 405
Hawkins, John, 112, 113, 121, 367, 368, 383
Hawkins, William, 185
Hearne, Samuel, 170
Hennepin, Louis, 138
Henrietta-Maria (queen of England), 70, 71, 187, 234
Henrique I (king of Kongo), 204
Henrique III (king of Kongo), 204
Henry II (king of France), 27, 119, 234, 395
Henry III (king of France), 160, 264, 265, 395
Henry IV (of Navarre) (king of France), 5, 71, 132, 135, **160–161,** 172, 187, 240, 252, 265
Henry V (king of England), 395
Henry VI (king of England), 338, 339
Henry VII (king of England), 60, **161,** 162, 186, 236, 254, 338, 339, 348, 391
Henry VIII (king of England), 40, 42, 73, 78, 80, 119, 120, 125, 126, 133, 161, **162–164,** 186, 202, 233, 234, 236, 242, 254, 316, 332, 348, 374, 391, 392
Henry of Guise, 160, 265
Henry the Navigator, xxxiii, 5, 104, 398, 399
Henshall, Nicholas, 5
Hepburn, James. *See* Bothwell, earl of
heresies, 196, 324, 345, 347
Hermann, Friedrich, 47
Hernández, Juan Martínez, 75
Herodotus, 126, 179
Hetmans, 90
Heyerdahl, Thor, 398
Heyn, Piet, 114
Hidalgo, Miguel, 398
hieroglyphs, 74
Highland Clearances, 171
Hinduism, xxxii, 10
Hippocrates, 174
Hispanic absolutism, 274
Hispaniola, 86. *See also* Haiti.
histoplasmosis, 85
Hobbes, Francis, 164
Hobbes, Thomas, 3, 4, **164–165**
Hoffmann, Melchior, 16
Hohenzollern dynasty, in Brandenburg and Prussia, 166–167
Hohenzollern-Sigmaringens, 167
Hoil, Juan Jose, 75
Holstein, duke of, 382
Holy League, 236, 293
Holy Roman Empire, 4, 27, 30, 72, 80, 93, 101, 105, 148, 157, 158, 166, **167–168, 173, 194, 218, 219, 251,** 265, 291, 306, 331, 336, 369, 370, 374, 376, 381
Homer, 131
Homo sapiens, 327
Hong Duc legal code, 210
Hongguang (Hung-kuang) (emperor of China), 249
Hongwu (Hung-wu) (emperor of China), 247, 248
Honorable East India Company, 169
honor ideology in Latin America, 168–169
Hooke, Robert, 278, 346
Hooker, Thomas, 54
Hopi Indians, 263, 267
horses, xxvii, 85, 90, 192, 251, 300
Hort, F. J. A., 40
Hortop, Job, 283
Hospital de la Caridad, 355
Hottentots, 116
Hou Jin (Hou Chin) dynasty, 1
House of Burgesses, 55, 189
Howard, Catherine, 163
Howard, Thomas, 121, 236
Howard of Effington, 368
Huascar Inca, 25, 299, 300
Huayna Capac Inca, 25
Hudson, Henry, 273, 400
Hudson Bay, 60, 272
Hudson River, 273
Hudson's Bay Company, 169–171
Hu Guangqi (Hsu Kuang-ch'i), 334
Huguenots, 47, 147, 160, **171–172,** 218, 264, 267, 329, 332, 335, 336, 367, 395
Huichol Indians, 263
humanism, 212
in Europe, 172–174, 223, 331
human rights, 109, 208
human sacrifice, 17, 32
Humayun, 10, 102, **174–175,** 257, 295, 328
Hundred Years' War, 234, 394
Hungary, 29–30
Hunyadi, John, 43
Huron Indians, 124, 138, 267, 272, 273
Hurrem (Roxelana), 289, 362, 374
Husayn, 2
Hussein, Sultan, 262
Huss, John, 117, 331
Hut, Hans, 16
Hutchinson, Anne, 54, **175–176,** 237, 274, 403, 404, 405
Hutchinson, William, 175
Hutten, Philip von, 280
Hutter, Jacob, 16
Hutterites, 16
Huygens, Christiaan, 115, 278, 346
Hyde, Anne, 19
hypothesis, 344

I
Ibn Batuta, 399
Ibn Ghazi, Ahmed, 177–178, 209
Ibn Khaldun, 230
ibn Nusayr, Muhammad, 11
Ibrahim Lodi, Sultan, 35, 256, 292, 295
Idova, 128
Il-Khan, 342
Inca Empire, xxviii, xxx, xxxi, xxxii, 16–17, 24–25, 63, 64, 98–99, 123, 250, 299, 399
Inca Huayna-Capac, 123, 299, 300
indentured servitude, in colonial America, 37, 54, **178–179,** 234, 384
Index of Forbidden Books, 126, 143, 226, 252, 316, 390
India, xxiv, 10, 28–29, 151, 174–175, 256, 358–359
indigo, in the Americas, 62, **179–180**
individuality, concept of, 108
inductive methodology, 344, 345
Industrial Revolution, xxiii, xxxiv, 172, 347
influenza, 123, 266
Innocent VII (pope), 195
Innocent VIII (pope), 134, 211
Innocent XI (pope), 324
Inquisition, 332, 347

Roman, 144, **180–181**
Spanish, 129, 132, 134, 147, 151, **180–181,** 194, 299, 324
Inspection Act, 384
Ireland, xxv, 46, 47, 70, 96, 120, 121, 149, 151, 329
Ireton, Henry, 95, 96
Irish Guards, 48
iron, production of, xxx
Iroquois Confederacy, 55, 267, 273
Iroquois Indians, 271, 273
Isabella I of Spain, 20, 41, 56, 73, 86, 129, **132–134,** 157
Isabella of Portugal, 305
Isfahan (Pensia), 2, 181–182, 343
Ishida Mitsunari, 57
Isidore, Metropolitan, 52
al Islam, Sheikh, 289, 292
Isma'il, Mawlay, 11
isolation laws, 128
Italian Renaissance, 240
Italian Wars, 134
Ito, Jinsai, 268
Ivan III (the Great) (czar of Russia), 182–183
Ivan IV (the Terrible) (czar of Russia), 4, 152, **183–184,** 350

J
Jacobites, 149
Jadwiga of Poland, 182
Jagiellon dynasty of Poland, 251
Jahandar Shah, 329
Jahangir (Mughal emperor), 103, **185–186,** 257, 355
Jainism, 10, 257
Jamaica, 365, 373
James I, 4, 21, 36, 70, 79, 103, 135, 148, **186–187,** 188, 212, 318, 330, 370, 383, 392
James II, 3, 19, 46, 47, 54, 79, 148, 149, 150, **187–188,** 216, 218, 371, 402
James IV, 186, 236
James V, 348
James VI, 4, 69, 121, 186, 348, 349, 391
James, duke of Monmouth, 188
James, duke of York, 72
Jamestown, 37, 54, 187, **188–189,** 214, 237, 266, 314, 315, 383
Jan II Kazmirez Vasa, 194
Jane de Chatal, Saint, 165
Janissaries, 190, 289, 292, 362
Jansenist sect, 218
Janszen, Leendert, 39
Japan, xxiv, xxxi, xxxii, 164, 194, 205–206, 214–215, 259, 263, 268, 284, 386–387
Bushido Tokugawa period in, **57**
Christian century in, **76**
Edo period in, **118–119,** 337, 384
exclusion laws in, **128**
Genroku period in, **147–148**
invasion of Korea, **205–206**
Neo-Confucianism in, **268**
Ordinances for the Military Houses of, 385, 387
Osaka as capital, **289**
Ronin, **47, of, 337–338**
Shimabara Rebellion in, **356**
Tokugawa *bakuhan* system in, **382–384**
Warring States Era in, 205, 384, 387
Jaramillo, Juan de, 228, 229
Java, 139
Jefferson, Thomas, 346
Jenner, Edward, 347
Jennings, Sarah, 19
Jerome, 40, 126
Jesuits, 38, 43, 45, 51, 76, 92, 93, 111, 128, 137, **220–221,** 225, 228, 248, 263, 269, 273, 276, 330, 333, 380
in Asia, 190–192, 334, 336–337, 356
Jewish populations, 133–134, 299
expulsion from Spain and Portugal, **129**
Jewish Scriptures, 39
Jicarilla Indians, 263
jihad, 11
Jiménez de Quesada, Gonzalo, 192–193
Jin (Chin) dynasty, 281, 321
Joachim, 303
Joan of Arc, 395
João I (king of Portugal), 204
João II (king of Portugal), 5, 12, 56, 86, 104, 129, 132, 204
João III the Pious (king of Portugal), 50, 146, 190, **193–194,** 204
João IV (king of Portugal), 48, 115
João V (king of Portugal), 49
João VI (king of Portugal), 48
Jogaila, 90
John I, 12
John II, 5, 12, 56, 104, 132, 204
John III, 194–195
John V, 48, 49
John Chrysostom, 126
John of Saxony, 297
John of the Cross, 94, **380–381**
John Paul II, 76
John Sigismund (elector of Brandenburg), 166
John the Good, 394
Joint Declaration, 197
Jolliet, Louis, 272
Jones, Inigo, 21
Jonson, Ben, 213
José I, 49
Joseph Ferdinand of Bavaria, 369
Joseph I, 158, 369
Joseph II, 158
Juana Inés de la Cruz, Sor (Sor Juana), 398
Juana La Beltraneja, 132
Juana of Castile (Spain), 73, 132–133
Juan of Aragon, 132
Julius II, 92, **195,** 226, 331
Julius III, 331, 387, 388
junks, 357
Jurchens, 1, 280, 321, 401
justification by faith, 64, **195–197,** 242, 390, 418

K
Kaikhta, Treaty of, 199–200, 410
Kalala Ilunga, 222
Kangxi (K'ang-hsi), 199, **200,** 269, 322, 337, 407, 410
Kanua, Battle of, 328
Kara Mustafa (Pasha), 205
Karlowitz, Treaty of, 293
Kaunitz, Wenzel von, 219
Kay, John, 347
Keith, George, 298
Kelly, Elizabeth, 405
Kempis, Thomas à, 92
Kent, William, 22
Kepler, Johannes, 88, **201,** 346
Khair ad Din. *See* Barbarossa
Khan Ghazi Gerei II, 152
Khmelnitsky, Bohdan, 91
Khoikhoi (ethnic group), 116
Khomeini, Ayatollah Ruhollah, 261
Khurram, 355
Kievan Church, 52
Kingdon, Robert M., 147
King James Bible, 40, 79, 187, 212, 318
King Philip's War, 55, **201–202,** 403
King William's War, 267
Kiowa, 263
Kneller, Godfrey, 21
Knights of St. John, 291
Knipperdollinck, 255, 256
Knox, John, 70, 146, **202–203,** 332, 348
Kogaku school of thought, 268
Kongo kingdom of Africa, xxxiii, 5, 7, **204,** 281, 363
Koprülü, Fazil Ahmed, 205
Koprülü, Husayn, 205
Koprülü, Mohammad, 204
Koprülü, Mustapha, 205
Koprülü family, 204–205, 289, 292
Koran. *See* Qur'an
Korea, 164, 248, 323, 409–410
Japanese invasion of, **205–206**
Yi dynasty in, **409–410**

kowtow, 334, 401
Krapp, Katharina, 242
Kubilai Khan (Mongol emperor of China), 14

L
labor, xxiv, xxv, 121–122, 159, 178–179, 250, 283–284, 361, 362–363, 372–374, 384
Lacombe, Father, 324, 325
Ladislaus II Jagiello (king of Poland) , 90, 182
Ladislaus II of Lithuania and III of Poland, 291
Ladislaus IV (king of Poland), 91
Lafaye, Jacques, 398
Lainez, Diego, 390
Lama, Ridrigo da, 209
Lancaster, House of, 338–339
Landa, Diego de, 207–208, 312, 412, 413
Landgrave, 27
Lanling Xiaoxiao Sheng, 214
Laos, 323
La Pérouse, Jean-François de Galoup, comte de, 170
Laplace, Pierre, 346
LaSalle, René-Robert Cavelier, sieur de, 272, 400
Las Casas, Bartolomé de, 15, 109, 122, 123**, 208–209,** 352, 353
Las Salinas, Battle of, 300, 393
Lateran Council, Fifth, 92
Latin America, 208–209, 327
  Bourbon dynasty in, **44–46,** 277
  caciques in, **62–63,** 66, 67, 68, 111, 246
  Chilam Balam, books of, **74–76,** 412, 413
  Dutch influences in, **114–115**
  honor ideology in, **168–169**
  obrajes **in colonial,** 159, 250, 276, **283–284,** 361
Latin Bible, 40
Latin Vulgate, 41, 212
Lauchen, Georg Joachim von, 88
Laud, William, 70, 71, 370, 371
Lautaro, 20, 394
Lavoisier, Antoine, 346
Law, John, 218, 219
law of free trade, 46
law of gravitation, 346
Laws of Burgos, 122
Lebna Dengel, 177, **209–210**
Le Brun, Charles, 21
Le dynasty of Vietnam, 210–211
Leeuwenhoek, Antoni van, 344, 345
Leibniz, Gottfried Wilhelm von, 149, 278
Leicester, earl of (Robert Dudley), 367
Leipzig Interim, 242
leishmaniasis, 85
Le Loi, 210
Lemos, 61
Lenni Lenape Indians, 298
Leo X, 80, 105, 135, 154**, 211,** 223, 332
Leo Africanus (Hassan El Wazzan), 211–212
Leonardo da Vinci, 20, 43
Leopold I (Holy Roman Emperor), 158, 369
Leopold II (Holy Roman Emperor), 158, 222
Lepanto, Battle of, 21, 293, 306, 350
Leslie, David, 71
Lesser Antilles, xxvi, 65, 66, 372
Le Tellier, Michel, 82, 217
Le Thai To, 210
Le Thanh Tong, 210
Leusdan, 364
Levant Company, 121
Le Vau, Louis, 21, 39
levellers, 79, 96, 319
limpieza de sangre, 327
Linacre, Thomas, 254
lineage slavery, 8
Line of Demarcation, 56
Lipan, 263
literature, 212–215
Livonian War, 184
Lizard Point, 368
Li Zhi, 214
Li Zhizao (Li Chih-tsao), 334
Li Zicheng (Li Tzu-ch'eng), 248, 249, 407, 416
Li Zucheng (Li Tsu-ch'eng), 111
llama, 85
Loaisa, Rodrigo de, 313
Locke, John, 215–216
Lodi dynasty, 256
lollards, 40, 106
London, Treaty of, 369
London Company, 188
Longwu (Lung-wu) (emperor of China), 416
Lord of Miracles, 398
Lord of the Conquest, 398
Lord of Villaseca, 398
Louis XI (king of France), 195**, 216–217,** 395
Louis XII (king of France), 162, 226, 394, 395
Louis XIII (king of France), 5, 70, 161, 187, 217, 240, 272, 335, 336, 382
Louis XIV (king of France), 4, 5, 19, 38, 46, 47, 49, 72, 82, 83, 131, 132, 138, 139, 140, 141, 150, 158, 172, 187, 188**, 217–218,** 230, 265, 272, 325, 336, 369, 382, 402
Louis XV (king of France), 140**, 218–219**
Louis of Hungary, 73
Louisiana Purchase, 273
Loyola, Ignatius of, 92–93, 128, 190**, 220–221**
Loyola, Martín García de, 20
Luba-Lunda, 221–222
Lubomirski Rebellion, 194
Lucero, Gonzalo, 110
Lugo, Pedro de, 192, 193
Luna y Arellano, Tristan de, 110
Luque, Hernando de, 101, 299
Luther, Martin, 15, 26, 40, 64, 92, 105–106, 117, 125, 126, 163, 166, 171, 174, 196, 212**, 222–224,** 242, 243, 296, 297, 315–316, 331–332, 352, 416, 417
Lutheran Church, 28, 223, 242, 318
Lutzen, Battle of, 77, 382

M
Macao, 334
  Portuguese in, 225
Macartney, George, Lord, 324
MacDonald clan, 402
Machiavelli, Niccolò, 43, 89, 154, 173, 214**, 226,** 331
Mackenzie, Alexander, 170
Madrid, Treaty of, 45, 56
Magdalena, 110
Magellan, Ferdinand, 60**, 226–227,** 307, 388, 399
Magnaghi, Alberto, 397
Mahabat Khan, 186
Mahfuz of Haran, 209
Mahmoud, 261
maize, xxv, 83, 244, 248, 266, 280
Majilesi, Mohammed Baqir, 261
Major Religions in the Eastern Hemisphere, c. 1500, M65
Malacca, 139
  Portuguese and Dutch colonization of, 227–228, 400
malaria, 85, 123, 322, 364, 397
Mali, 375
Malinche, La (Doña Marina), 228–229, 245, 247
Malory, Thomas, 213
Malplaquet, Battle of, 369
Mamluk dynasties in Egypt, xxviii, 211**, 229–230,** 291
Manahoac Indians, 314
Manchu dynasty, 321
Manco Capac, 98
Manco Inca, 300, 311
Manicheanism, 196

manioc, xxv, 84
Man Singh (Mughal commander), 257
al-Mansur, Ahmad, 11, 341, 366
Mantua, Council of, 389
Manuel I (king of Portugal), 12, 61, 104, 129, 133, 146, 194, 204, 226, 306
Maratha Confederacy, 28, 295, 359
Marburg Colloquy, 26, 196, 418
Margaret (of Anjou, queen of England), 336, 337
Margaret Tudor, 186, 236
Maria Eleanor of Brandenburg, 77
Maria-Francisca of France, 49
Mariana of Austria, 230
Maria of Aragon, 133, 194
Maria of Portugal, 306
Maria-Sophia-Elizabeth of Neuberg, 49
Marie Leszcynska (queen of France), 219
Marie Thérèse of Austria, 29–30, 158, 167, 218, 219**, 230–231**
Marlborough, duke of. *See* Churchill, John
Marlowe, Christopher, Kit, 121, 213
Maroon societies, in the Americas, 51, 115**, 231–233**
Marquette, Jacques, 272
Marston Moor, Battle of, 71, 94, 371
Martin, Gregory, 41
Martinique, 365
Martyrs Synod, 16
Marvell, Andrew, 214
Mary I, 65, 78**,** 120, 203, **234–235,** 236, 306, 348, 367, 391
Mary, Queen of Scots, 36, 79, 120, 121, 186, 203**, 234–236,** 348, 367, 370, 402
Maryam, Ba'eda, 209
Maryland, 54, 124**, 234–235,** 384
Mary of Guise, 202, 203, 234, 332
Mary of Modena, 150, 188
Mary Tudor, 233, **235–236**
Mascate War, 299
Masham, Francis, 216
Masoretic Text, 39
Massachusetts Bay Colony, xxvi, 54**, 236–238,** 317, 404
Massias, John, 110
mathematics, xxix, 103, 143–144, 165, 201, 277–279, 344, 345
Mather, Cotton, 214**, 238–239**
Mather, Increase, 238–239
Mather, Richard, 238
Mathias I, 158
Matthys, Jan, 255, 256
Maurice of Nassau, 298
Maurice of Saxony, 27, 390
Mavalhas, 257
Mawlay Isma'il, 11
Mawlay Rashid, 11
Maximilian I (Holy Roman Emperor), 73, 157, 226, 236, 382
Maximilian II (Holy Roman Emperor), 158
Mayan Empire, xxviii, 32–33, **74–75,** 109–110, 207–208, 229, 264, 411, 412
Mayarí Indians, 67
Mayflower, 317
Mazanet, Damian, 137
Mazarin, Cardinal Jules, 82, 140, 141, 217, 230, 231, 336, 382
Mazeppa, Ivan, 91
Mazrui family, 286
measles, 67, 85, 123, 124, 266
Mecca, 10, 292
Medici, Cosimo de', 239, 240
Medici, Giovanni di Bicci de', 239
Medici, Johannes Leo de', 211
Medici, Lorenzo de', 80, 154, 211, 226, 343
Medici, Piero de', 240
Medici, Salvestro de', 239
Medici family, 80, 143, 154, 226**, 239–241,** 344, 396
medicine, xxix, 174, 347
Médicis, Catherine de, 160, 264
Médicis, Marie de, 71, 161, 240, 335, 336
Medieval European Universities and the Spread of Printing, 11th–15th Century, M67
Medina, 292
Medina-Sidonia, duke of, 48, 368
Mehmed, 362
Mehmed II (Ottoman sultan), 183**, 241,** 291
Mehmed IV (Ottoman sultan), 292
Mehmet Sokollu, 350
Meiji Restoration, 119
Melancthon, Philip, 26, 27, 174**, 242–243,** 418
Melville, Andrew, 348
Mencius, 268
Mendoza, Antonio de, 88, 90, 283
Mendoza, Pedro de, 85, 399
mercantilism, 55**, 243–244,** 275
Mercator, Gerardus, xxxi
Mercator, Nicolaus, 278
mercenaries, xxxviii
Merici, Angela, 92
Mescalero Indians, 263
Mesoamerica, xxiii, xxxi, xxxii, 244, 263, 312
Mesoamerican Codices, 312
mestizos, 276, 277, 327
Metacom's (King Philip's) War, 55**, 201–202,** 403
metallurgy, xxx
Methodist Church, 108
Métis, 171
Mexica, 30–32
Mexican-American War, 264
Mexico, xxvi, xxxiii, 136
  Basin of, 31, 105**, 244,** 276, 361, 398
  conquest of, 14, 15, 32, 33, 49, 61, 67, 68, 84, 89, 105, 123, 228, 244**, 245–247,** 250, 286, 299, 361, 397, 411
  Great Pyramid in, 31
  as Viceroyalty of New Spain, 44**, 276–277**
Michelangelo, 20, 43, 81
Michimalonco, 393–394
Middleton, Alice, 254
Milan, duke of, 418
Military Revolution, European, xxxv, xxxvii
Miller, William Ian, 169
millet system, 289
Milton, John, 214
Mil Wais, 261
Minamoto clan, 164
Minaya, Bernardino de, 110
Ming dynasty, xxiv, xxviii, xxx, xxxi, xxxii, xxxiv, 1, 14, 22, 153, 205, 206, 225, 227, 247, 280, 321, 323, 336–337, 401, 406, 416
  late, **248–249**
  Southern, **247**
Miranda, Francisco de, 46
Mir Jaffa, 311
Mir Wais, 261
***mita* labor in the Andean highlands, 250,** 361**,** 388
Mixtón War, 15
Moche culture, 17
Moctezuma I, 31
Moctezuma II, 31, 89, 97, 105, 228, 245, 246, 247**, 250–251,** 286
Mohács, Battle of, 251, 291**,** 374
Mohammad, Mawlay, 11
Mohammed, Zahir-ud-din, 256
Mohammed IV (Ottaman Sultan), 91
Mohammed Shah, 262
Mohammed the Great, 366
Mohammed V (Ottaman Sultan), 11
Mohawk Indians, 267
Mohegan Indians, 202
Molière (Jean-Baptiste Poquelin), 217
Molinos, Miguel de, 324
Monacan Indians, 314
Monaldeschi, Giovanni, 78
monarchy, 2
monasticism, 222
Monck, General, 97
Mongolia, 14, 153, 323
Mongols, xxiv, 182, 321
Monmouth Rebellion, 150

Montaigne, Michel Eyquem de, 252–253
Montañés, Juan Martínez, 355
Montcalm, Louis-Joseph, marquis de, 170
Monte, Cardinal Gian Maria del. See Julius III
Montejo, Francisco de, 74, 411
Montesinos, Antonio de, 109, 208
Montesquieu, Charles de Secondat, baron de la Brède et de, 253–254
Monteverdi, Claudio, 258
Monts, Pierre de Gua, sieur de, 161
Moravians, 318
More, John, 254
More, Sir Thomas, 92, 126, 163, 174, 212**, 254–255**
Morgarten, Battle of, 376
Moriscos, 134
Morley, Lord, 64
Morocco, 341–342, 366–367
  Alawi dynasty in, **10–11**
Mortimer's Cross, Battle of, 338
Mostar Bridge, 22
Mstislavsky, Theodore, 152
Mueller, Johannes, 87
Mughal Empire, xxx, xxxi, xxxiii, xxxiv, 10, 28–29, 35, 81, 174, 175, 185**, 256–258,** 311, 328, 329, 355, 360
Mughal Empire at the Death of Akbar, 1605, M81
Muhammad, Prophet, 11, 342
Muhammad XI. *See* **Boabdil.**
Muhammad XII, 41
Muhammad, al-Shaykh, 341
mules, xxix
mummification, 17–18
mumps, 124
Mumtaz Mahal (Mughal empress), 103, 355, 356, 380
Münster Commune, 15, 16, **256–258**
Müntzer, Thomas, 15, 16, 296, 297, 332
Murad I (Ottoman sultan), 190
Murad II (Ottoman sultan), 241, 290
Murad III (Ottoman sultan), 292
Murillo, Bartolomé Estebán, 21, 39, 354, 355
Muscovy Company, 60, 400
music, 258–260
Muslim law/shariah, 257
Mustafa II (Ottoman sultan), 205
al-Mutawakkil, 291

N
Nadir Shah, 103**, 261–262,** 343
Nafels, Battle of, 376
al-Nafis, xxxi
Nagasaki, 118, 128, 194**, 263,** 356, 386
Nahua (Nahuatl), 263–264
Nanak Dev, 359
Nantes, Edict of, 47, 160, 172, 218**, 264–265,** 332, 335
Napoleon I, 44, 116, 166, 273
Napoleonic Wars, 46, 217
Narragansett Indians, 202
Narváez, Pánfilo de, 59, 246
Naryshkin, Ivan, 303
Naseby, Battle of, 71, 371
Native Americans, 124, 160, 171, 252, 265–268, 327, 353, 383, 384, 394
Native American Nations Prior to European Colonization, M71
Native American Population Loss in North America, 1500–1700, M90
Natives of North America, 37, 55, 124, 160**, 265–268**
naturalism, 38
navigation, xxx–xxxi
Navigation Act, 55, 96, 243, 384
Ndongo, 7
Neo-Confucianism, in Japan, 118**, 268**
Nerchinsk, Treaty of, 199–200**, 269**
Netherlands, revolt against Spanish rule, 270
Neumann, Balthasar, 39
Neville, Charles (sixth earl of Westmorland), 121
Neville, Richard, earl of Salisbury and of Warwick, 338, 339
New Amsterdam, 299, 371
Newcomen, Thomas, xxvi, 347
New England, 238, 332
Newfoundland, 329
New France, 54, 137–138, 170, 267**, 270–273**
New Laws, 122, 352, 353
New Model Army, 71, 94, 95, 96
New Netherland, 54, 237**, 273–274,** 384
New Spain, 247, 333
  colonial administration of, **274–276**
  Viceroyalty of (Mexico), **276–277**
New Sweden, 274
New Testament, 39, 40
Newton, Sir Isaac, xxix, 87, 201, 215**, 277–279,** 316, 346, 347
New York, 54, 273
Nguyen Trai, 210, 211
Nicaragua, 69
Nicolls, Richard, 274
Nimi, 204
Niña, 86
Niño, Peralonso, 396
Nintoku (ruler of Japan), 288
Niza, Marcos de, 136
Nobili, Roberto de, 191
Nonconformists, 106
Nonsuch, 169, 170
North, Thomas, 213
North America, 327
  British North America in, **52–56,** 124, 383
  natives of, 37, 55, 124, 160**, 265–268**
  Puritanism in, **317–318**
Northampton, Battle of, 338
Northern Rebellion, 121
Northwest Passage, 60, 170, 270–273
Novais, Paulo Dia de, 7
Novgorod the Great, 182
Nurhaci, 1, 112**, 280,** 321, 401
Nur Jahan, 186, 357
Nystadt, Treaty of, 305
Nzinga-a Cuum, 204
Nzinga Mbandi, 281–282

O
Oates, Titus, 72
Oba Esigie, 5
Oba Ewuakpe, 127
Oba Osemwede, 127
Oba Ozolua, 127
***obrajes,* in colonial Latin America,** 159, 250, 276**, 283–284,** 361
Observant Reform, 135
Occasional Conformity and Schism Acts, 19
Ochino, Bernardino, 92
Oda Nobunaga, 76, 128, 263, **284–285**
Odyssey, The (Homer), 131
Oecolampadias, Johannes, 418
Oglethorpe, James, 54
Oglethorpe, Owen, 120
Ojeda, Alonso de, 396
Old Testament, 39
Olid, Cristóbal de, 68–69
Olod Mongols, 199, 269, 322, 410
Omani empire in East Africa, 285
Omura Sumitada, 263
Oñate, Juan de, 267, 285–287
Oneida Indians, 267
Onesimus, 239
Onondaga Indians, 267
Onqoy, Taki, 302
Opechancanough, 55, 314–315
oracles, 17
Ordas, Diego de, 279
Order Friars Minor Capuchin, 135, 136
Order of Friars Minor, 135
Order of St. Francis of Assisi. *See* Franciscan Order
Ordinances for the Military Houses, 385, 387

Orellana, Francisco de, 280
Origen, 39, 126
Orobiru, 127
Orthodox Church, 52, 91, 152
Osaka, 118, 147, 164, **287–288**
Osborne, Sarah, 406
Osborne, Thomas, 188
Osei Apoko, 23
Osei Tutu, 9, 23
Osemwede, Oba, 127
Osiander, Andreas, 88
Oterrmin, Antonio de, 317
Otto I (Holy Roman Emperor), 166
Ottoman Empire, xxviii, xxx, xxxi, xxxii, xxxiii, xxxiv, 2, 29, 42, 90, 182, 190, 194, 204, 241, 251**, 288–293,** 305, 306, 342, 350, 374
Ottoman-Safavid wars, 2**, 293**
Oudenarde, Battle of, 369
Our Lady of Atocha, 398
Ovando, Nicolás de, 208
Overseas Empires of Spain and Portugal, c. 1550, M70
oxen, xxix
Oxenstierna, Axel, 77, 396
Oyomeigaku school of thought, 268
Ozolua, Oba, 127

P
Padilla, Garcia de, 136
Padilla, Juan de, 137
palenques, 231, 232
Paleologus, Constantine, 183
Pallu Inca, 311
Palmares, 51
Pamplona, Francisco de, 136
panacas, 18
Panama, 13
Panée, Ramón, 135, 136
Panipat, Battles of, 35, 102, 256, 257, **295–296**
Papal Bull(s), 56, 134
parallax effect, 88
Paramasvera, 227
Paris, Treaty of, 45, 219
parliaments, 3–4
Parma, duke of, 367, 368
Parr, Catherine, 163
Parra, Francisco de la, 136
Parris, Betty, 406
Parris, Samuel, 406
Pascal, Blaise, 345
pastoral haciendas, 159
Paul, Saint, 195
Paul, Micer, 190
Paul III (pope), 93, 109, 196, 221, 333, 353, 389, 390
Paul IV (pope), 93, 333, 390
Paul VI (pope), 43
Pazzi Conspiracy, 240
peanuts, xxvi
peasants, xxxiii
Peasants' War, 15**, 296–297,** 332
Pedro I (king of Kongo), 204
Pedro II (king of Portugal), 48, 49
Pedro VII (king of Kongo), 204
Pelagianism, 196
Pelican, 400
Pengcun, General, 269
Penn, William 54, 55**, 297–298**
Pequot, 202
Percy, Thomas, 121
Pereira, Thomas, 269
Peri, Jacopo, 258
Pernambuco (Recife, Brazil), 50, 114**, 298–299**
Perry, Matthew, 119
Persia, 261–262
Peru, xxviii, xxx, xxxi, xxxiii, **63–64,** 82**,** 136–137**,** 313**,** 387–388**,** 393
  Cajamarca in, 13, 25**, 63–64,** 299, 300
  conquest of, 12, 14, 63, 68, 84, 109, 123, 280**, 299–301,** 310, 313
  Cuzco in, 25, 46, 63**, 98–99,** 299, 300, 388, 393
  Potosí silver mines in, 82, 250, 302**, 313,** 354, 360
  as Viceroyalty of New Spain, 44, 45, 302**, 302**
Petén, 69
Peter III (czar of Russia), 91
Peter I the Great (czar of Russia), 22, 91, 199, 262**, 302–305**
Peter of Ghent, 136
Petrarch, Francesco, 172
peyote, 383
Pfeiffer, Heinrich, 297
Pffefferkorn, 173, 174
Philip, duc d'Anjou, 369
Philip II (king of Spain), xxxvi, 21, 48, 73, 112, 120, 121, 157, 158, 203, 234, 265, 267, 286**, 305–307,** 332, 352, 367, 368, 388
Philip III (king of Spain), 158, 187, 287, 306, 394
Philip IV (king of Spain), 48, 158, 218, 230
Philip V (king of Spain), 44, 45, 218, 369
Philip VI (king of France), 394
Philip of Hesse, 27, 297, 417
Philippe II, duke of Orléans (regent), 218
Philippines, xxvi
Philippines, Spanish colonization of, 307–308
Philip Prospero, 230
Philips, Miles, 283
Philip the Good (duke of Burgundy), 216
Philip the Handsome (archduke of Austria, king consort of Castile and León), 133
philosophy, 345
Phips, William, 238, 406
Phoenicians, 398
physics, 143–144, 344, 345
Pierluigi, Giovanni, 258
pigs, 84
Pike, Zebulon, 171
pilgrimages, 220, 291, 366
Pinkie, Battle of, 119
Pinta, 86
Pinzón, Martín Alonso, 86
Pinzón, Vicente Yáñez, 86
pirates/piracy, in Atlantic world, 308–310
Pires, Tomé, 225
Pitt, William, 150, 219
Pitti, Luca, 240
Pius IV (pope), 93, 333, 390
Pius V (pope), 367
Pius VI (pope), 79
Pizarro, Francisco, 13, 18, 24–25, 63–64, 89, 99, 101, 109, 136, 193, 279, 287, 299, 300**, 310–311,** 313, 393, 399
Pizarro, Gonzalo, 13, 20, 279, 300, 310
Pizarro, Hernando, 13, 63, 300, 310
plague, xxiv, 67, 72, 85, 123, 124, 230, 355, 390, 394
planetary motion, 88
plantations, xxiii, xxv, xxxi, 26, 179, 232
Plassey, Battle of, 81, 140, 311**, 311**
Plato, 172, 173
Plutarch, 213
Plymouth, 202, 238, 317
pneumonic plague, 124
Pocahontas, 266, 314
Poitiers, Battle of, 394
Poland, 193–194, 395–396
Pole, Reginald, 120, 389
Polish Succession, War of the, 45, 219
Polo, Marco, 399
Poltava, Battle of, 304, 305
polygamy, 204
Pompadour, Madame de (Jeanne-Antoinette Poisson), 219
Ponce de León, Juan, 267
Poole, Reginald, 233
Popé, 137, 267, 316
Pope, Alexander, 213
Population Density in Europe, c. 1600, M77
Popul Vuh, 75**, 312**

Porres, Martín de, St.,110
Portugal, xxxiii, 48–51, 56, 85–86, 151, 194–195, 225, 248, 281–282, 285, 298, 341, 355, 365
  empire in Africa, **5–7**
  expulsion of Jews from, **129**
Portuguese Cacheau Company, 363
potatoes, xxv, 84
Potosí (silver mines of Colonial Peru), xxviii, 82, 250, 302**, 313,** 354, 360
Poussin, Nicolas, 21
Powhatan (chief of Powhatan Confederacy), 55, 188, 266
Powhatan Confederacy, 266**, 314–315**
Prague, Treaty of, 382
Presbyterian Church, 347
Prescott, William, 105
Preston Pans, Battle of, 95
Preveza, Battle of, 292
Prez, Josquin des, 258
Pride, Colonel, 95
Pride's Purge, 95
Priestley, Joseph, 344, 345
printing press, xxviii, 39, 258
  Europe and the, 212**, 315–316,** 331
Protestant Reformation, 64
Prussia, Hohenzollern dynasty in, 166–167
Ptolemy, 87
Pueblo Indians, 267, 287
Pueblo Revolt, 137, 267**, 316–317**
Pugachev, Emelian, 91
Purandar, Treaty of, 359
Puritanism, 40, 41, 238–239
  in North America, **317–318**
Puritans, 40, 42, 79, 96, 106, 159, 165, 175, 202, 237, 238, 274**, 318–319,** 403
pyramids, Great Pyramid in Mexico, 31
Pyrenees, Treaty of, 230
Pyrrho, 252

Q
Qaitbay, 230
Qajar dynasty, 343
Qianlong (Ch'ien-lung) (emperor of China), 322, 323, 337, 410
Qing (Ch'ing) dynasty, xxxiv, 1, 111, 225, 269, 280, 336, 401, 406, 416
  rise and zenith of, 199, 200**, 321–323**
  tributary system of, **323–324**
Quakers, 54, 55, 96, 237, 274, 297–298, 318
Quebec (Québec), 169, 400
Queen Anne's War, 369
Quesada, Gonzalo Jiménez de, 279
Quesada, Hernán Pérez de, 280
Quetzalcoatl, 32, 245
Quetzaltenango, Battle of, 68
Quevendo, Juan de, 136, 208
Quietism, 131**, 324–325**
Quilombos, 231
quinine, 322
Qur'an (Koran), 291

R
race/racism, in the Americas, 327–328
Racine, Jean, 213
Radisson, Pierre-Esprit, 169
Ragoza, Michael, 52
Raje Sambhaji, 359
Rajputs, 10, 28**, 328–329**
Raleigh, Sir Walter, 53, 121**, 329–330,** 383
Ramalho, João, 50
Ramillies, Battle of, 369
Rana Sanga, 328
Randolph, Edward, 237
Ranters, 96
Raphael, 43, 81
Rastatt, Treaty of, 370
Ravasco, 6
Ravenna, 212
Razin, Stephan, 91
Reconquest of Spain (Reconquista), 41, 354, 380
Red Fort, 356
***reducciones (congregaciones),* in colonial Spanish America,** 45**, 330,** 389, 412
Reformation, xxviii, xxxi, 15, 27, 40, 42, 43, 53, 64, 70, 73, 78, 105, 106, 117, 125, 146, 157, 163, 166, 171, 173, 195, 196, 212, 223, 234, 242, 255, 265, 296**, 331–333,** 343, 348, 389, 391, 417
Reformation, The, 1517–1560, M68
Reinhart, Anna, 417
Religions in Europe, c. 1600, M74
Religion, Wars of, 21
Rembrandt, 22
Renaissance, 20, 21, 125, 212, 391
Rendon, Silvia, 75
Rensselaer, Kiliaen van, 274
***repartimiento,* in Spanish America,** 122, 250, 311**, 333–334**
Reuchlin, Johannes, 173, 174
Revolt of the Netherlands, 1555–1609, M76
Reza Qouli, 262
Rheticus, 88
Riario, Girolamo, 240
Ribaude, Gabrielle de la, 138
Ribera, Jusepe, 21
Ricci, Matteo, 191, 221**, 334,** 402
rice, cultivation of, xxiv, 365, 385
Richard III (king of England), 161, 235, 339
Richard, duke of York, 338
Richelieu, Armand-Jean du Plessis, duc and cardinal de, 5, 171, 217, 272**, 332–334,** 380
rickettsial fevers, 85
Riebeeck, Jan van 115, 116
Riedeman, Peter, 16
Riot Act, 149
Rise of European Nation-States, The, c. 16th Century, M66
rites controversy in China, 336–337
ritual texts, 75
Riurik dynasty, 152
Roanoke, colony of, 329
Rodrigues, Simão, 190
Roe, Thomas, 103, 185
Rogers, John, 40
Roldán, Pedro, 355
Rolfe, John, 54, 266, 314, 383
Roman Catholic Relief Act, 107
Roman Inquisition, 144**, 180–181**
Romanov, Nikita, 184
Romanova, Anastasia, 183, 184
Romanov dynasty, 91, 152, 183, 303
Rome, sack of, 154, 211
Ronin, 47, 337–338
Rosario, 112
Rose of Lima, St., 110
Roses, Wars of the, 21, 161**, 338–339**
Rothmann, Bernard, 255, 256
Row, John, 348
Rowlandson, Mary, 202
royal absolutism, 2–3
Royal African Company, 365
Royal Society of London, 346
Roys, Ralph L., 75
Rubens, Peter Paul, 38
Rudolf I, 158
Rueil, Peace of, 141
Ruggieri, Michele, 191, 334
Ruguzinski, Sava Vladislavich, 199
Ruiz, Hernán, 354
Rupert (prince of the Rhine), 94, 170
Russia, 151–152, 199–200, 269, 302–305
Rye House Plot, 72
Ryswick, Treaty of, 373

S
Sá, Mem de, 50
Sackville, George, 219
Sa'did dynasty, 11, 292**, 341–342**
Sadoleto, Jacopo, 146, 389
Safavid Empire, xxxii–xxxiii, xxxi, xxxiii, 2, 181, 257, 261, 262, 291, 293**, 342–343**

Safavid-Ottoman wars, 293
St. Andrews, archbishop of, 348
St. Bartholomew's Day massacre, 171, 265, 332
Saint-Domingue, 373, 374
St. Lawrence River, 270, 272, 327
Salazar, Domingo de, 110
Salic law, 394
Salim (Selim), 185
Salisbury (sixth earl) and Warwick (16th earl). *See* Neville, Richard
Salmerón, Francisco, 390
Salviati, Maria, 154
Samarkand, 262
Sambhaji, Raje, 359
samurai, 118, 384–385
Sánchez, Miguel, 398
Sancroft, William, 188
sangre limpia, 134
San Ildefonso, Treaty of, 46
Sanskrit, 191
Santa Fé (pueblo), 317
Santa María, 86
Santos, Juan, 45
Santos, Juan de los, 136
Santo Tomás, Domingo de, 313
Sapa Inca Pachacutic, 98
Saragossa, Treaty of, 307
Sarah Constant, 188
Sarsfield, Patrick, 47
Sattler, Michael, 16
Saudi Arabia, 350
Sauer, Carl, 59
Savonarola, Girolamo, 331**, 343–344**
Saxe, Marshal Maurice de, 150, 219
Scandenbeg, 43
Scarlatti, Alessandro, 259
Scarlatti, Domenico, 259
Schmalkaldic League, 27
Schöffer, Peter, 315
Scholasticism, 126, 135
Schomberg, Charles de, 47, 48
Schönberg, Nicholas von, 87
School of Study of Ancient Meaning, 268
science and technology, advances in, xxviii–xxxi, 344–347
scientific farming, xxvii
scientific revolution, 36**, 344–347**
Scotland, 4, 46, 69, 70, 147, 149, 151, 186, 202, 236, 332, 370, 402
Scots Confession of Faith, 347, 348
Scott, Sir Walter, 216
Scottish Covenanting Army, 71
Scottish Reformation, 347–349
scurvy, 364
Sebastião (king of Portugal), 48
Sebond, Raymond, 252
Second Dutch War, 170
Second Great Awakening, 107
Sekigahara, Battle of, 118**, 349–350,** 356, 384, 385, 387
Selim I (Ottoman sultan), 291, 374
Selim II (Ottoman sultan)**,** 292**, 350–351,** 362, 374, 375
Seljuk Empire, 181
Selkirk Settlement, 171
Sempach, Battle of, 376
Semple, Robert, 171
Seneca Indians, 267
Sengoku Jidai (Era of the Country [Japan] at War), 351–352
Sephardic Jews, 129
Sepúlveda, Juan Ginés de, 208–209**, 352–354**
Sequeira, Diogo Lopes de, 226
Serbelloni, Gabrio, 20
serfs, 90
Seripando, Girolamo, 389
Serra, Junípero, 137
Servetus, Miguel, 147
Seven Oaks, Battle of, 171
Seven Years' War, 45, 81, 91, 149, 219, 311
Seville and Cádiz, 352–353
Seymour, Edward, 119
Seymour, Jane, 119, 163, 233
Sforza, Caterina, 226
Sforza, Galeazzo Maria, 240
Sforza, Muzio Attendolo, 240
Shah Durani, 296
Shah Isma'il, 291, 293, 342
Shah Jahan, 28, 102, 103, 186, 257, 329**, 355–356,** 360, 380
Shah Tahmasp I (of Persia), 175, 257, 393, 342
Shah Tahmasp II (of Persia), 262, 343
Shaista Khan, 358
Shakespeare, William, 121, 213, 252
shariah/Muslim law, 256
al-Sharif, Mawlay Ali, 11
Shawnee, 267
sheep, xxv, 84, 85
Sher Shah, 175, 297
Shi'i Imam, 342
Shi'i Muslims, 2, 11, 175, 261, 293, 342, 356
Shimabara Rebellion, Japan, 356
ships/shipping, 357–358
Shivaji, 28, 295**, 358–359**
Shoshone, 263
Shunzi (Shun-chih) (emperor of China), 111, 322, 407, 416
Shushigaku school of thought, 268
Sigismund (Holy Roman Emperor), 166, 396
Sigismund III (king of Poland), 52
Sikander, 25
Sikhism, 359–360
Sikhs, 257, 359–360
Silent Trade, 375
Silk Road, 262
Silva, João, 204
Silva, Pire, 204
Silva y Velázquez, Diego Rodriguez de. *See* Velasquez, Diego
silver, xxviii, xxxiv, 287, 292, 301, 393
  in the Americas**, 360–362**
Simmons, Menno, 16
simony, **212**
Sinan, Abdul-Menan, 351**, 362,** 374
Singh, Mirza Raja Jai, 358
Siraj-ud-Daula, 81, 311
Sixtus IV (pope), 183, 195, 240
Sixtus VI (pope), 134
slaves/slavery, xxiii, xxiv, xxv, xxvi, xxvii, xxxii–xxxiii, xxxiv, 7, 8, 9, 19, 23, 24, 25, 38, 49, 51, 54, 55, 59, 69, 90, 114–115, 116, 122, 137, 139, 178–179, 204, 222, 231, 281, 285, 352, 353, 361, 367, 372–374, 384
  slave rebellions of, 231
  transport and trade of, **362–365**
Smalcald Articles, 27, 242
smallpox, 67, 85, 97, 123, 124, 239, 247, 266, 267, 273, 322, 364, 369
Smith, Adam, xxvii
Smith, John, 189, 214
Smith, William, 415
Snell, Willebrod, 104
Snell's law, 104
Soares (de Albergaria), Lopo, 12
social and class relations, xxxi–xxxiv
Society of Friends, 54, 297–298, 318
Society of Jesus, 38, 43, 45, 51, 76, 92, 128, 190**, 220–221,** 337
Solano, Francis, 137
Solway Moss, Battle of, 348
Somalia, 177–178
Sonderbund, 377
Songgotu, 269
Songhai Empire, 341**, 366–367,** 375–376
Sonjo, 205
Sophia (Russian regent), 303
Soto, Domingo, 389
Soubise, Marshal (Charles de Rohan, prince de Soubise), 219
Sousa, Martím Afonso de, 50
Sousa, Tomé de, 50
South Africa, Dutch influences in, 115–116

South America
Araucanian Indians in, **19–20**
conquest of northwestern, **279–280**
South Sea Company of Great Britain, 363
Spain, xxxiii, 56, 305–307
colonization of Philippines by, **307–308**
expulsion of Jews from, **129**
Reconquest of, 41, 192, 354, 380
Spain and Portugal in the Americas, 1750, M96
Spanish Armada, xxxvi, 53, 112, 121, 157, 329**, 367–368**
Spanish Armada, 1588, M73
Spanish Inquisition, 129, 132, 134, 147, 151**, 180–181,** 194, 299, 324
Spanish Succession, War of the, 19, 29, 55, 148, 158, 218, 273, 277, **369–370,** 402
Spanish America
encomienda **in,** 20, 62, 67, 89, 105, 109**, 121–122,** 158, 208, 275, 276, 283, 300, 311, 333, 352, 361, 393, 411
hacienda in, 122**, 158–159,** 276
reducciones (congregaciones) **in,** 45**, 330,** 388, 412
repartimiento **in,** 122, 250, 311**, 333–334**
Spathary, Nicolai G., 269
Spence, Lewis, 312
Spenser, Edmund, 213
Spenser, Sarah, 405
Speyer, Diet of, 332
Spice Islands, 138, 190, 227
spices, xxvi
Spinoza, Baruch de, 115
Spitz, Lewis W., 316
Spottiswoode, John, 348
Sprigs, Elizabeth, 178
Spurs, Battle of, 236
squash, 83, 266, 279
stadtholder of Holland, 46
Star Chamber, 161
steam engine, xxviii
steel, production of, xxx
Stephanus, 40
Stewart, James, 186
Storch, Nicolas, 15, 296
Stoughton, William, 406
Streltsi, 303
Stuart, Charles Edward (Bonnie Prince Charlie), 30, 149
Stuart, House of (England), 19, 46, 54, 69, 79, 106, 119, 148, 319**, 370–371,** 392
Stuart, James Edward, 19, 149
Stuart, Mary, 370, 402
Stübner, Mark Thomas, 15, 296
Stuyvesant, Peter, 273, 274
Suárez, Inés de, 393
Sudan, 9, 375
Sufism, 241
sugar, plantations and trade of, xxiv, xxvi, xxvii, xxxiv, 26, 50, 51, 55, 84, 114, 115, 180, 298, 299, 362, 372–374
Suleiman I the Magnificent (Ottoman sultan), 2, 22, 73, 205, 251, 291, 292, 293, 350, 362**, 374–375**
Sunderland, Charles Spencer, 19
Sun King. *See* Louis XIV
Sunni Ali, 366**, 375–376**
Sunni Baru, 366
Sunni Muslims, 2, 10, 261, 288, 293, 342
Susquehannock Indians, 37
Suzuki, Harunobu, 147
Sunzi (Sun Tzu), xxxviii
Swahili coast, 285
Sweden, 304, 395–397
Swedish Empire, The, 1560–1721, M86
sweet potatoes, xxiv, 248
Swift, Jonathan, 213
Swiss Brethren, 16
Swiss Confederacy, 376–377
syphilis, 85, 154, 184

T
Tabin Swehti, 379
Tacitus, 174
Tahmasp I. See Shah Tahmasp I
Taino Indians, 65, 66, 67
Taizong (T'ang T'ai-tsung) (emperor of China), 322
Taj Mahal, 22, 103, 355**, 380**
Talbot, Richard, 47
Tamil peoples, 214
Tang (T'ang), 416
Tarahumara Indians, 263
Taranto, Battle of, 12
Tartars, 182
Tasman, Abel, 400
tea, xxvi
Tecún Umán, 68
Tedlock, Dennis, 312
Teixeira, Tristão Vaz, 5
temporal authority, principle of, 4
Tenochtitlán, xxxi, 15, 31, 97, 123, 228, 246, 247, 251, 399
Teotihuacán, 33, 244
Tepaneca, 31
Teresa of Ávila, 94**, 380–381**
Teresa of Jesus, 94
terrorism, 184
Test Act, 107, 150, 187, 319
Tetzel, 223
Teudile, 245
Teutonic Order, 166
Tewa Indians, 287, 316
Tewkesbury, Battle of, 339
Texas, 137
textiles, xxxiv, 139, 283–284
Textus Receptus, 39
Theodore I (czar of Russia), 152
thermal energy, xxix
Thiene, Gaetano, 92
Thirty-nine Articles, 78
Thirty Years' War, 22, 48, 70, 77, 91, 140, 141, 149, 158, 171, 187, 336**, 381–383**
Thompson, David, 170
Three Feudatories, Rebellion of, 200, 269, 322, 407
Three Kings, Battle of, 341
Throckmorton, Elizabeth, 330
Tibet, 323
Tibetan Buddhism, 14, 200
Timbuktu, 211, 341, 366, 367, 375
Timurlane (Mongol ruler), 102, 261, 262, 290
tin, xxx
Tintoretto, 20
Tisin, Juan de, 135
Titian, 43
Tituba, 406
Tizoc, 31
tobacco, xxvi, 37, 114, 178, 188, 189, 234, 248, 314, 365
in Colonial British America, 54**, 383–384**
Tokugawa, Hidetada, 356, 385**, 386**
Tokugawa, Tsunayoshi, 147
Tokugawa *bakuhan* system, Japan, xxx, xxxi, xxxii, xxxvi, 128, 337**, 382–384**
Tokugawa Ieyasu, 57, 76, 118, 128, 164, 205, 263, 268, 284, 356, 384, 385**, 386–387**
Tokugawa Shogunate, 118, 356
Toledo, Francisco de, 250, 301, 302, 313**, 387–388**
Toleration Act, 79, 107
Tolosa, Diego de, 110
Tolsa, Juan de, 361
Toltecs, 31, 33, 263, 264
Tondibi, Battle of, 367
Toral, Francisco de, 208
Tordesillas, Treaty of, 6, 50, 56, 61, 66, 86, 134, 302, 307, 363**, 388–389,** 399
Torgau, League of, 28
Toribio, Saint, 110
Tories, 19, 79, 150, 187, 188, 371

Tornabuoni, Lucrezia, 240
Toro, Battle of, 132
Torquemada, Tomás de, 134
Torricelli, Evangelista, xxviii
Toungoo dynasty, 379
Townshend, Charles, 148, 347
Towton, Battle of, 338
Toyotomi, Hideyori, 118, 164
Toyotomi, Hideyoshi, 76, 128, 205, 249, 263, 284, 288, 354, **387**
trade and commerce, xxxiii–xxxvii
Trade Routes in Southeast Asia, 1500–1800, M82
Trade Routes under the Shoguns, 1542–1854, M80
transportation, xxix–xxx
Trent, Council of, 27, 43, 93, 126, 196, 242, 258, 333, 335, **389–391**
Trevithick, Richard, xxviii
"triangular trade," xxxvi
tributary system, 323
Triple Alliance, 218
Tseyon, Andre, 209
tuberculosis, 85, 391
Tudor, Edmund, 391
Tudor, Owen, 391
Tudor dynasty, 36, 65, 69, 120, 148, 161, 186, 233, **236,** 338, 339, 370, **391–392**
Tull, Jethro, xxv, 347
Tu Long, 214
Tulsidas, Gosvami, 214
Tupac Amaru, 46, 297, 299, 386
Tupac Amaru II, 299
Tupac Amaru Rebellion, 46
Tupac Huallpa, 298
Turenne, Marshal Henri de, 187
Tuscarora Indians, 267
Tutu, Osei, 9, 23
Twelvers, 342
Tyndale, William, 40
typhus, 67, 85, 123, 124

U
ukiyo-e, 147
Uniate Church, 90
Union of Lublin, 90
urbanization, 8
Urban VIII (pope), 48, 144, 336
Ursúa, Martín de, 74
Ursúa, Pedro de, 280
Ursulines, 92, 93
Ute, 263
Uto-Aztecan, 263
Utrecht, Treaty of, 19, 29, 55, 167, 273, 370, 402
Uwaifiokun, 127

V
Valdés Leal, Juan de, 355
Valdivia, Pedro de, 20, **393–394**
Valdivia culture, 82
Vales, Pedro de, 112
Valignano, Alessandro, 191, 221, 334
Vallière, Jean, 171
Valois dynasty, 157, **394–395**
Valverde, Vincent, 110
Vancouver, George, 125
Van Dyck, Anthony, 21
van Eyck, Hubert, 22
van Eyck, Jan, 22
Van Gaden, Doctor, 303
van Nassau-Siegen, Johan Maurits, 115
Vargas, Diego de, 317
Vasa dynasty, 395–396
Vatican II Council, 196
Vauban, Sébastien Le Prestre de (Marshal Vauban), 21
Vavilov, Nikolai Ivanovich, 83
Vázquez de Ayllón, Lucas, 109
Vedas, 191
Vega Real, Battle of, 67
Veil, Nicholas, 138
Vela, Blasco Núñez de la, 301
Velázquez, Diego, 21, 39, 67, 68, 89, 158, 245, 246, 355
Venn, Henry, 108
Vera, Pedro de, 59
Verenigde Oostindische Compagnie (VOC), 113–114, 115–116
Vermeer, Johannes (Jan), 22, 39, 115
Vermigli, Pietro Martire, 92
Vernazza, Ettore, 92
Veroneo of Venice, 22
Verrazano, Giovanni di, 270–273
Vesalius, Andreas, 346, 347
Vespucci, Amerigo, xxxiii, 49, 82, **396–397,** 399
Viceroyalty of Mexico, 276–277
Viceroyalty of New Spain, 44, 275, **276–277, 302**
Viceroyalty of Peru, 44, 45, 275, **302**
Viceroyalty of Río de la Plata, 45, 275
Victoria, Francisco de, 353
Vietnam, xxvi
Vietnam, Le dynasty of, 210–211
Vikings, 52, 398
Vilela, Gaspar, 288
Villiers, George. *See* Buckingham, duke of
Vincent de Paul, St., 135
Vio, Tomasso de, 92, 109
Virginia Company, 178, 188, 189
Virgin of Guadalupe, 397–398
Virgin of San Juan de los Lagos, 398
Virgin of Talpa, 398
Virgin of Zapopán, 398
Vitoria, Francisco de, 109
Vivaldi, Antonio, 39, 259
Voltaire (François-Marie Arouet), 126
voyages of discovery, 396–398
Voyer, Pierre de, 169

W
Waczenroade, Lucas, 87
Wakefield, Battle of, 338
Waldseemüller, Martin, 396
Wallenstein, Albrecht von, 382
Walpole, Robert, 148, 149
Walshingham, Francis, 121
Wambara, Bati Del, 178, 210
Wampanoag, 202
Wang Chonggu (Wang Chung-ku), 14
Wang Yangming (Wang Yang-ming), 268
Wang Zhen (Wang Chen), 248
Wanli (Wan-Li) (emperor of China), 248, 249, 334, **401–403**
warfare, xxviii, xxxvii–xxxvii, 124, 266, 357, 367, 411
Warham, Archbishop, 126
War of Devolution, 231
War of Jenkins's Ear, 29, 45, 55
War of the Austrian Succession, 29–30, 55, 149, 158, 167, 219, 311
War of the Bavarian Succession, 167
War of the Grand Alliance, 218
War of the Polish Succession, 45, 219
War of the Spanish Succession, 19, 29, 55, 148, 158, 218, 273, 277, **369–370,** 402
"War on Drugs," 82
Wars of Religion, 21, 160, 161, 187, 264, 335, 395
Wars of the League of Augsburg, 402
Wars of the Roses, 21, 161, **338–339,** 391
Wars of Three Henries, 265
Washington, George, 22, 125, 219
Watt, James, xxvi, 347
Watteau, Jean-Antoine, 21
wave theory, 346
Wayna Daga, Battle of, 178
Wentworth, Thomas, 70, 71, 371
Wescott, B. F., 40
Wesley, John, 108
West Africa, Akan states in, 7–9
West India Company (WIC), 114, 115
Westminster Confession and Catechisms, 319
Westphalia, Peace of, 77, 91, 141, 382, 396
Whigs, 19, 79, 148, 150, 187, 188, 371
White, John, 237

White Mountain, Battle of, 382
Whitfield, George, 108
Whittinton, Robert, 255
Wichita Indians, 89
Widmanstadt, Johan, 87
William I, 167
William III (prince of Orange), 19, 46, 47, 79, 148, 150, 188, 218, 332, 371, 402
William of Ockham, 92
Williams, Abigail, 406
Williams, Eric, 373
Williams, Roger, 54, 175, 237, **403**
Willock, John, 348
Winram, John, 348
Winthrop, John, 54, 124, 159, 237, **403–404,** 405
Wishart, George, 202, 203
witchcraft, 238, **404–406**
Władysław II Jagiello. *See* Ladislas II Jogicello.
Władysław IV. *See* Ladislas IV.
Wolfe, James, 170
Wolsey, Thomas, 162, 163, 236
Woodstock, Battle of, 382
World War I, 166
Worms, Diet of, 26, **105–106,** 223, 332
Wren, Christopher, 21, 39, 278
Wu Sangui (Wu San-kuei), 111, 200, 249, 321, **406–407,** 416
Wyatt, Thomas, 233
Wyatt's Rebellion, 120
Wycliffe, John, 40, 106, 329

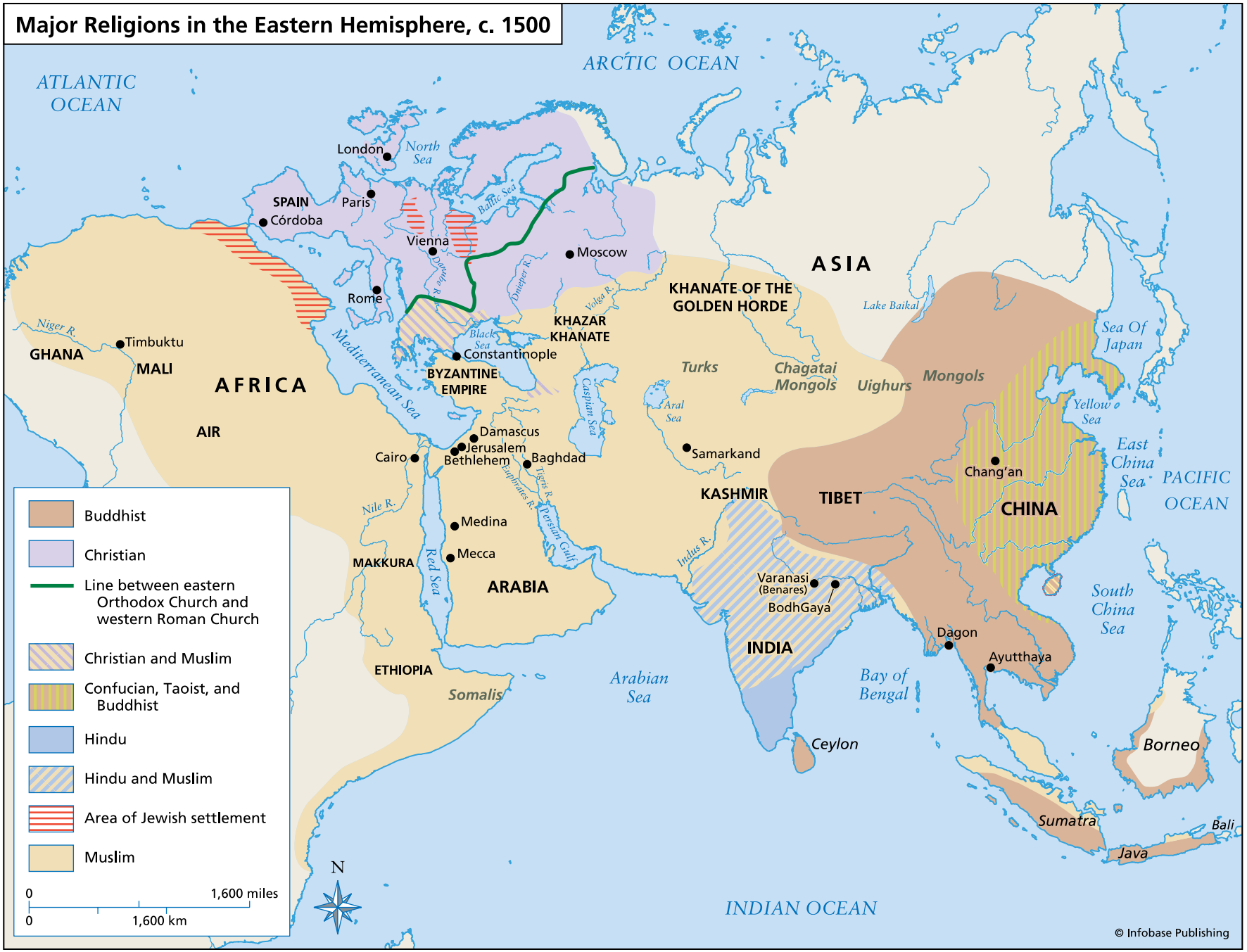
X
Xavier, Francis, 43, 76, 93, 128, 151, 190, 221, 228, 263
Ximénez, Francisco, 312
Xuande (Hsuan-teh), 248
Xu Zhonglin, 214

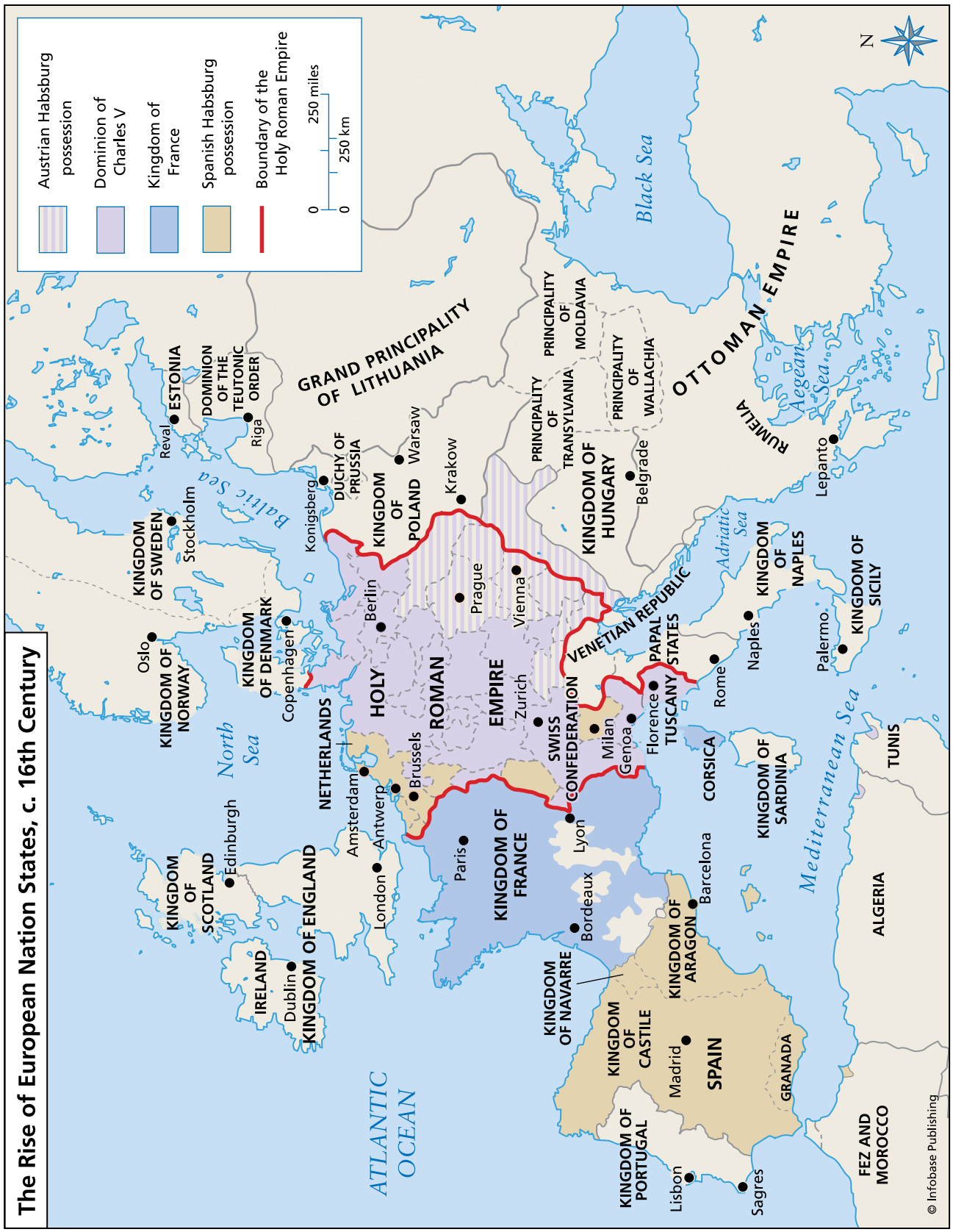
Y
Yakob, Zara, 209
Yakovlev, Posnik, 22
Yamamoto Tsunetomo, 57
Yanga, 232
Yaqui, 263
yellow fever, 123, 362
Yellow Hat sect of Tibetan Buddhism, 14, 200
Yemen, 348
Yepes Alvarez, Juan de, 380
Yi dynasty (early) 407–408
Yinchen (Yin-chen), 200
Yi Sun-sin, 164, 205
Yongle (Yung-lo) (emperor of China), 153, 154, 247, 248
Yongzheng (Yung-Cheng) (emperor of China), 199, 320, 335, **408–409**
York, House of, 336–337
Young, Alice, 405
Young, Arthur, 345
Yuan dynasty, 153
Yuan Hung-Tao, 214
Yucatán, conquest of, 409–411
Yupanqui, Francisco Tito, 18

Z
Zacatecas, 277, 359
Zaccaria, Anthony Maria, 92
Zaldívar, Juan de, 287
Zaldívar, Vicente de, 286
Zapotecs, 33
Zaragoza, Treaty of, 387
Zarco, João Gonzalez, 5
Zemsky Sobor, 303
Zen Buddhism, 57
Zenger, John Peter, 413
Zhang Zuzheng (Chang Chu-cheng), 398
Zheng Chenggong (Cheng Ch'eng-Kung), 200, 249, 414
Zhengtong (Cheng-t'ung) (emperor of China), 248
Zheng Zhilong (Cheng Chih-lung) (emperor of China), 414
Zhou (Chou) dynasty, 405
Zhu (Chu), 249
Zhu Xi (Chu Hsi), 268
Zhu Yizhun (Chu I-chun), 401
Zhu Yuanzhang (Chu Yuan-chang), 153, 247
Zhu Yusong (Chu Yu-sung), 249
Zimbabwe, Great, 22
Zollern, Frederick of, 166
Zoroastrianism, 10, 257, 261
Zumárraga, Juan de, 136
Zuni Indian, 267
Zurbarán, Francisco de, 21, 39, 354
Zutucapan (Acoma chief), 287
Zwickau prophets, 15, 296
Zwingli, John, 26
Zwingli, Ulrich, 15, 117, 125, 126, 330, **414–416**

Photo Credits

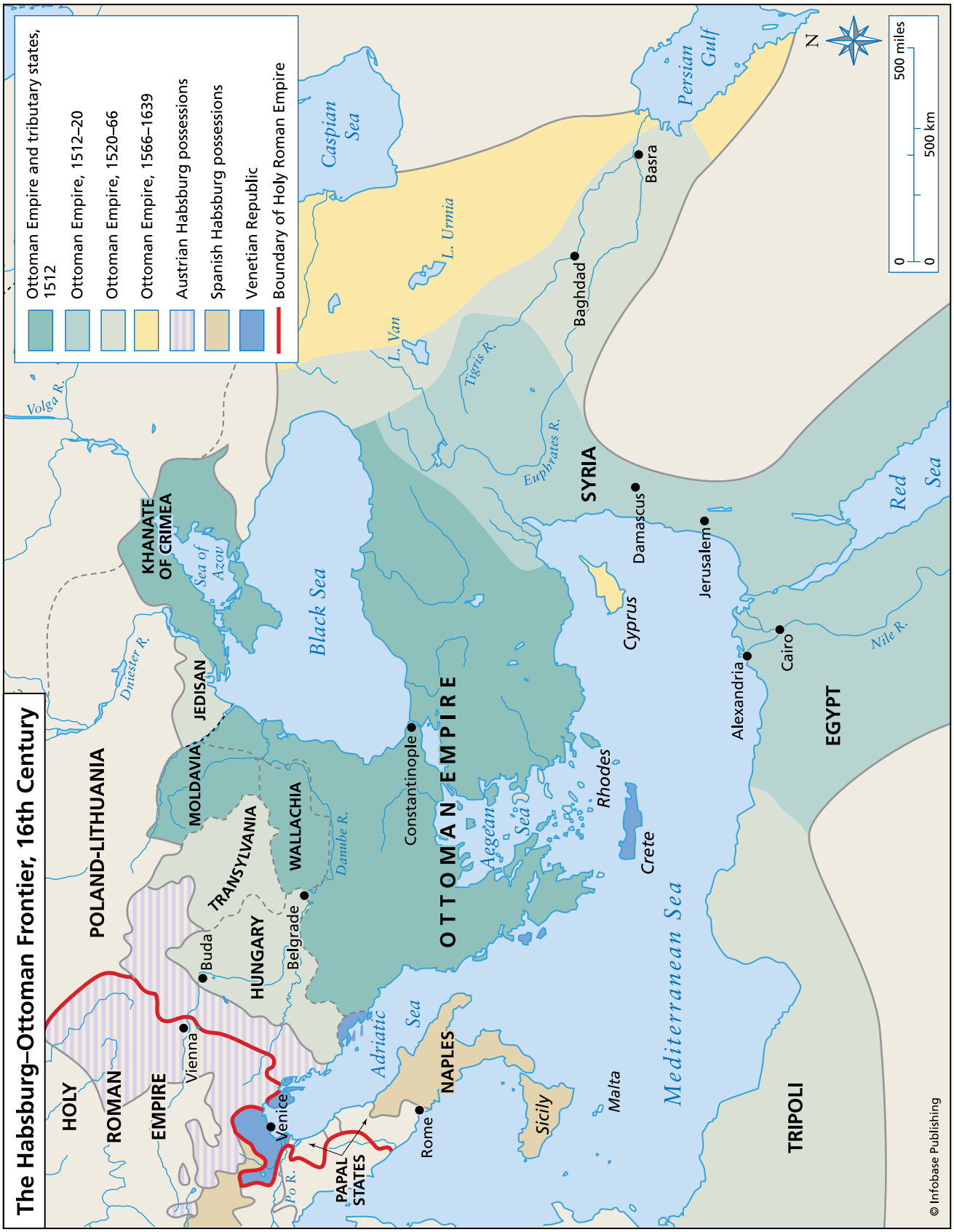
U.S. Library of Congress: 3,13, 33, 44, 47, 50, 53, 57, 60, 63, 66, 80, 84, 95, 98, 102, 113, 118, 121, 133, 144, 145, 168, 183, 189, 191, 203, 215, 217, 223, 227, 246, 254, 266, 271, 278, 286, 288, 290, 303, 310, 314, 316, 329, 331, 335, 338, 342, 345, 349, 351, 354, 363, 364, 373, 380, 383, 397; Photos.com: 153, 166, 301, 308, 412; wikimedia: 6, 21, 126, 162, 176, 181, 182, 185, 236, 269, 273, 309, 350, 352, 405.

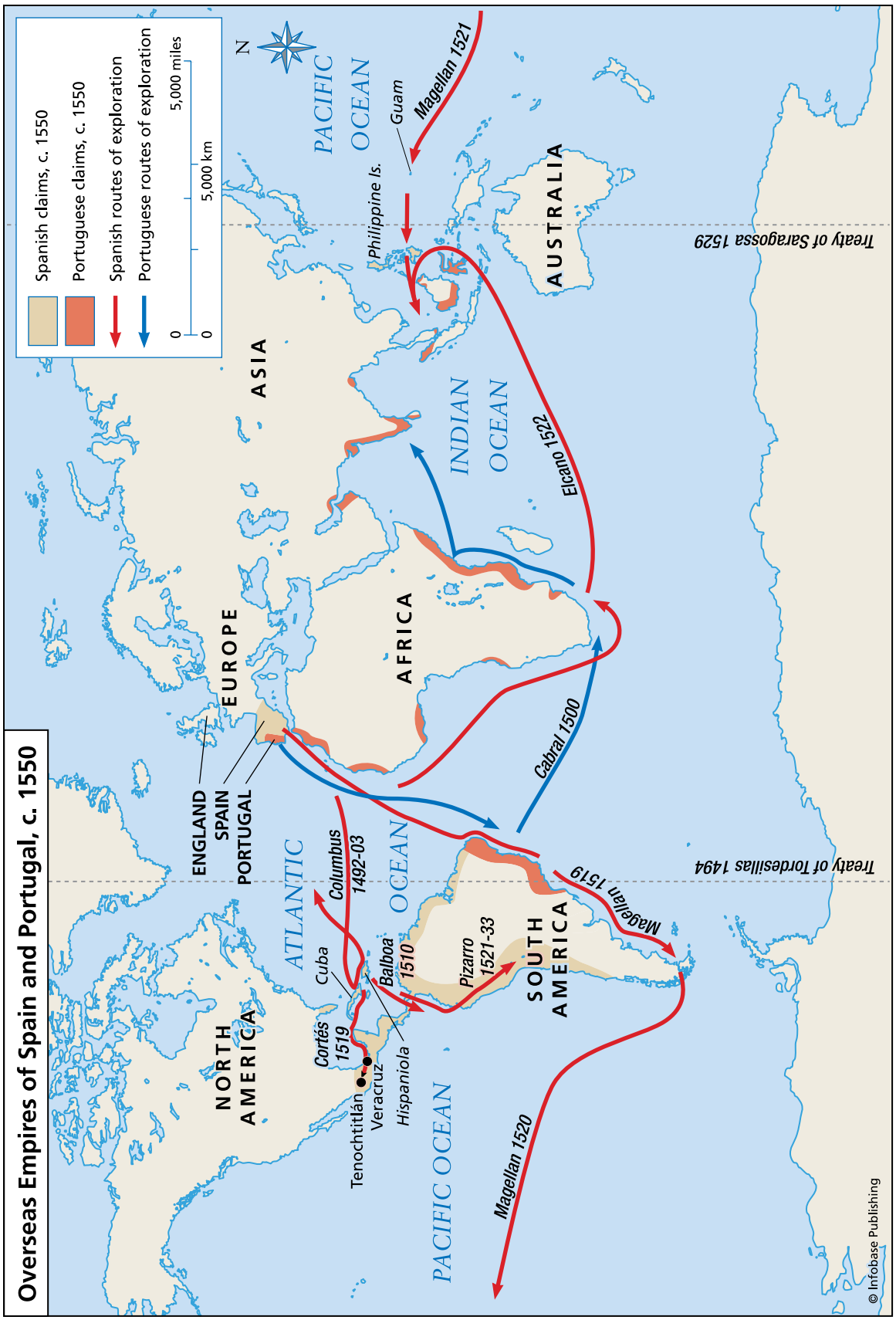

Major Religions in the Eastern Hemisphere, c. 1500
ARCTIC OCEAN
ATLANTIC OCEAN
PACIFIC OCEAN
INDIAN OCEAN
Arabian Sea
Bay of Bengal
South China Sea
East China Sea
Yellow Sea
Sea Of Japan
Lake Baikal
Aral Sea
Caspian Sea
Black Sea
Baltic Sea
North Sea
Mediterranean Sea
Red Sea
Persian Gulf
Indus R.
Tigris R.
Euphrates R.
Nile R.
Niger R.
Volga R.
Dnieper R.
Danube R.
London
Paris
Córdoba
SPAIN
Vienna
Moscow
Rome
Constantinople
BYZANTINE EMPIRE
KHAZAR KHANATE
KHANATE OF THE GOLDEN HORDE
ASIA
Turks
Chagatai Mongols
Uighurs
Mongols
Samarkand
Damascus
Jerusalem
Bethlehem
Baghdad
Cairo
Timbuktu
GHANA
MALI
AIR
AFRICA
Medina
Mecca
MAKKURA
ARABIA
ETHIOPIA
Somalis
KASHMIR
TIBET
CHINA
Chang'an
Varanasi (Benares)
BodhGaya
INDIA
Ceylon
Dagon
Ayutthaya
Borneo
Sumatra
Java
Bali
Buddhist
Christian
Line between eastern Orthodox Church and western Roman Church
Christian and Muslim
Confucian, Taoist, and Buddhist
Hindu
Hindu and Muslim
Area of Jewish settlement
Muslim
0
1,600 miles
0
1,600 km
N
© Infobase Publishing


The Rise of European Nation States, c. 16th Century
Austrian Habsburg possession
Dominion of Charles V
Kingdom of France
Spanish Habsburg possession
Boundary of the Holy Roman Empire
0 250 miles
0 250 km
N
ATLANTIC OCEAN
North Sea
Baltic Sea
Black Sea
Aegean Sea
Mediterranean Sea
Adriatic Sea
KINGDOM OF NORWAY
KINGDOM OF SWEDEN
KINGDOM OF DENMARK
KINGDOM OF SCOTLAND
KINGDOM OF ENGLAND
IRELAND
NETHERLANDS
HOLY ROMAN EMPIRE
DUCHY OF PRUSSIA
KINGDOM OF POLAND
GRAND PRINCIPALITY OF LITHUANIA
DOMINION OF THE TEUTONIC ORDER
ESTONIA
KINGDOM OF FRANCE
SWISS CONFEDERATION
KINGDOM OF NAVARRE
KINGDOM OF CASTILE
KINGDOM OF ARAGON
SPAIN
KINGDOM OF PORTUGAL
GRANADA
CORSICA
KINGDOM OF SARDINIA
TUSCANY
VENETIAN REPUBLIC
PAPAL STATES
KINGDOM OF NAPLES
KINGDOM OF SICILY
KINGDOM OF HUNGARY
PRINCIPALITY OF TRANSYLVANIA
PRINCIPALITY OF MOLDAVIA
PRINCIPALITY OF WALLACHIA
OTTOMAN EMPIRE
RUMELIA
ALGERIA
TUNIS
FEZ AND MOROCCO
Oslo
Stockholm
Copenhagen
Edinburgh
Dublin
Amsterdam
Antwerp
Brussels
London
Paris
Berlin
Konigsberg
Reval
Riga
Warsaw
Krakow
Prague
Vienna
Zurich
Milan
Genoa
Florence
Rome
Naples
Palermo
Lyon
Bordeaux
Barcelona
Madrid
Lisbon
Sagres
Belgrade
Lepanto
© Infobase Publishing

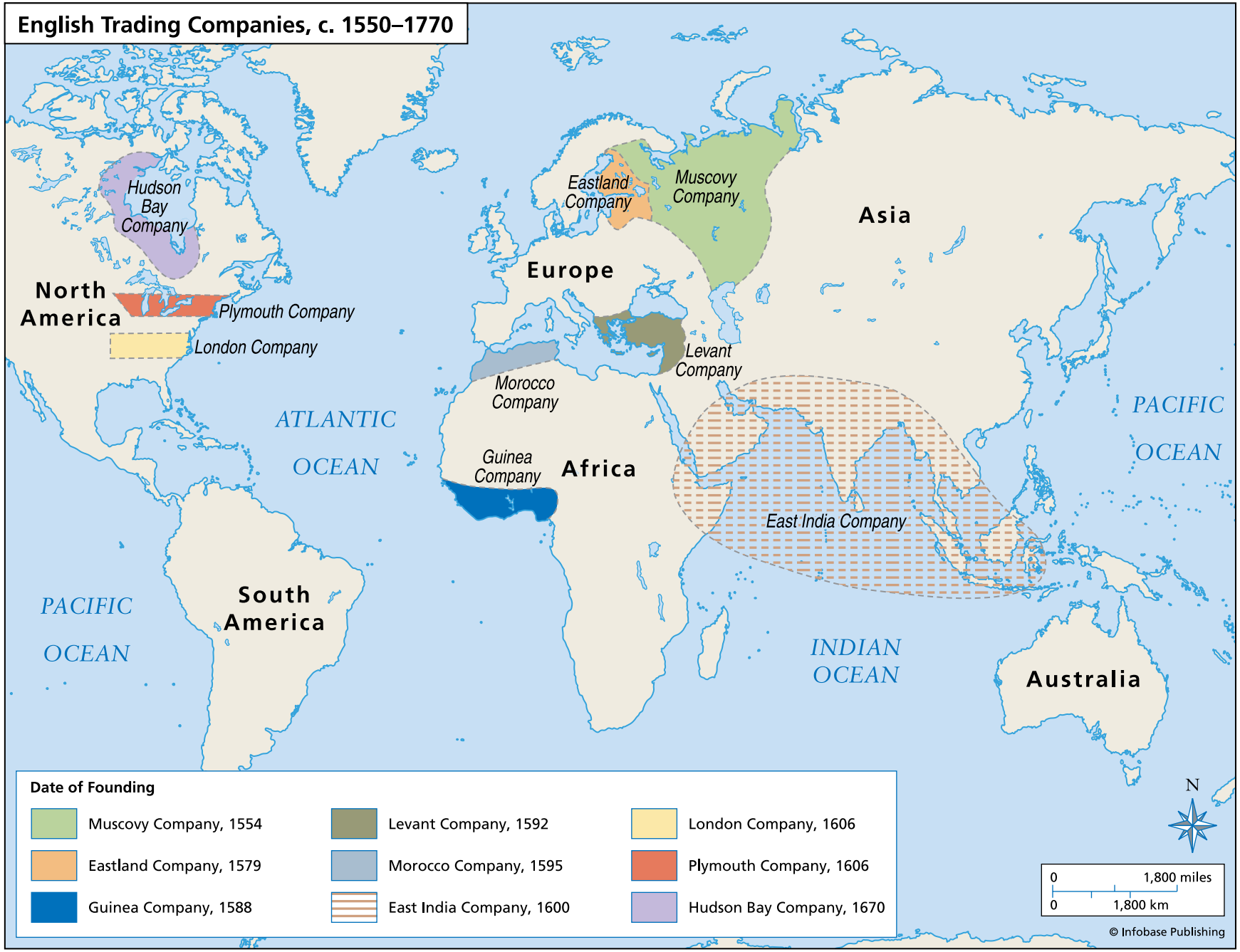
Medieval European Universities and the Spread of Printing, 11th–15th Century
University Founded
11th–12th Century
13th Century
14th Century
15th Century
Printing press established, 1458–1551
0 200 miles
0 200 km
N
ATLANTIC OCEAN
North Sea
Baltic Sea
English Channel
Mediterranean Sea
Adriatic Sea
Uppsala
SWEDEN
Aberdeen
St. Andrews
Glasgow
Edinburgh
Copenhagen
DENMARK
Odense
Dublin
ENGLAND
Rostock
Greifswald
Oxford
Cambridge
Westminster
London
GERMAN STATES
POLAND
Utrecht
Louvain
Cologne
Leipzig
Erfurt
Mainz
Prague
Pilsen
Krakow
Paris
Heidelberg
Nuremberg
Orléans
Angers
Basel
Vienna
Bratislava
FRANCE
AUSTRIA
Lyons
Grenoble
Pécs
Treviso
Cahors
Milan
Vicenza
Venice
Piacenza
Padua
Ferrara
Regio
Modena
Bologna
Florence
Toulouse
Montpellier
Avignon
Zadar
Palencia
Valladolid
PORTUGAL
Salamanca
Pisa
Siena
Macerata
Fermo
OTTOMAN EMPIRE
Coimbra
Perpignan
Lérida
Arezzo
Perugia
Lisbon
Barcelona
Rome
SPAIN
ITALIAN STATES
Valencia
Naples
Seville
© Infobase Publishing

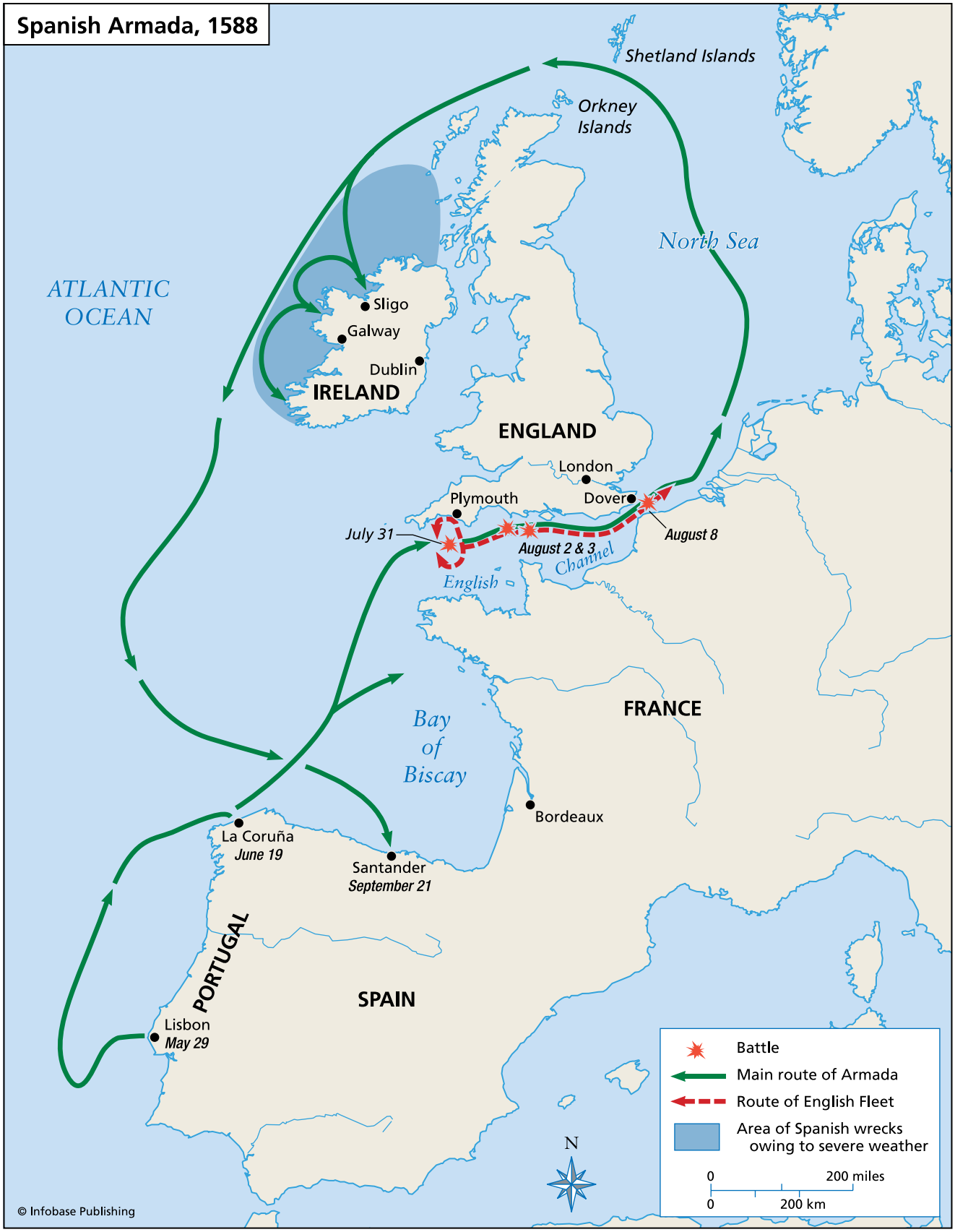
The Reformation, 1517–1560
N
NORWAY
ESTONIA
LIVONIA
RUSSIA
SCOTLAND
SWEDEN
DENMARK
North Sea
Baltic Sea
IRELAND
PRUSSIA
Greek Orthodox
Lithuania
ENGLAND
Haarlem
BRANDENBURG
Warsaw
Kiev
London
Munster
Wittenberg
POLAND
Ukraine
SPANISH NETHERLANDS
Krakow
Zwickau
ATLANTIC OCEAN
Paris
BOHEMIA
Worms
Augsburg
Basel
Zurich
Buda
AUSTRIA
TRANSYLVANIA
FRANCE
STYRIA
HUNGARY
WALLACHIA
Geneva
Black Sea
Muslim
PAPAL STATES
Adriatic Sea
OTTOMAN EMPIRE
PORTUGAL
Madrid
Corsica
Rome
NAPLES
SPAIN
Sardinia
Mediterranean Sea
Sicily
© Infobase Publishing
Spread of Protestantism, 1517–1560
Religion in Europe by 1560
Roman Catholic
Roman Catholic with significant Protestant (Lutheran or Calvinist) minority
Protestant (Lutheran)
Protestant (Calvinist or Zwinglian)
Anglican
Concentration of Anabaptist and other radical reform groups
Swiss Confederation, 1560
Holy Roman Empire, 1560
Battle of Frankenhausen, 1525
0
400 miles
0
400 km
Reform Movements
Lutheran led by Martin Luther. Beginning 1517, Wittenberg, Saxony.
Zwinglian led by Ulrich Zwingli. Beginning 1519, Zürich, Switzerland.
Anabaptist led by Thomas Münzer. Beginning 1521, Wittenberg and Zurich.
Anglican led by Thomas Cranmer. Beginning 1534, London, England.
Calvinist led by John Calvin. Beginning 1536, Geneva, Switzerland.


The Habsburg–Ottoman Frontier, 16th Century
Ottoman Empire and tributary states, 1512
Ottoman Empire, 1512–20
Ottoman Empire, 1520–66
Ottoman Empire, 1566–1639
Austrian Habsburg possessions
Spanish Habsburg possessions
Venetian Republic
Boundary of Holy Roman Empire
HOLY ROMAN EMPIRE
POLAND-LITHUANIA
KHANATE OF CRIMEA
JEDISAN
MOLDAVIA
WALLACHIA
TRANSYLVANIA
HUNGARY
OTTOMAN EMPIRE
SYRIA
EGYPT
TRIPOLI
NAPLES
PAPAL STATES
Black Sea
Caspian Sea
Persian Gulf
Red Sea
Mediterranean Sea
Adriatic Sea
Aegean Sea
Sea of Azov
Volga R.
Dniester R.
Danube R.
Po R.
Euphrates R.
Tigris R.
L. Van
L. Urmia
Nile R.
Vienna
Buda
Belgrade
Venice
Rome
Constantinople
Rhodes
Crete
Cyprus
Malta
Sicily
Damascus
Jerusalem
Alexandria
Cairo
Baghdad
Basra
N
0 500 miles
0 500 km
© Infobase Publishing


Overseas Empires of Spain and Portugal, c. 1550
Spanish claims, c. 1550
Portuguese claims, c. 1550
Spanish routes of exploration
Portuguese routes of exploration
0
5,000 miles
0
5,000 km
N
PACIFIC OCEAN
Philippine Is.
Guam
Magellan 1521
AUSTRALIA
Treaty of Saragossa 1529
ASIA
INDIAN OCEAN
Elcano 1522
AFRICA
EUROPE
ENGLAND
SPAIN
PORTUGAL
Cabral 1500
Treaty of Tordesillas 1494
ATLANTIC OCEAN
Columbus 1492-93
Cuba
Balboa 1510
Pizarro 1521-33
Magellan 1519
NORTH AMERICA
Cortés 1519
Tenochtitlán
Veracruz
Hispaniola
SOUTH AMERICA
PACIFIC OCEAN
Magellan 1520
© Infobase Publishing

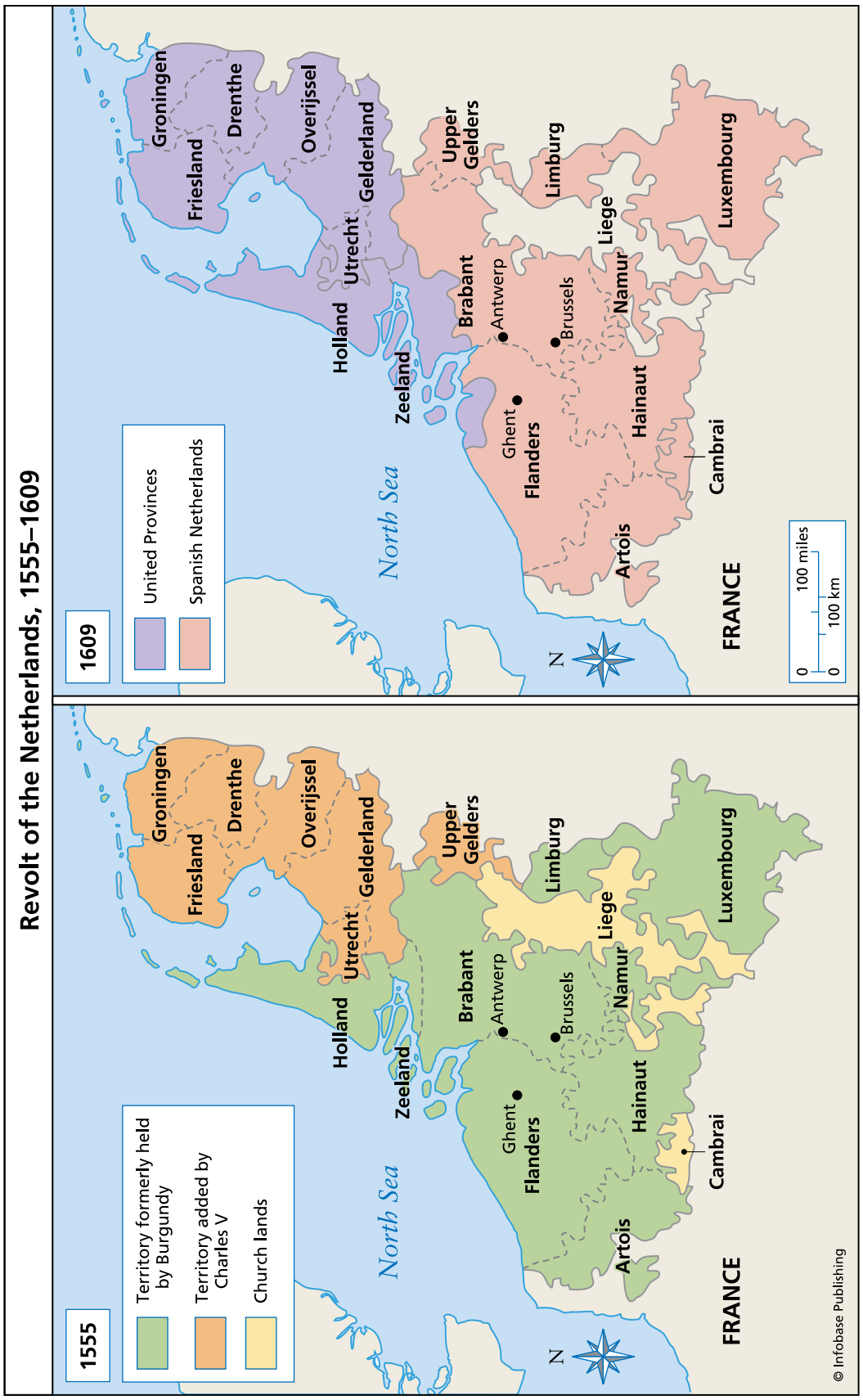
Native American Nations Prior to European Colonization
Choctaw Native group
0 800 miles
0 800 km
ARCTIC OCEAN
Inuit
Koyukon
Athapascan
Ingalik
Tanana
Tanaina
Kutchin
Han
Aleut
Ahtena
Tutchone
Mountain
Tlingit
Nahane
(Kaska,
Tagish,Tahltan)
Haida
Hare
Yellowknife
Dogrib
Slave
Chipewyan
Sekani
Tsimshian
Beaver
Bella Bella
Carrier
Bella Coola
Sarcee
Nootka
Kwakiutl
Lillooet
Cowichan
Songish
Clallam
Columbia
Puyallup
Spokane
Blackfoot
Assiniboine
Pend D'Oreille
Yakama
Flathead
Gros Ventre (Atsina)
Chinook
Coeur D'Alene
Puyallup
Blood
Nez Perce
Crow
Hidatsa
Tillamook
Cayuse
Klamath
Mandan
Yurok
Modoc
Bannock
Arikara
Shoshone
Pomo
Wintun
Maidu
Northern
Paiute
Cheyenne
Sioux (Lakota)
Ponca
Miwok
Arapaho
Omaha
Castano
Yokuts
Washoe
Paiute
Ute
Pawnee
Otoe
Kansa
Missouri
Chumash
Luiseño
Cahuilla
Havasupai
Hualapai
Mojave
Hopi
Tiwa
Tewa
Navajo
Zuni
Keres
Yavapai
Yuma
Maricopa
Cocapa
Kiowa
Comanche
Tohono O'odham
Akimel O'odham
Apache
Wichita
Osage
Quapaw
Yuchi
Cherokee
Chickasaw
Creek
Catawba
Guale
Alabama
Hitchiti
Caddo
Choctaw
Tunica
Natchez
Mobile
Timucua
Ais
Jumano
Yaqui
Karankawa
Coahuiltec
Calusa
Totonac
Tarascan
Nahuatl
Aztec
Mixtec
Zapotec
Maya
Lenca
Paya
Miskito
Nicarao
Cuna
Guaymi
Choco
Guajiro
Carib
Ciboney
Arawak
(Taino)
Hudson Bay
Inuit
Naskapi
Cree
Montagnais
Beothuk
Ojibway
Algonkin
Micmac
Nipissing
Passamaquoddy
Penobscot
Abenaki
Anishinabe
(Chippewa)
Menominee
Ottawa
Huron
Winnebago
Potawatomi
Neutral
Iroquois
Mahican
Wappinger
Pequot
Massachuset
Wampanoag
Narragansett
Montauk
Manhattan
Fox
Sauk
Kickapoo
Miami
Illinois
Lenni Lenape
Susquehannock
Powhatan
Shawnee
Sewee
Cusabo
Gulf of Mexico
Caribbean Sea
ATLANTIC OCEAN
PACIFIC OCEAN
N
Guajiro
Warau
Arawak
Carib
Choco
Chibcha
Guahibo
Yanomamo
Tucano
Paez
Trio
Waiwai
Witoto
Macu
Yagua
Jivaro
Omagua
Tumbes
Chimú
Cawahib
Mundurucú
Timbira
Terémembré
Tenetehara
Shipibo
Piro
Cayapó
Shavante
Campa
Nambicuara
Carajá
Tupinamba
Quechua
Aymara
Nazca
Mojos
Bororo
Guato
Siriono
Atacama
Caigua
Mataco
Botocudo
Guarani
Kaingang
Diaguita
Abipon
Charrua
Araucanian
Puelche
Tehuelche
Alacaluf
Ona
Yahgan
0 500 miles
0 500 km
See inset for locations of South American native groups
© Infobase Publishing


English Trading Companies, c. 1550–1770
Hudson Bay Company
North America
Plymouth Company
London Company
ATLANTIC OCEAN
PACIFIC OCEAN
South America
Eastland Company
Muscovy Company
Asia
Europe
Levant Company
Morocco Company
Guinea Company
Africa
East India Company
PACIFIC OCEAN
INDIAN OCEAN
Australia
Date of Founding
Muscovy Company, 1554
Eastland Company, 1579
Guinea Company, 1588
Levant Company, 1592
Morocco Company, 1595
East India Company, 1600
London Company, 1606
Plymouth Company, 1606
Hudson Bay Company, 1670
N
0 1,800 miles
0 1,800 km
© Infobase Publishing


Spanish Armada, 1588
Shetland Islands
Orkney Islands
North Sea
ATLANTIC OCEAN
Sligo
Galway
Dublin
IRELAND
ENGLAND
London
Plymouth
Dover
July 31
August 2 & 3
August 8
English Channel
FRANCE
Bay of Biscay
Bordeaux
La Coruña
June 19
Santander
September 21
PORTUGAL
SPAIN
Lisbon
May 29
Battle
Main route of Armada
Route of English Fleet
Area of Spanish wrecks owing to severe weather
0 200 miles
0 200 km
N
© Infobase Publishing

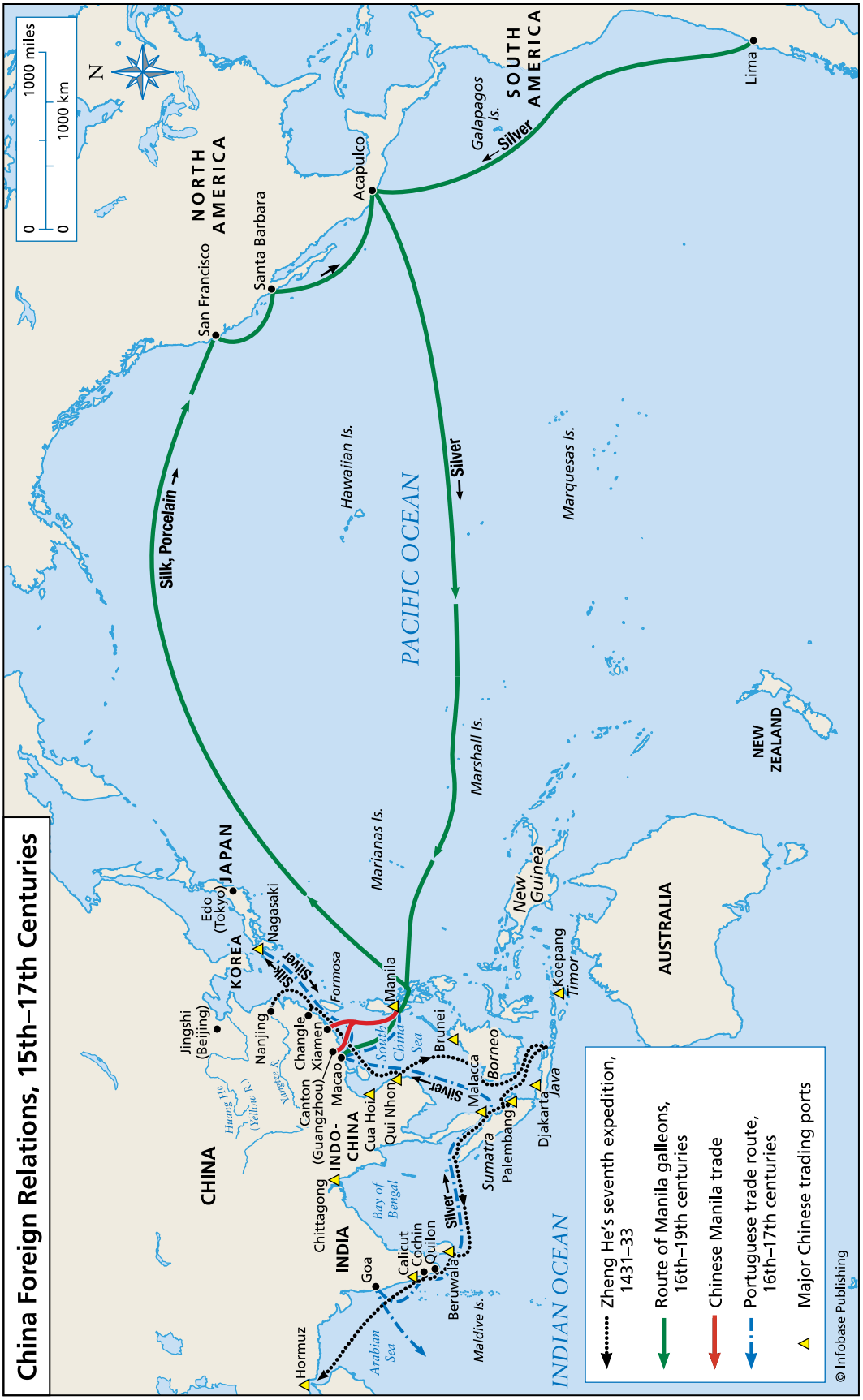
Religions in Europe, c. 1600
NORWAY
SWEDEN
RUSSIA
SCOTLAND
North Sea
Baltic Sea
IRELAND
ENGLAND
NETHER-LANDS
POLAND
ATLANTIC OCEAN
GERMANY
BOHEMIA
FRANCE
AUSTRIA
HUNGARY
Black Sea
PORTUGAL
SPAIN
Corsica
ITALY
Adriatic Sea
OTTOMAN EMPIRE
Sardinia
Euboea
Sicily
Crete
Mediterranean Sea
NORTH AFRICA
Catholic
Orthodox Christian
Calvinist
Lutheran
Anglican
Islam
0
350 miles
0
350 km
N
© Infobase Publishing

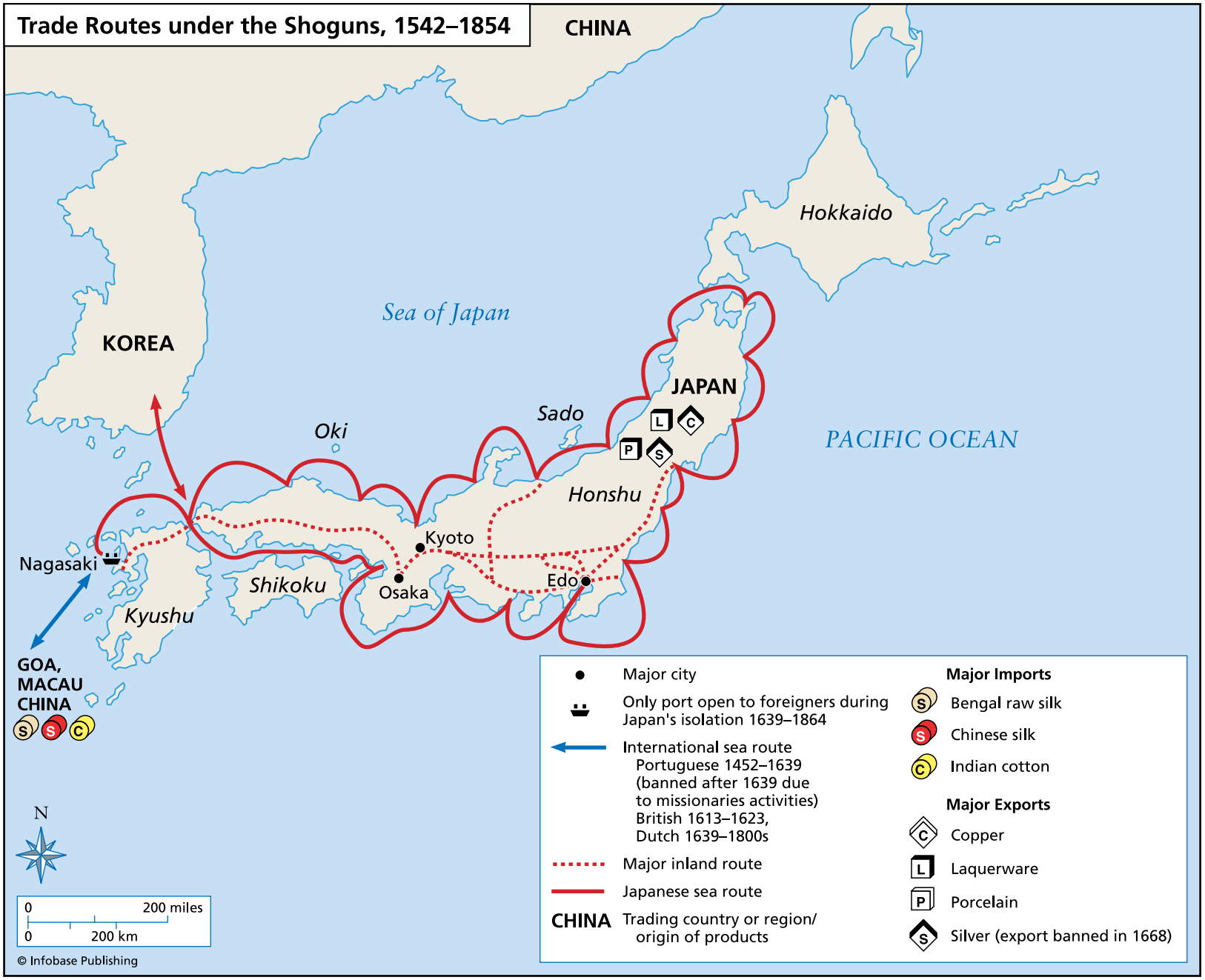
The Growth of Russia, 1551–1700
ARCTIC OCEAN
St. Lawrence I.
Bering Sea
East Siberian Sea
North Sea
DENMARK – NORWAY
SWEDEN
Barents Sea
Novaya Zemlya
Laptev Sea
N
HOLY ROMAN EMPIRE
Baltic Sea
Kara Sea
KAMCHATKA
PRUSSIA
LIVONIA
Archangel'sk
S I B E R I A
Okhotsk
POLAND-LITHUANIA
Smolensk
RUSSIA
URAL MOUNTAINS
Yakutsk
Sea of Okhotsk
Dniepr R.
BELORUSSIA
UKRAINE
Kiev
Moscow
Ob' R.
Lena R.
Sakhalin
Kazan
Voronezh
OTTOMAN EMPIRE
Saratov
Don R.
Ufa
Tobolsk
Irtysh R.
Yenisei R.
Yeniseisk
Black Sea
Azov
Volga R.
Tsaritsyn
Tara
Nerchinsk
Tomsk
Astrakhan
Irkutsk
Lake Baikal
Caspian Sea
Sea of Japan
Aral Sea
Ob' R.
Lake Balkhash
CHINESE EMPIRE
JAPAN
Russia, 1551
Territory gained by 1600
Territory gained by 1700
Political boundaries, 1700
0 400 miles
0 400 km
© Infobase Publishing


Revolt of the Netherlands, 1555–1609
1555
Territory formerly held by Burgundy
Territory added by Charles V
Church lands
Groningen
Friesland
Drenthe
Overijssel
Gelderland
Utrecht
Holland
Zeeland
Brabant
Antwerp
Brussels
Upper Gelders
Limburg
Liege
Namur
Luxembourg
Hainaut
Cambrai
Ghent
Flanders
Artois
North Sea
FRANCE
N
1609
United Provinces
Spanish Netherlands
0 100 miles
0 100 km
© Infobase Publishing

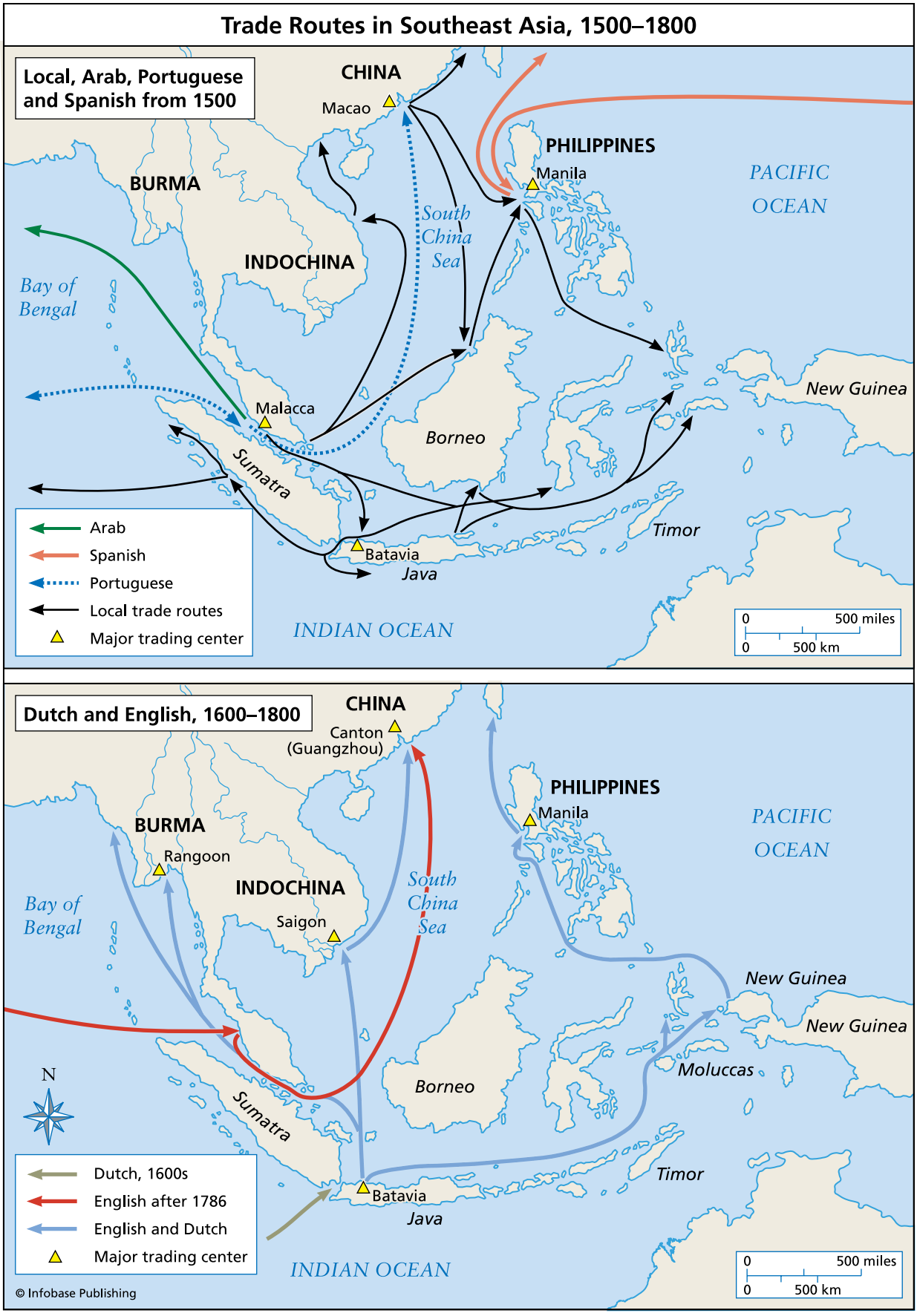
Population Density in Europe, c. 1600
People Per Square Mile
Over 60
30–60
10–30
Under 10
Boundary of Holy Roman Empire
0
500 miles
0
500 km
N
ATLANTIC OCEAN
North Sea
Baltic Sea
Black Sea
Mediterranean Sea
Aegean Sea
Adriatic Sea
RUSSIA
SWEDEN
NORWAY
DENMARK
SCOTLAND
IRELAND
ENGLAND
UNITED NETHERLANDS
BRANDENBURG
DUCHY OF PRUSSIA
POLAND-LITHUANIA
HOLY ROMAN EMPIRE
BOHEMIA
HUNGARY
AUSTRIA
MOLDAVIA
TRANSYLVANIA
OTTOMAN EMPIRE
FRANCE
PAPAL STATES
GENOA
NAPLES
SPAIN
PORTUGAL
Corsica (GENOA)
Sardinia
Sicily (NAPLES)
Crete (Venice)
Copenhagen
Amsterdam
London
Berlin
Paris
Prague
Vienna
Venice
Milan
Rome
Naples
Palermo
Constantinople
Athens
Madrid
Lisbon
Oder R.
Elbe R.
Rhine R.
Danube R.
Seine R.
Loire R.
Po R.
Rhone R.
Douro R.
Tagus R.
Danube
© Infobase Publishing

Expansion of Qing Dynasty, 1683–1760
SIBERIA
Yenisey R.
Ob' R.
Irtysh R.
Lena R.
Aldan R.
Amur R.
Lake Baikal
Lake Balkhash
MONGOLIA
GOBI DESERT
MANCHURIA
Sea of Japan
TIEN SHAN
ZUNGHARIA
Hami
Lake Ysyk-kol
KOREA
Jingshi (Beijing)
Tianjin
Huang He (Yellow R.)
Tarim R.
EAST TURKESTAN
Jinan
Kaifeng
Indus R.
CHINA
Xi'an
Yangzhou
Nanjing
Wuhan
East China Sea
TIBET
Salween R.
Yangtze R.
Chengdu
Brahmaputra R.
HIMALAYAS
Chongqing
Fuzhou
Quanzhou
Taiwan
Xun Xi R.
Canton (Guangzhou)
Qiongzhou (Hainan)
South China Sea
Mekong R.
ANNAM
N
Area under Qing Dynasty, 1683
Expansion by 1760
Qing Vassal state
Capital city
Great Wall of China
0
600 miles
0
600 km
© Infobase Publishing


China Foreign Relations, 15th–17th Centuries
0 1000 miles
0 1000 km
N
NORTH AMERICA
SOUTH AMERICA
San Francisco
Santa Barbara
Acapulco
Lima
Galapagos Is.
Silver
Silk, Porcelain
Hawaiian Is.
PACIFIC OCEAN
Marquesas Is.
Marshall Is.
Marianas Is.
NEW ZEALAND
AUSTRALIA
New Guinea
Koepang
Timor
Edo (Tokyo)
JAPAN
Nagasaki
KOREA
Formosa
Manila
Jingshi (Beijing)
Nanjing
Changle
Xiamen
Macao
Canton (Guangzhou)
Huang He (Yellow R.)
Yangtze R.
CHINA
INDO-CHINA
Cua Hoi
Qui Nhon
South China Sea
Brunei
Borneo
Malacca
Java
Djakarta
Palembang
Sumatra
Chittagong
INDIA
Bay of Bengal
Goa
Calicut
Cochin
Quilon
Beruwala
Maldive Is.
Hormuz
Arabian Sea
INDIAN OCEAN
Zheng He's seventh expedition, 1431–33
Route of Manila galleons, 16th–19th centuries
Chinese Manila trade
Portuguese trade route, 16th–17th centuries
Major Chinese trading ports
© Infobase Publishing


Trade Routes under the Shoguns, 1542–1854
CHINA
Hokkaido
Sea of Japan
KOREA
JAPAN
Sado
Oki
PACIFIC OCEAN
Honshu
Kyoto
Nagasaki
Osaka
Edo
Shikoku
Kyushu
GOA,
MACAU
CHINA
N
0 200 miles
0 200 km
© Infobase Publishing
Major city
Only port open to foreigners during Japan's isolation 1639–1864
International sea route
Portuguese 1452–1639 (banned after 1639 due to missionaries activities)
British 1613–1623,
Dutch 1639–1800s
Major inland route
Japanese sea route
CHINA Trading country or region/ origin of products
Major Imports
Bengal raw silk
Chinese silk
Indian cotton
Major Exports
Copper
Laquerware
Porcelain
Silver (export banned in 1668)

Moghul Empire at the Death of Akbar, 1605
HINDU KUSH
HIMALAYAS
PUNJAB
Panipat
1526
Delhi
Agra
Indus R.
THAR
DESERT
Ganges R.
Brahmaputra R.
Ranthambhor
1569
SIND
BUNDELKHAND
Chitor
1568
Chausa
1539
Surat
GONDWANA
Diu
Daman
Bassein
AHMADNAGAR
Godavari R.
GOLKONDA
Masulipatam
Arabian
Sea
Krishna R.
Bay of
Bengal
Goa
Mangalore
N
Negapatam
Calicut
Cochin
CEYLON
Colombo
Independent areas
Moghul Empire
Important battles
Portuguese controlled cities
0
250 miles
0
250 km
© Infobase Publishing

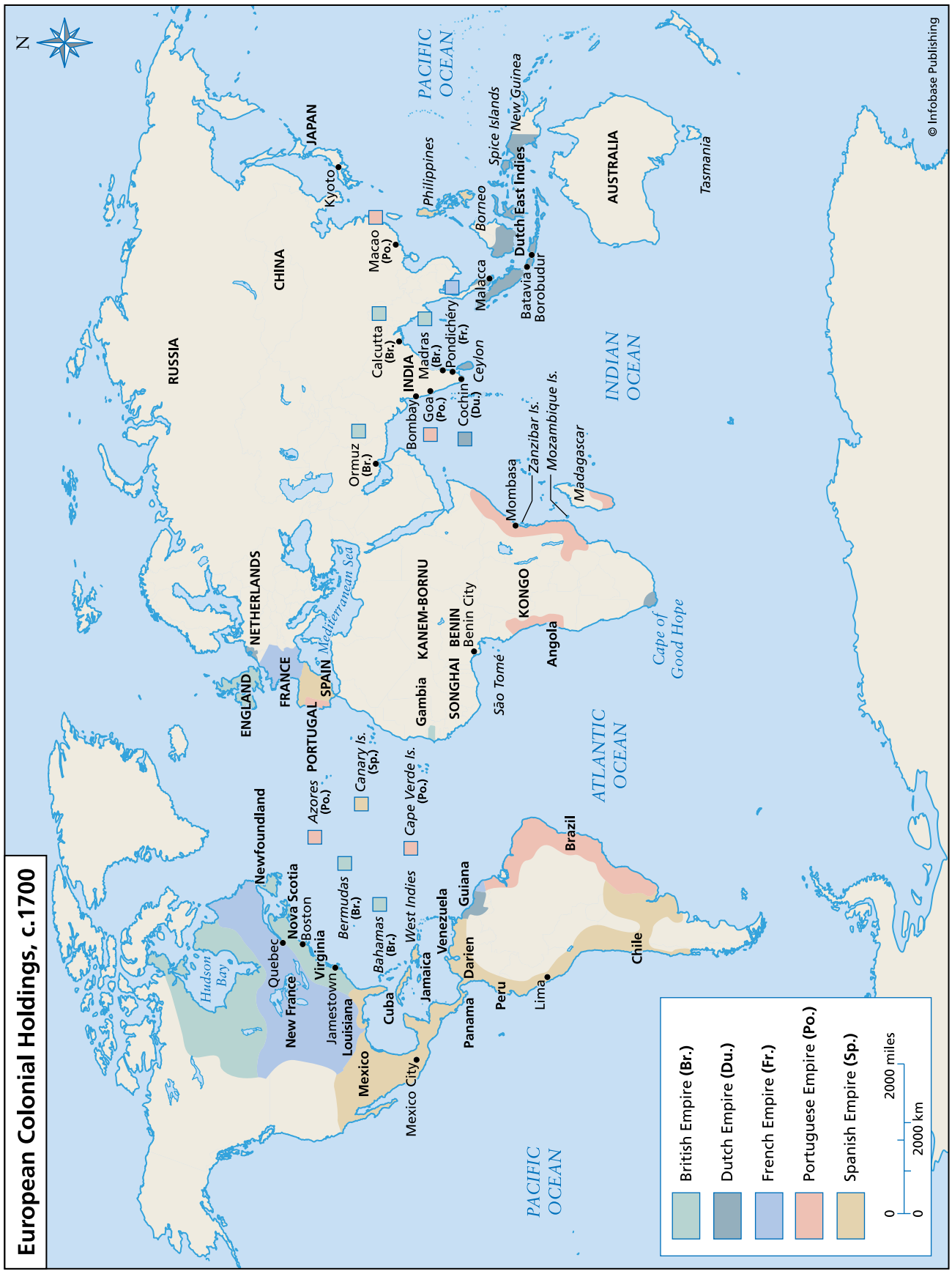

Trade Routes in Southeast Asia, 1500–1800
Local, Arab, Portuguese and Spanish from 1500
CHINA
Macao
PHILIPPINES
Manila
PACIFIC OCEAN
BURMA
South China Sea
INDOCHINA
Bay of Bengal
New Guinea
Malacca
Borneo
Sumatra
Timor
Batavia
Java
Arab
Spanish
Portuguese
Local trade routes
Major trading center
INDIAN OCEAN
0 500 miles
0 500 km
Dutch and English, 1600–1800
CHINA
Canton (Guangzhou)
PHILIPPINES
Manila
PACIFIC OCEAN
BURMA
Rangoon
INDOCHINA
Saigon
South China Sea
Bay of Bengal
New Guinea
New Guinea
Moluccas
N
Borneo
Sumatra
Timor
Batavia
Java
Dutch, 1600s
English after 1786
English and Dutch
Major trading center
INDIAN OCEAN
0 500 miles
0 500 km
© Infobase Publishing

Asia in 1700
RUSSIAN EMPIRE
EUROPE
MANCHU EMPIRE
Black Sea
OTTOMAN EMPIRE
Caspian Sea
Turkomans
Amu Darya
Uzbeks
Kirghiz
Kalmyks
Sea of Japan
KOREA
Hwang He (Yellow R.)
Tigris R.
Euphrates R.
SAFAVID EMPIRE
Indus R.
TIBET
JAPAN
East China Sea
MOGHUL EMPIRE
Ganges R.
Mekong R.
Shan States
Laotian States
Bedouins
Red Sea
Calcutta (GREAT BRITAIN)
Taiwan
PACIFIC OCEAN
Oman (OTTOMAN EMPIRE)
AVA
South China Sea
AFRICA
Bombay (GREAT BRITAIN)
ARAKAN
YEMEN
Bay of Bengal
Philippine Is.
Arabian Sea
Goa (PORTUGAL)
ANNAM
Pondicherry (FRANCE)
AYUTTHAYA
CAMBODIA
Ceylon
ACEH
BRUNEI
Borneo
Malays
Celebes
Spice Is.
Sumatra
INDIAN OCEAN
New Guinea
BANTAM
Java
MATARAM
Timor
Dutch
Portuguese
Spanish
0
800 miles
0
800 km
N
© Infobase Publishing

Europe in 1648 (Treaty of Westphalia)
Territories of Spain
Austria
Brandenburg-Prussia
Sweden
Boundary of Holy Roman Empire
N
SWEDEN
NORWAY
SCOTLAND
North Sea
IRELAND
DENMARK
Baltic Sea
EAST PRUSSIA
ATLANTIC OCEAN
ENGLAND
UNITED PROVINCES
BRANDENBURG
Berlin
Warsaw
London
POLAND
English Channel
SPANISH NETHERLANDS
HOLY ROMAN EMPIRE
AUSTRIA
Paris
Vienna
FRANCE
SWISS CONFEDERATION
HUNGARY
LOMBARDY
OTTOMAN EMPIRE
ITALIAN STATES
Adriatic Sea
PORTUGAL
Madrid
SPAIN
Corsica
Rome
Balearic Is.
Sardinia
Tyrrhenian Sea
Sicily
Crete
Mediterranean Sea
AFRICA
0 250 miles
0 250 km
© Infobase Publishing

Habsburgs in Central Europe, 1618–1700
North Sea
Baltic Sea
MECKLENBURG
BRANDENBURG
BRUNSWICK
WESTPHALIA
Breitenfeld 1631
Lutzen 1632
LUSATIA 1526–1636/48
POLAND-LITHUANIA
SAXONY
SILESIA
White Mountain 1620
BOHEMIA
PALATINATE
FRANCONIA
SWABIA
MORAVIA
Nordingen 1634
Danube R.
BAVARIA
Vienna
AUSTRIA
ROYAL HUNGARY
Buda
Pest
TRANSYLVANIA
INHERITED LANDS
HUNGARY
CROATIA
Belgrade
Danube R.
Adriatic Sea
OTTOMAN EMPIRE
N
Boundary of Holy Roman Empire, 1648
Hereditary possessions
Territories held as Elective Monarchies
Battle
Acquired from Ottoman Empire
1648–84
1684–89
1690
0 150 miles
0 150 km
© Infobase Publishing

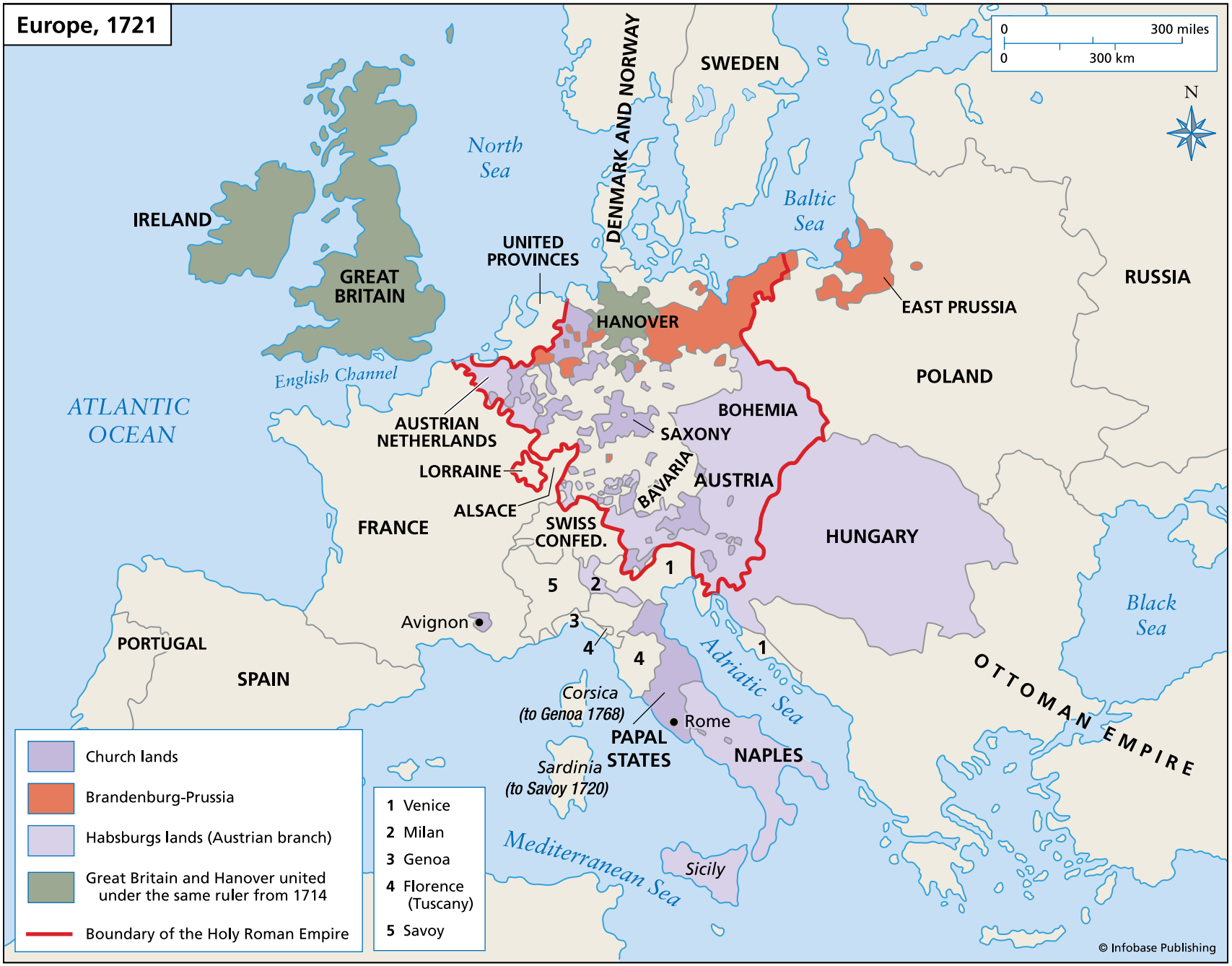
The Swedish Empire, 1560–1721
Swedish Empire, 1560
Swedish Empire conquests by 1645
Swedish Empire conquests,1645–1679
Territory regained by Russia under Treaty of Nystad, 1721
Territory regained by Brandenburg–Prussia, 1719
0 200 miles
0 200 km
N
Trondheim
Jamtland
Gulf of Bothnia
Finland
Karelia
L. Ladoga
Nystad
Äland Is.
Åbo
Helsingborg
St. Petersburg
Revel
Narva
RUSSIA
Christiania
SWEDEN
DENMARK–NORWAY
Stockholm
Bohuslän
Estonia
L. Peipus
Livonia
Gotland
North Sea
Halland
Ålborg
Riga
Öland
Skane
Copenhagen
Baltic Sea
Memel
Daugava R. (Western Dvina)
Bornholm
Danzig
Konigsberg
PRUSSIA
Bremen
Elbe R.
BRANDENBURG
POLAND–LITHUANIA
Berlin
Vistula R.
Amsterdam
NETHERLANDS
HOLY ROMAN EMPIRE
Oder R.
© Infobase Publishing


European Colonial Holdings, c.1700
N
RUSSIA
CHINA
JAPAN
Kyoto
Macao (Po.)
Philippines
Borneo
Spice Islands
New Guinea
PACIFIC OCEAN
AUSTRALIA
Tasmania
Dutch East Indies
Batavia
Borobudur
Malacca
Calcutta (Br.)
Madras (Br.)
Pondichéry (Fr.)
Ceylon
Cochin (Du.)
Goa (Po.)
Bombay
INDIA
Ormuz (Br.)
INDIAN OCEAN
Mombasa
Zanzibar Is.
Mozambique Is.
Madagascar
Cape of Good Hope
ENGLAND
NETHERLANDS
FRANCE
SPAIN
PORTUGAL
Mediterranean Sea
Gambia
KANEM-BORNU
SONGHAI
BENIN
Benin City
KONGO
São Tomé
Angola
ATLANTIC OCEAN
Azores (Po.)
Canary Is. (Sp.)
Cape Verde Is. (Po.)
Newfoundland
Nova Scotia
Boston
Quebec
New France
Virginia
Jamestown
Louisiana
Bermudas (Br.)
Bahamas (Br.)
West Indies
Cuba
Jamaica
Mexico
Mexico City
Venezuela
Guiana
Darien
Panama
Peru
Lima
Brazil
Chile
Hudson Bay
PACIFIC OCEAN
British Empire (Br.)
Dutch Empire (Du.)
French Empire (Fr.)
Portuguese Empire (Po.)
Spanish Empire (Sp.)
0
2000 miles
0
2000 km
© Infobase Publishing

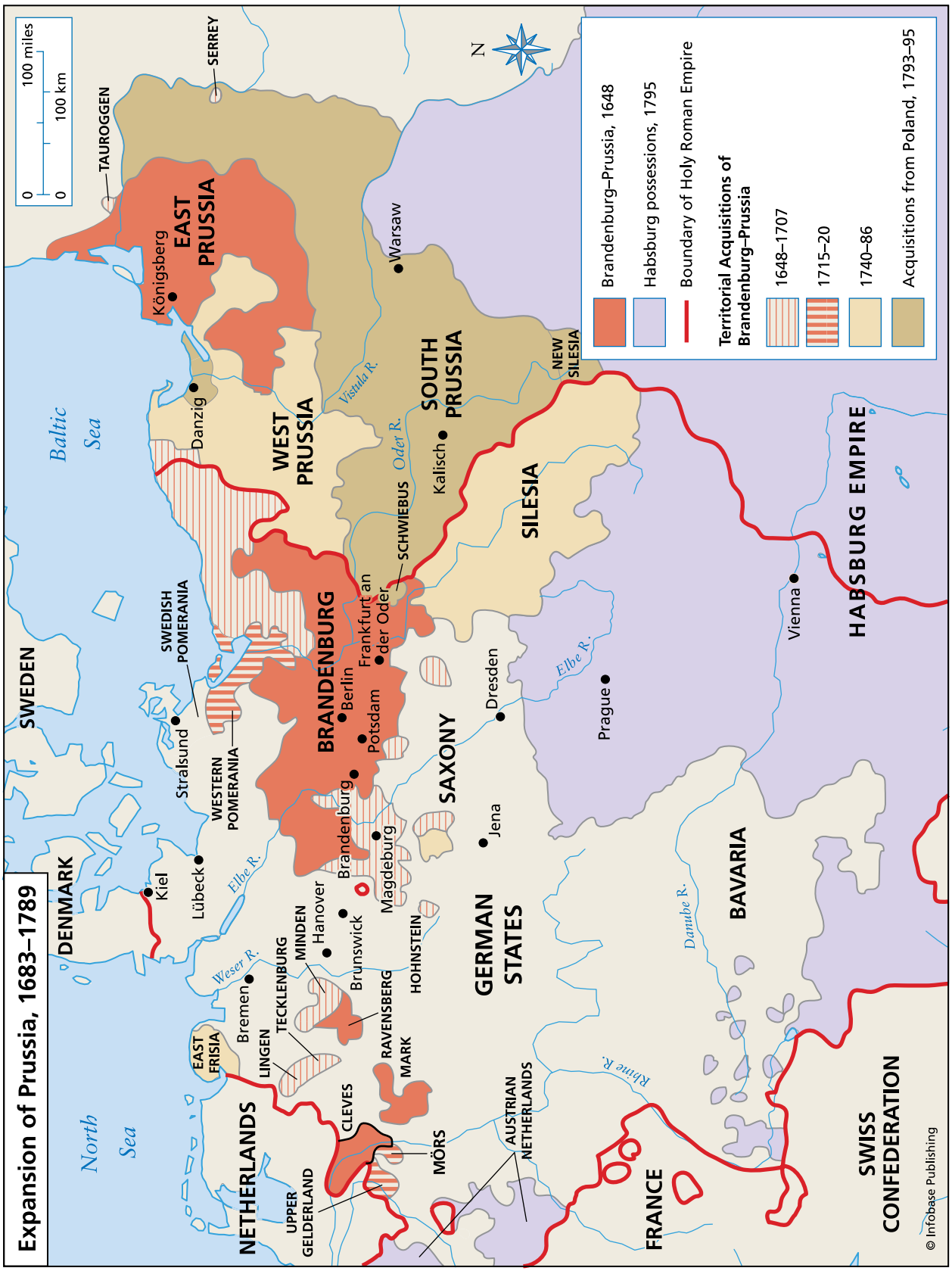
British, French and Spanish Possesions in North America, 1713
Unclaimed
Unclaimed
Hudson Bay
RUPERT'S LAND
NEW FRANCE
New-foundland
Isle Royale
Nova Scotia
St. Lawrence R.
New England
BRITISH COLONIES
Virginia
Carolina
Florida
Columbia R.
Snake R.
Missouri R.
Lake Superior
Lake Michigan
Lake Huron
Lake Erie
Lake Ontario
Ohio R.
Mississippi R.
LOUISIANA
Texas
NEW SPAIN
Gulf of Mexico
ATLANTIC OCEAN
Cuba
Jamaica
St. Domingue (Haiti)
Caribbean Sea
PACIFIC OCEAN
NEW GRANADA
N
British
French
Spanish
0 400 miles
0 400 km
© Infobase Publishing

British Colonies in North America, 1607–1763
Quebec
St. Lawrence R.
Maine District (Mass.) 1622
Lake Huron
Lake Ontario
Hudson R.
New Hampshire 1623
New Netherland (1624–1664)
Massachusetts 1620
Plymouth Colony (1620–1691)
New York 1664
Lake Erie
Rhode Island 1636
Connecticut 1635
New Haven Colony (1638–43)
Pennsylvania 1682
New Sweden (1638–1655)
East Jersey (1664–1702)
New Jersey 1664
West Jersey (1676–1702)
Maryland 1634
Ohio R.
Delaware 1664
Virginia 1607
ATLANTIC OCEAN
N
North Carolina 1653
Carolina (1663–1729)
South Carolina 1670
Georgia 1733
Area of former colonies
Colonial borders
Proclamation Line of 1763
Quebec boundary, 1763
1607 Date of settlement
Plymouth Colony (1620–1691)
Colonies defunct before 1763
0 300 miles
0 300 km
© Infobase Publishing

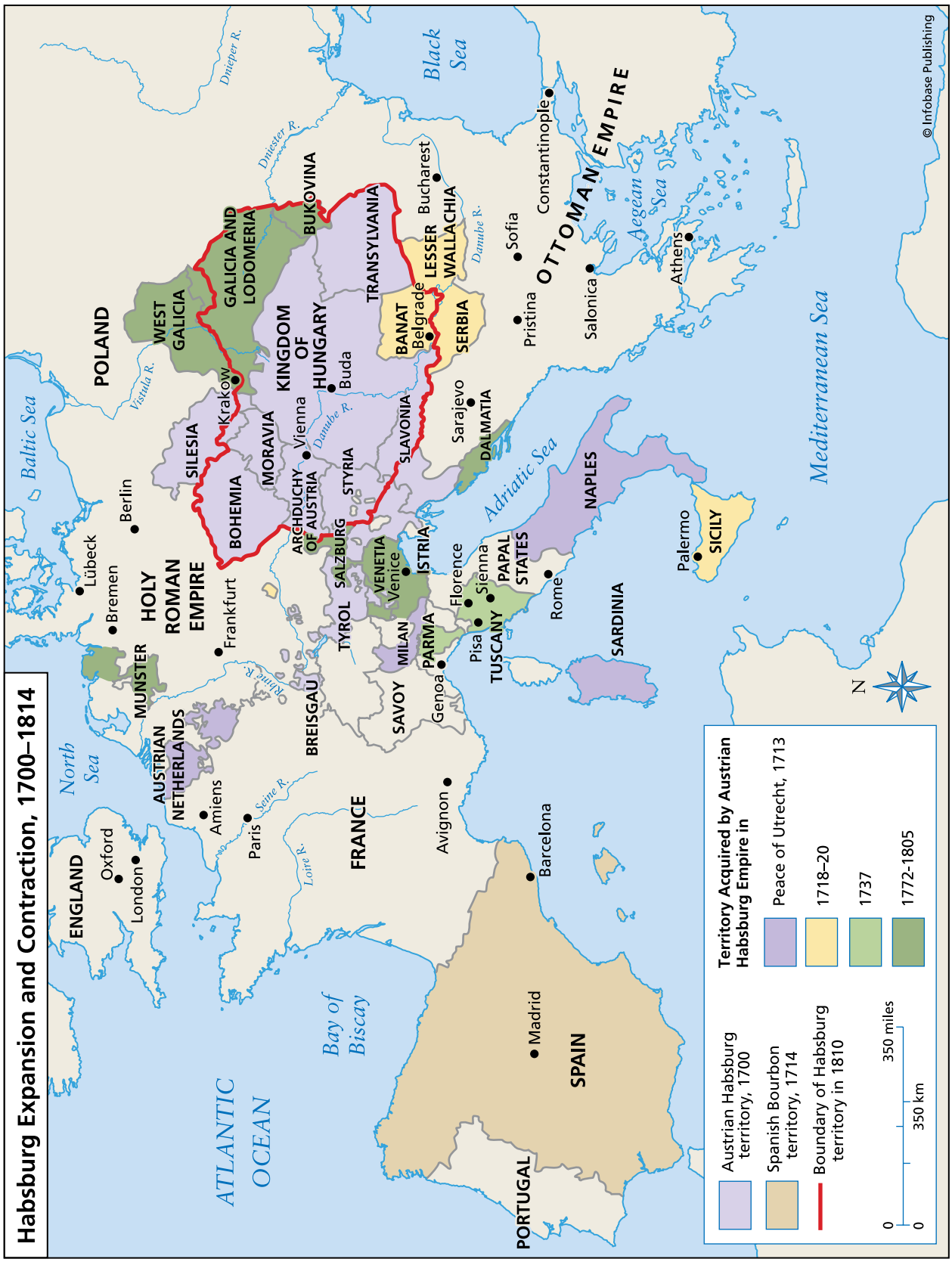
Native American Population Loss in North America, 1500–1700
ASIA
ARCTIC OCEAN
GREENLAND
ARCTIC
Baffin Bay
Baffin Island
SUBARCTIC
ARCTIC
Labrador Sea
NORTHWEST COAST
ARCTIC
Hudson Bay
PACIFIC OCEAN
SUBARCTIC
Lake Winnipeg
PLATEAU
NORTHEAST
Quebec
Sault Ste. Marie
Trois Rivières
Montreal
Ft. La Pointe
Ft. Orange
Ft. Good Hope
Ft. Pentagoet
Portsmouth
Boston
Plymouth
Providence
New Haven
New York
Ft. Casimir
Ft. Christina
Columbia R.
Snake R.
GREAT BASIN
GREAT PLAINS
Ft. Crevecoeur
St. Mary's
Jamestown
Roanoke
Edenton
CALIFORNIA
Colorado R.
Arkansas R.
Mississippi R.
San Juan
Taos
Santa Fe
SOUTHEAST
Charles Town
El Paso del Norte
Río Grande
ATLANTIC OCEAN
San Mateo
St. Augustine
SOUTHWEST
Gulf of Mexico
San Pedro de Lagunas
San Miguel del Aguayo
Caribbean Sea
SOUTH AMERICA
Extent of European settlement, 1700
Major trading centers and settlements
Native American cultural areas
Indigenous Population Loss by 1700
Areas of minimal population loss
More than 40%
More than 50%
More than 60%
0 500 miles
0 500 kms
N
© Infobase Publishing

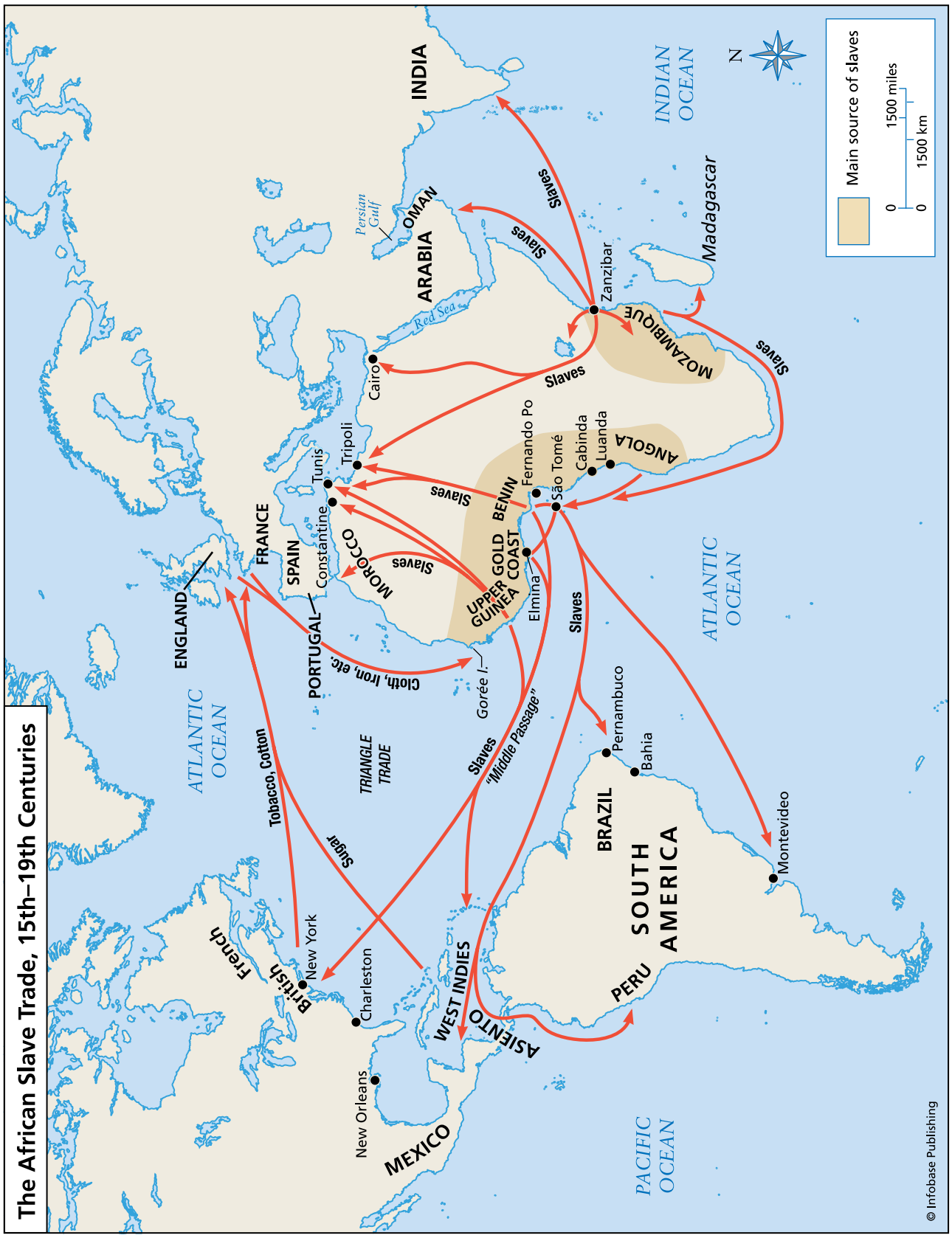


Europe, 1721 M91


Expansion of Prussia, 1683–1789
0 100 miles
0 100 km
N
Brandenburg–Prussia, 1648
Habsburg possessions, 1795
Boundary of Holy Roman Empire
Territorial Acquisitions of Brandenburg–Prussia
1648–1707
1715–20
1740–86
Acquisitions from Poland, 1793–95
Baltic Sea
North Sea
SWEDEN
DENMARK
NETHERLANDS
FRANCE
SWISS CONFEDERATION
HABSBURG EMPIRE
BAVARIA
GERMAN STATES
SAXONY
BRANDENBURG
EAST PRUSSIA
WEST PRUSSIA
SOUTH PRUSSIA
NEW SILESIA
SILESIA
SWEDISH POMERANIA
WESTERN POMERANIA
EAST FRISIA
LINGEN
TECKLENBURG
MINDEN
RAVENSBERG
MARK
HOHNSTEIN
CLEVES
UPPER GELDERLAND
MÖRS
AUSTRIAN NETHERLANDS
SCHWIEBUS
SERREY
TAUROGGEN
Königsberg
Danzig
Warsaw
Kalisch
Stralsund
Lübeck
Kiel
Bremen
Hanover
Brunswick
Brandenburg
Berlin
Potsdam
Frankfurt an der Oder
Magdeburg
Dresden
Jena
Prague
Vienna
Vistula R.
Oder R.
Elbe R.
Weser R.
Rhine R.
Danube R.
© Infobase Publishing

Africa and the Mediterranean Region—Major Empires and Kingdoms, 1500–1850
ATLANTIC OCEAN
Constantinople
Black Sea
Caspian Sea
PERSIA
BARBARY COAST
Mediterranean Sea
Euphrates R.
Tigris R.
SYRIA
Byblos
ISRAEL
Jerusalem
JUDAH
MAGHREB
MOROCCO
c. 1060–1912
Tripoli
Alexandria
Cairo
Memphis
EGYPT
Nile R.
Thebes
Medina
Elephantine
Abu Simbel
Red Sea
Mecca
Arabian Peninsula
WOLOF
c. 1050–c. 1500
FOUTA TORO
1769–1880
Cayor
Jolof
KAARTA
1753–1852
AÏR
SONGHAI
c. 1400–1591 CE
Macina
Senegal R.
Niger R.
SEGU
1712–1861
Dongola
Napata
Gebel Barkal
ADAL SULTANATE
c. 1520–c. 1543
Lake Chad
KANEM-BORNU
c. 1000–c. 1650
Gondar
ETHIOPIA
ERITREA
FUNJ
1400–1821
Zeila
Berbera
Oromo
SOMALILAND
FOUTA DJALLON
1725–1881
MOSSI STATES
c. 1400–c. 1900
HAUSA STATES
c. 1000–c. 1700
YORUBALAND
IFE
c. 1000–c. 1800
Benue R.
GABU
c. 1250–1800
Akan
ASHANTI EMPIRE
c. 1670–1902
SOKOTO CALIPHATE
1804–1903
Igbo
Harer
BUNYORO c. 1500s–1894
BUGANDA c. 1500–1900
OYO
c. 1300–c. 1800
BENIN
c. 1000–c. 1800
DAHOMEY
1650–1894
Mogadishu
Congo R.
Hutu
Tutsi
Lake Victoria
INDIAN OCEAN
LOANGO KINGDOM
c. 1500–c. 1786
Malindi
Maasai
Mombasa
LUBA LUNDA EMPIRES
c. 1500–c. 1900
Lake Tanganyika
OMANI SULTANATES
Zanzibar
KONGO KINGDOM
c. 1300–c. 1700
Kilwa
Lake Nyasa
Ngoni
Yao
Chewa
Zambezi R.
Mozambique
MWENE MATAPA
c. 1500–c. 1700
SAKALAVA
c. 1650–c. 1800
MARAVI EMPIRE
c. 1400– c. 1650
Shona
Quelimane
Sofala
IMERINA
c. 1650–c. 1895
ROZWI–CHANGAMIRE EMPIRE
c. 1670–c. 1830
Ndebele
Orange R.
ZULU EMPIRE
1816–1879
Khoihoi
Griqua
Nguni
N
Ottoman (Turkish) Empire (c. 1300–1922), 1807
Independent states under nominal Ottoman rule (c. 1551–c. 1912), 1807
Egyptian Empire (semiautonomous Ottoman state) (c. 1768–1798)
Portuguese colony
British colony
Igbo Tribal group
ERITREA Regions
0 800 miles
0 800 km
© Infobase Publishing


Habsburg Expansion and Contraction, 1700–1814
Territory Acquired by Austrian Habsburg Empire in
Peace of Utrecht, 1713
1718–20
1737
1772-1805
Austrian Habsburg territory, 1700
Spanish Bourbon territory, 1714
Boundary of Habsburg territory in 1810
0
350 miles
0
350 km
N
© Infobase Publishing
Baltic Sea
North Sea
Black Sea
Aegean Sea
Adriatic Sea
Mediterranean Sea
ATLANTIC OCEAN
Bay of Biscay
Dnieper R.
Dniester R.
Vistula R.
Danube R.
Rhine R.
Seine R.
Loire R.
POLAND
WEST GALICIA
GALICIA AND LODOMERIA
BUKOVINA
KINGDOM OF HUNGARY
TRANSYLVANIA
LESSER WALLACHIA
BANAT
SERBIA
OTTOMAN EMPIRE
HOLY ROMAN EMPIRE
BOHEMIA
SILESIA
MORAVIA
ARCHDUCHY OF AUSTRIA
STYRIA
SALZBURG
TYROL
SLAVONIA
DALMATIA
VENETIA
ISTRIA
MILAN
PARMA
SAVOY
BREISGAU
MUNSTER
AUSTRIAN NETHERLANDS
NAPLES
SICILY
SARDINIA
PAPAL STATES
TUSCANY
FRANCE
SPAIN
PORTUGAL
ENGLAND
Lübeck
Bremen
Berlin
Frankfurt
Krakow
Vienna
Buda
Bucharest
Sofia
Constantinople
Pristina
Salonica
Athens
Sarajevo
Belgrade
Oxford
London
Amiens
Paris
Avignon
Barcelona
Madrid
Genoa
Florence
Sienna
Pisa
Rome
Palermo


The African Slave Trade, 15th–19th Centuries
INDIA
ARABIA
OMAN
Persian Gulf
Red Sea
Slaves
Zanzibar
Madagascar
MOZAMBIQUE
INDIAN OCEAN
N
Main source of slaves
0
1500 miles
0
1500 km
Cairo
Tripoli
Tunis
Constantine
FRANCE
SPAIN
MOROCCO
ENGLAND
PORTUGAL
Cloth, Iron, etc.
Gorée I.
UPPER GUINEA
GOLD COAST
BENIN
Fernando Po
São Tomé
Cabinda
Luanda
ANGOLA
Elmina
ATLANTIC OCEAN
TRIANGLE TRADE
Tobacco, Cotton
Sugar
"Middle Passage"
Pernambuco
Bahia
BRAZIL
SOUTH AMERICA
Montevideo
PERU
ASIENTO
WEST INDIES
MEXICO
New York
Charleston
New Orleans
British
French
PACIFIC OCEAN
© Infobase Publishing

Spain and Portugal in the Americas, 1750
N
UNEXPLORED AREA
Missouri R.
Mississippi R.
St. Lawrence R.
ATLANTIC OCEAN
San Francisco
Santa Fe
VICEROYALTY OF NEW SPAIN
Rio Grande
San Antonio
New Orleans
St. Augustine
Gulf of Mexico
Havana 1515
Cuba
Santo Domingo 1496
Mexico City (Tenochtitlán) 1521
Veracruz
Caribbean Sea
Santiago 1524
Cartagena 1532
Caracas 1567
Dutch Guiana 1667
PANAMA
Panama 1519
Orinoco R.
Paramaribo
Santa Fé de Bogotá 1538
Belém 1616
Amazon R.
Quito 1534
VICEROYALTY OF NEW GRANADA
VICEROYALTY OF BRAZIL
PACIFIC OCEAN
Bahia 1549
Lima 1535
VICEROYALTY OF PERU
La Plata R.
Rio de Janeiro 1565
São Paulo 1554
Rio Grande 1737
Paraná R.
Santiago 1542
Buenos Aires 1536, refounded 1580
VICEROYALTY OF RÍO DE LA PLATA
PATAGONIA
Portuguese territory, 1750
Spanish territory, 1750
Jesuit mission state, 1750
Franciscan mission, 1750
Jesuit mission, 1750
Viceroyalty border, 1750
1535 Date city was founded
0 1000 miles
0 1000 km
© Infobase Publishing